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The Glorious Manifestation.

BY REV. C. E. W. DOBBS, D. D.

That is a precious passage left us by John: "Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that if he shall be manifested, we shall be like him; for we shall see him as he is." In the margin of the Revised Version, instead of the first "he," we have the neuter "it." This raises the question, "To what antecedent does the pronoun refer?" Who is it that is to appear, and how will his appearing accomplish the wonderful change desired? The Greek verb *phanerothai* here is without the pronoun, and, therefore, may be rendered with either *he* or *it*. If we adopt the latter, the antecedent would be the "what" (6) of the preceding sentence. This would give a fine meaning to the Apostle's words. That we are now the children of God is a guaranty of final perfection. That perfection, however, is not yet made manifest, either to ourselves or to the world. One day it will be so manifested, and all shall see the glory of our blessed condition. If this be the meaning of John, then we must render *it*, not *he*.

Upon the whole, the Revised Version, which in the text here follows the old version, is to be preferred. The personal pronoun *he* better agrees with the *him* that follows. Christ is the antecedent subject. The Apostle writes of the glorious manifestation of the Saviour, which was the hope of the early Christians (Tit. 2: 13), the coming of the Lord. He had just exhorted, "And now, my little children, abide in him, that if he shall be manifested, we may have boldness, and not be ashamed before him, at his coming." (Chap. 2: 28). This is only two verses removed from the text under consideration, though the close connection of the original is obscured by the human division into chapters and verses. In neither place does John use the personal pronoun, though we see at once its necessity in rendering the former passage. Equally so in the latter.

Other passages would seem to confirm this view. Paul rejoiced in the hope, "When Christ, who is our life, shall be manifested, then shall we also with him be manifested in glory." (Col. 3: 4). He expected the fullness of the inheritance only when "the creation itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God." For that hope—"the redemption of our body"—he waited in patience. (Rom. 8: 21-25). The glory would be consummated only when the Lord should return from heaven—"from whence also we wait for the Saviour, the Lord Jesus Christ, who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory." (Phil. 3: 20, 21). The manifested glory of Jesus and his saints is to be at his second coming, at the end of the mediatorial reign. Then "we shall be like him." The called of God are "foreordained to be conformed to the image of his Son." (Rom. 8: 29). This blessed purpose of the Father will not be fulfilled till we attain moral and spiritual perfection in the resurrection body. Then shall we shine in the manifested glory of the risen and perfect human nature. Between death and the second coming of Jesus, the believer will be "with Christ"—"at home with the Lord;" but he will not reach the full likeness to Christ, anticipated by John, till the final day of triumph.

The Apostle gives a reason for his hope: "For we shall see him as he is." Shall the final sight of the manifested Christ be instrumental in perfecting our spiritual likeness to him? Some so understood this phrase. As if the vision of the glorified Master were necessary to burn up all imperfection in his disciples. But such seems not to be the force of John's words. Rather he gives an evidential reason. Only those born again can see the kingdom of God. Only spiritual eyes can discern spiritual things. Only the pure in heart can see God. So only a perfected spiritual nature can see Christ in his manifested glory. The fact that "we shall see him as he is" implies that we shall have been made "like him" through the grace of God.
Cartersville, Ga.

Contributions to Baptist Work and Where They Come From.

As the minutes of the recent Baptist State Convention have lately been sent out to leading brethren of the State, I desire, while the matter is still fresh in their minds, to direct attention to some facts bearing especially on the financial exhibit as revealed by an analysis of the statistics of the different Associations.

