

BIBLICAL RECORDER

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JOSIAH WILLIAM BAILEY, Editor.

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THE SITUATION WITH REGARD TO ANTI-SALOON LEGISLATION.

The light of hope for the temperance cause shines not from the Capitol outward, but from the people toward the Capitol.

The General Assembly does not appreciate the situation. It does not think that the fight against the saloon is serious. It lightly relies upon a compromise, a compromising compromise at that. It would please the Anti-Saloon people, but it would not wound the feelings of the saloon people. It is studying about votes, not about the curse of the saloon, or the consciences of the people. It has not perceived that this matter is a matter of conscience; or that this awakening is the arousing of mighty forces long repressed. Hence we have been told on every hand that we are asking too much; that the putting of the presumption in favor of the moral forces is out of all question—not to insult us by saying sense. There is much talk of driving the saloons and distilleries out of the rural districts, but there are many who would leave room for wine and cider shops in their stead. There is some favor for the putting of the Dispensary option in local option elections, but even this is treated with no great seriousness. It is plain, on the whole, that the Assembly has not yet felt that the conscience of the State is behind the bill known as the London bill. Compromise, not conscience, is the dominant note. Votes not right is the guiding consideration. The Liquor cause has strong friends in the Assembly and in the lobby, and they are hopeful.

It is evident that the moral forces of North Carolina must make the greatest fight in their history to win. They can win, but it will require killing earnestness. We do not regret this. We are ready for the trial. Let those falter who have no heart for the battle. Let those be silent who have no blood to shed. In such a conflict as this only men are worthy whose hearts and minds and money and all will be freely offered up.

Where the people are in earnest let them be heard. Let them make their earnestness felt. Where a few can gather let them gather; where many can gather let them gather. Where there is but one he can pray, and he can write letters. Let every ounce of every man's influence count. If we win, it will only be by the convincing of the Assembly that the moral forces have aroused and are in line of battle not to break up until the last saloon is closed; that to appease the liquor men will be to displease the Christian forces; that to gain the liquor votes will be to lose the Christian votes.

We did not ask that the saloons be closed at once. We have not asked them to fight our battle; we have asked only for a fair opportunity to fight for ourselves. We might reasonably and righteously have asked for more after so long. We have only asked for opportunity to grapple fairly with our ancient enemy. Shall this be denied us? Shall men appease us by converting the bars in the rural districts into wine and cider shops? Shall they plead that to do more will cost them the liquor vote? Are you and I made of that sort of stuff—and calling God our God, and claiming to have been made in His image? We have asked for opportunity to fairly grapple with the saloons. The men who deny us this opportunity are not our friends. They may reason, and they may protest; but if they deny us this, we shall understand, and they shall understand. They can no more serve us and the liquor dealers than they can serve God and mammon.

If the moral forces would win, let them fight with terrible earnestness. This, or confess your

moral impotence. We are not to speak once, but a hundred times; not to pray once, but without ceasing; not to do one thing, but a hundred things. Remember how the dying prophet laid his hands upon the King's hands and told him to shoot arrows, the arrow of the Lord's deliverance and the arrow of the deliverance from Syria. "And he said, Take the arrows. And he took them. And he said unto the King of Israel, Smite upon the ground. And he smote thrice upon the ground and stayed. And the man of God was wroth with him, and said, Thou shouldest have smitten five or six times; then hadst thou smitten Syria till thou hadst consumed it."

Our victory shall rest in smiting our enemies again and again and again and again and again, and, if necessary, again. So only shall we convince the General Assembly, by an overwhelming demonstration, by mass-meetings, petitions and personal appeals, that the conscience of the State is aroused and will accept no compromise.

Are you in earnest? Then up and to your task this hour.

WHO ARE THE EIGHT THOUSAND?

BY W. W. SMITH, A. M., LL. D.

The second edition of "Who's Who in America," from the press of A. N. Marquis & Co., Chicago) contains 1,300 pages of brief biographies, without eulogy, criticism or comment, of such persons now living in America as have become noted as factors in the progress and achievement of the age. "Endeavor has been made," say the editors, "to include all Americans of more than local note in all lines of useful effort." No name is inserted or omitted for financial considerations; the book is sold on its merits.

With a view to determining what effect education of the various grades has had on success in life, effort was made to ascertain the school training of each of these men and women "of more than local note" and 7,852 on their United States list were thus educationally classified.