I congratulate the denomination that the report of the Corresponding Secretary shows the largest grand total for all objects of any year within our history. Progress is shown in all departments of our work. The column in the financial table headed "contributions to all objects" with many blank spaces, due to the fact that no reports were made by clerks of Associations in time for the minutes, still shows \$198,447.77 for the North Carolina Convention, \$23,584.29 for Western North Carolina Convention, making a total for the entire State of \$31,032.06. To be precise, the above sum is derived from thirty five Associations; and the amounts given, but not reported, by the other twenty-four Associations would largely increase it. I think \$250,000 would be quite a conservative estimate for the whole State. But of the amount reported, a glance at the table shows that the larger proportion was contributed by nine Associations, viz.: Central, \$9,431.68; Atlantic, \$10,854.96; Eastern, \$18,128.68; Raleigh, \$13,867.17; Robeson, \$14,607.73; Buncombe, \$16,535.45; West Chowan, \$17,013.89; Tar River, \$18,076.55; and Chowan, \$19,773.03, making \$113,278.14, or more than one half. This is not because the churches of these Associations contain more members, for the membership of the churches composing the other twenty-four Associations exceeds the former by more than eighteen thousand. Broadly speaking, one fourth of the Associations, with a little more than one third of the membership, gave more than all the others.

So much for a comparison of the stronger and weaker Associations. "For where your treasure is, there will your heart be also." Let us apply the test of interest in the Lord's work as indicated by contributions per church member. Tried by this standard, the stronger Associations still stand well as shown in the following: Eastern, \$1.91; West Chowan, \$2.04; Chowan, \$2.75; Tar River, \$2.83; Raleigh, \$2.89; Central, \$3.02; Robeson, \$3.06; Atlantic, \$4.98; Buncombe, \$5.71; the latter being the banner Association of the State. Little Richmond leads the Associations of the Baptist State Convention with an average of \$5.37 per member; but if union is effected with the Anson, as contemplated, the average will fall to \$3.61 per member. In that case the Beulah would become the banner Association of the Baptist State Convention, with an average of \$5.04 per member. The Beulah, organized in 1834, and venerable with age, sends greeting to her young and progressive sister beyond the mountains. This showing of the Beulah becomes interesting in the light of some remarks recently indulged in at her expense by some good brethren to the effect that having outlived her day of usefulness, she is bordering on final dissolution, and that her history is not such as to be referred to with pride. By some she is looked upon as dead already, and the writer confesses to having sympathized with this view, and to have entertained the propriety of holding an inquest over the remains, and making an autopsy to ascertain, if possible, the cause of death. If any one should still think her death impending, she begs leave to submit the above figures as her ante-mortem statement; and if others should consider her already dead, I claim for her the distinction of being the livest corpse in the Baptist State Convention. If she be dead, or lingering in a state of mortal illness, I raise the question as to the state of even some of the stronger Associations, as the Eastern, Chowan, West Chowan, Tar River, Raleigh, Central, Robeson and Atlantic.

Applying the Beulah's membership average to the membership of the nine stronger Associations, the sum is found to be \$234,304.56, or more than was reported for all purposes from the entire State last year. What about North Carolina's quota of \$15,000 for the "Centennial Fund," and \$15,000 for State Missions in the light of these figures? The question is absurd, for they show that the nine stronger Associations could furnish the funds for the support of all departments of our work for last year, and yet show an advance over last year of more than thirteen thousand dollars.

Applying the same basis of calculation to the entire membership of the State, we find that what would now be considered, the enormous sum of \$730,971.86 would flow into the Baptist treasury. I know that the actual collection of this amount in one year will be regarded as the vision of a dreamer, and its accomplishment in the near future as betokening the dawn, if not the ushering in, of the millennium. It would seem that there are large numbers of our people who have not even apprehended the possibilities of growth along the line of giving as well as numbers. The same is true, also, with reference to the basic principle underlying the foundation of our denomination—that of giving the gospel to the people—the destitute of the State as well as the nations of the world. But have these calculations no practical bearing on the enlargement of our work? "Not by might, nor by power, but by my spirit saith the Lord of Hosts" comprehended the vitalization, by the presence

and power of Jehovah, of the gifts of his people in his service. I think I see some parallel between the condition of our own people and that to whom the above language was addressed. See Haggai 1: 4-6. It is not so much a lack of means, but rather the withholding of what we have that hinders the work. I believe that if our people would obey the injunction, "consider your ways," and would consecrate their means to the service of the Lord along the lines indicated by the above calculations, it would do more to bring about material prosperity in the State than a thousand "sub-treasury bills."

A variation of the prophet's question might be propounded in this connection to the more prosperous Associations, "Is it time for you to dwell and worship in your ceiled houses, and the Lord's cause lie waste in other less favored sections of the State?" I appeal to the brethren of these Associations not to suffer their visions to be obscured by the grand total sent up from their Associations, but to consider their responsibility as revealed by a comparison with a so called dead Association. There are extenuating circumstances connected with the failure on the part of many Associations to come up to a high average per church member; but I submit that they do not apply to the stronger Associations named. A little reflection will show that within their territories are embraced our largest centers of wealth and intelligence. In point of ability to give, there is not one of them inferior to the Beulah. Will not the pastors of churches in these Associations bring to the attention of their churches the above comparison which, bear in mind, is with a so-called dead Association? A comparison of the Beulah with some of the older Associations may be of interest. The Chowan organized in 1805, Raleigh 1805, Tar River 1830, and Eastern 1803, have already been mentioned. The Flat River, organized in 1793, contributed per church member \$1.91; Green River (1840) \$1.09; King's Mountain (1851) \$1.53; Liberty (1833) \$1.81; Sandy Creek (1751) 92c.; Three Forks (1840) 66c.; and Tuckasee (1829) 58c. As to numbers of churches the Beulah is far behind the older Associations, but in this connection she points with pride and admiration to her growing offspring, the Pilot Mountain, with which as a representative of the young and live Associations, I will make one more comparison. This shows that the Pilot Mountain contributed \$3.72 per church member, or a little more than half as much as the Beulah average.

Submitting this imperfect investigation of the sources of contributions to Baptist work to the earnest consideration of the brethren of the other Associations of the State, what of its effect on the future work of the Beulah? Will she rest on her record of last year as glory enough, repudiate her past history, and go into voluntary dissolution? Or will she, encouraged by the past, take a new lease on life, enlarge the place of her tent, stretch forth the curtains of her habitations, lengthen her cords and strengthen her stakes, and reclaim from oblivion whatever is valuable in her past history? These questions seem pertinent in view of the agitation which is going on in the minds of some of the brethren, and to present fairly the issue involved. Conceding to others liberty of opinion and the right to form their own conclusions, with the present lights before me I find no hesitancy in deciding on which side of this issue I stand. I am in favor of a reorganization of the Association on the lines of future growth and usefulness by enlarging her territory and with the retention of the old name; but to a dissolution, and formation of a new Association on a part of her ruins, I am unconditionally opposed.

As the matter will come up for discussion at the next meeting of the Association, and involving as it does the issue of life or death, I bring it to the attention of the brethren of the different churches in order that they may arrive at a conclusion in harmony with the best interests of our work.

CONCLUDING REFLECTIONS.

If our denominational statistics are to be used as a basis for calculations, the more accurate the statistics the more correct will be the conclusions based on them.

The minutes of the recent Convention show negligence on the part of more than twenty clerks of Associations in failing to send report or minutes to recording secretaries of the Convention. The minutes of the Associations are often far from being correct, due to careless and incompetent church clerks in making out church letters to the Association, and the churches ought to be impressed that the remedy ultimately lies with them by electing only intelligent and competent clerks. The minutes of the Convention ought to show value of church property, and to this end a column for this purpose should be added to the circular church letter to the Association.

I make this request in the interest of a correct report of the value of church property in the South for the American Baptist Year Book. Heretofore the clerks of the Associations in this State in making reports to Dr. Burrows, the editor, have been obliged to guess at the value of church property in their respective Associations, or leave that heading blank. Hoping that the foregoing may bear some fruit in the enlargement of Baptist work, I remain,
Fraternally,
F. P. TUCKER.
Ruffin, N. C., Feb. 7, 1893.

Perpetuation of the Pastoral Relation.