According to the best estimate we can make from the latest census returns there are in the U. S. 40,782,007 persons over 21 years old. These are divided educationally about as follows:

Class 1. Without school training.....	4,682,498
Class 2. With only common school training.....	32,862,951
Class 3. With common and high school training.....	2,165,357
Class 4. With college or higher education added.....	1,071,201

Now the question is, how many of the eight thousand distinguished citizens of the United States on the Who's Who list came from each of these classes.

The 4,682,498 of class 1 furnished.....	31
The 32,862,901 of class 2 furnished.....	808
The 2,165,357 of class 3 furnished.....	1,245
The 1,071,201 of class 4 furnished.....	5,768

It thus appears:

1st. That an uneducated child has one chance in 150,000 of attaining distinction as a factor in the progress of the age.

2d. That a common school education will increase his chances nearly four times.

3rd. That a high school training will increase the chance of the common school boy twenty-three times, giving him eighty-seven times the chance of the uneducated.

4th. That a college education increases the chance of the high school boy nine times, giving him two hundred and nineteen times the chance of the common school boy and more than eight hundred times the chance of the untrained.

It is a surprising fact that of 7,852 "notables" thus gathered, 4,810 proved to be full graduates of colleges.

The Baptists are the only people in the world that furnish their cranks with plenty of rope. This explains at once why they have so few; and why these few make so much more noise and cut so much larger figure than the far more numerous crowd in other connections that have strings tied to them.

VALOR.

Valor consists in the power of self-recovery, so that a man cannot have his flank turned, cannot be out-generalled, but put him where you will, he stands.

This can only be by his preferring truth to his past apprehension of truth.—Emerson, Circles.

Compare the respective courses of the Thessalonians and Bereans, in last Sunday's lesson. The one preferred their past apprehension of truth; the other preferred truth. Which do you prefer?

BOOK NOTES.

BY REV. J. S. CORPENING.

The Representative Men of the Bible. By Geo. Matheson, D. D. A careful reading of this book does not meet the expectation raised by the introduction. He says, "To us there will be but one artist—God Almighty. It is the pencil of this Artist that we will try to trace." Of course all any writer can do is to put down his mind's picture of a Bible character. The chapters on "Adam the Child" and "Abraham the Cosmopolitan" are disappointing on account of the strange philosophy of the Garden of Eden and the narrowness of treatment. The treatment of "Joseph the Optimist" and "Job the Patient" is full and inspiring. Probably an impossible task was undertaken in trying to make the picture of each man mean just one thing. But the book as a whole is very inspiring and will stimulate much thought. It is very practical. He says: "A revelation from God is not a statement of what men once did; it is a statement of what men may always do. There lies the power of the Bible." This is one of the new books well worth buying.

Bible Criticism and the Average Man. By H. A. Johnson, D. D. This book gives a review of Bible criticism from the days of Thomas Hobbes, the English Deist, until the present time. The deductions of the higher criticism are fairly given, while the answers of the conservative critics are stated with equal fairness. All the books of the Bible are treated in their relation to modern criticism. There are also chapters on "The Place of Miracles," "Christ and the Critics," and "The Problem of Inspiration." The treatment of the Pentateuch and the Major Prophets is very full and satisfactory. The purpose of the book is stated: "A popular hand-book on the subject of Bible Criticism is a wide-spread need. As far as possible the story of the movement should be told in plain words. The statement of the case should seek to settle faith rather than foment doubt." The writer has admirably succeeded in his purpose. The reading of this book will confirm one's faith in the Bible, "The Impregnable Rock of Holy Scripture." I heartily commend this book to all who desire to read along this line.

HE WILL HAVE TO COME OVER.

Greensboro, N. C., Dec. 15, 1902.

Biblical Recorder, Raleigh, N. C.

Gentlemen:—I herewith enclose \$2.00 for the renewal of my paper. I am a Methodist, but my father lived and died a Missionary Baptist preacher. I became a Methodist through the influence of my mother, who until recent years was a Methodist herself. Since I left home, however, she has fallen from grace and joined the Baptist church, too; hence you will see that while I am a Methodist and was at one time a Methodist preacher, I nevertheless have a kindly feeling towards the Baptist church. This feeling I would have even though none of my people were Baptists, for I glory in the great work that your denomination is doing in North Carolina and especially the cause of Christian Education. I wish you could stir up the minds of the Methodists, by way of remembrance, and get them to take a firm stand for Christian Education. I enjoy reading the Recorder very much and think it is one of the ablest papers of its kind in the country. I first began to read it twenty-five years ago and have been delighted to renew its acquaintance and have it in my home.

Yours truly,

E. L. STAMEY.