Keep your pastor, and he will keep you. A pastor is a shepherd, and a shepherd is a watcher and feeder of the flock of Christ. The true, called of God pastor studies diligently the spiritual interest of those for whom God has made him an under-shepherd. He knows more about their weakness, their strength, their real and varied wants than a novice, or one inexperienced among them possibly could know. The model church in the old Pee Dee Association kept her pastor for more than fifty years, and up to the day of his death that church (Spring Hill) manifested no desire to change pastors. But upon the contrary they unitedly and affectionately clung to him till the Lord called him from his labors on earth to his reward in heaven. And that church, for whom Elder John Monroe so wisely and faithfully labored for more than half a century, was during that long period justly regarded the model church of the Pee Dee Association.

But we have very few John Monroes in the world, and perhaps equally as few Spring Hill churches. There was something remarkable about Father Monroe's ministrations of the word. It was a very rare thing indeed for any one professing faith in Christ under his ministry to ever again turn back to the world and fade out as a follower of Christ. But it is impossible for all churches to have such a pastor as Father Monroe was, and it is improbable for us to have many such churches as Spring Hill is. Therefore a change of pastors may occasionally be necessary and best for both church and pastor. But I am satisfied that I have seen almost ruinous results from too frequent change of pastor—at least seriously damaging to both parties. My observation for more than thirty years is that when a church has a good pastor, they ought to keep him a long time if possible. Pray for him and encourage him in every possible way that we can by meeting him punctually at the church, and also by paying him promptly what they promise him.

But while I admit that the pastor may sometimes be in fault for frequent changes, I believe that churches are mostly blamable in this matter. For instance, a church has a good pastor with a somewhat scattered membership; they have a weekly prayer-meeting and Sunday school of tolerable interest run by a portion of the members. But as is the case in most country churches, there is a portion of indifferent, delinquent members that hardly ever go to church only on special occasions, although they are wonderfully gifted in rendering excuses for their absence, and equally ingenious in framing excuses for paying almost nothing to the cause of religion; and yet they are tolerably good citizens, and will treat the pastor kindly when he goes to see them, but they go to church only once in a while. But when they become fully conscious that their pastor knows them by heart, how little they do for him or the church, they are ashamed to meet him; so they begin to want a new preacher, that don't know them so well. In the mean time they go down to Goose Creek and hear Bro. Sensational preach. Of course they are wonderfully carried away with him. They say, "Oh! if we just had such a preacher as he is, we would have a perfect camp-meeting all the year round." So they commence in good earnest to get him to help their pastor in the protracted meeting. He comes; preaches some of his big, stirring, favorite sermons; and the last one of these spasmodic members go, rain or shine, day or night till the protracted meeting is over. Then we see them no more in twelve months, or till the next protracted meeting, unless the time comes to call a pastor.

Now brethren, a little wisdom and grace, timely and carefully exercised, would save all this trouble and confusion, and keep the church in a healthy and prosperous condition.

I, therefore, exhort the churches to hold on to their pastors till the Lord in his providence makes it apparent to both church and pastor that a change is necessary.

In conclusion, let me beg the churches while in the exercise of their independence and christian rights in calling their pastors, to do so considerately, prayerfully, and with special reference to the honor and glory of the Great Head of the Church.

JAMES JORDAN.
Central Falls, N. C.

Thoughts.

BY SCATTERHEAD.

"And he looked up, and saw the rich men casting their gifts into the treasury. And he saw also a certain poor widow casting in thither two mites. And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all: for all these of their abundance cast in unto the offerings of God: but she of her want hath cast in all the living that she had." Luke 21.

A great deal has been said about the "widow's mite," when it should be *mites*. Many folks these days think that the Lord estimates our offerings according to the value in dollars and cents, but he is not disposed to look at things as we corrupted mortals are inclined to do. Man looks on the outward appearance and sees the actions, and God looks at the heart and beholds the motives. The poor widow's offering was very small, only about two-fifths of a cent, and yet the Saviour said she cast in more than the rich folks. I imagine some of the rich

Pharisees strutted up to the treasury and flung in some pretty big coins, maybe to be seen of the blessed Master and the balance of the people, but the Lord took special notice of the woman's gift, and said, she gave more than any of the others. We suppose she gave more in proportion to the sacrifice she made. The rich men, we may suppose, gave liberally, but they had plenty left after making their offerings, and out of their abundance, they did not miss what they gave; so they made no sacrifice. The poor widow gave but little, but she of her want, out of her poverty, gave all she had, and she had nothing to eat that day; she fasted that she might cast into the treasury, though it was but two mites; so she made a sacrifice and gave till she felt it. Mighty few church members these days would fast a whole day in order to give to the Lord's cause. Some people at the "meeting house" get powerful impatient during the sermon, and want the preacher to cut matters short, so that they can get home for early dinner. Well, it is a mighty fast for some folks to go five hours without eating.

It would be a monstrous nice thing if the tobacco users would all take a fast while in the meeting-house. This is a wonderful fast age, but it can't be called a *fasting* one. Well, it would be a good thing in the eyes of the Lord and some of his people, for the tobacco users to proclaim a fast that would continue the remainder of their days. Some of the best people on earth use the weed, and perhaps they would tarry long with us if they had no bad habits. We are told to make no "provisions for the flesh to fulfil the lusts" of the same, and to "abstain from all fleshly lusts which war against the soul." Many poor church members will live on half rations, and sometimes do without anything to eat so they can pander to the desires of the flesh and buy tobacco, whiskey, opium, &c., such things as they should not use. Lots of people will make sacrifices for Satan, and he has a mighty big treasury.

The poor widow gave all she had to live on for that day; she went hungry not that she might buy wine or a robe, but that she might give her all to her God in whom she was so absorbed she forgot her own comfort, forgot self. Jesus is now looking down, not up, and gives credit for the offerings made by his people, not according to the money value, but according to the motives and sacrifices with which they are made. A penny given in the spirit of love and at a sacrifice such as the Lord will own and bless, will accomplish more than a thousand dollars not thus given.

Lots of offerings are made in the Lord's name that he will not accept, and therefore will not advance his cause nor prove a blessing to the giver. Poor christians should be encouraged to make their offerings to the Lord, though quite small they be, from the Saviour's praise of the poor widow's gift, knowing that he is ever looking down upon us, and is well pleased with the offerings of all his people whether great or small, when they are tokens of hearts filled with his love, and the sacrifices made are for his name's sake and glory. Offerings of the Lord's poor should be prized. We should not despise the day of small things. "God can thrash a mountain with a worm." The Lord can accomplish wonders with mighty sorry means. His ways are not ours, neither are his thoughts. Sometimes christians get so faithless that in order to do a job of work for the Lord, they must raise a fixed amount of money and engage a certain number of men to accomplish the proposed work, and then with all make a complete failure. The Lord might choose to accomplish the same work through a very base instrument.

Let us endeavor to realize that the Lord Jesus is beholding his treasury, and that he expects us all to give as he directs in his word, "as we are prospered," ever remembering his precious words, "It is more blessed to give than to receive." We should learn, too, from the lesson under consideration that the gift most pleasing to our Lord is not the one from our abundance, but the one from our deep want, and one that will cost us a real sacrifice.

Let all christians give from pure motives, and give till they miss it. Some church members can do some powerful loud singing, very nice talking, mighty big crying, and monstrous long praying, but are wonderful grum when the contribution box is poked at them, as they don't take much stock in the substantial part of worship. Some people put a pretty low estimate on the value of their religion, judging from their contributions. Is it possible that we are not willing to deny ourselves in order that Christ's cause might be advanced? If we realize the truth deep down in our souls that we are not our own, but belong to the Lord Jesus, being bought with his own precious blood, surely we will not have the Satanic disposition to want to withhold anything from him. Money is needed to carry on the Lord's work, and he wants his people to honor him and give freely of their means in any way the Holy Spirit may direct. We can never make the sacrifice our adorable Redeemer made, but we must possess the same mind, and be willing to live a life of self-denial for him "who loved us and gave himself for us." Soon our struggles will be over, and we shall behold our inestimable treasure, our eternal all, to-wit, the Lord Jesus, shall see him as he is and be like him. Christians, don't your hearts long for his appearing, and what would heaven be without Christ!

No matter where we walk, we are sure to be followed by somebody.