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THE AMERICAN—SPANISH SITUATION.

No one may say at this writing whether there will be war between the United States and Spain or not. For ten days the metropolitan newspapers and a great many others have boiled with war news. Throughout the nation there is great anxiety; and other nations are intensely interested.

Since the uprising in Cuba, now three years ago, there has been no day that might not lead to a break in the peaceful relations between the United States and Spain. From the beginning the situation has been delicate and trying. All things possible to avoid war have been done. President Cleveland withstood the popular clamor, and restrained Congress from precipitate action. Since President McKinley came upon the scene, he has faithfully followed his predecessor's example.

In the meanwhile, Spain has utterly failed to effect peace in Cuba; the severe measures of Weyler and the moderation of Blanco alike having met that same failure for which Campos was recalled. The insurgents have at least held their own. Though they have not succeeded in establishing more than a nominal government, they have maintained their position in the field of conflict; and that, too, notwithstanding the loss of their ablest warrior—Maceo—and in spite of very limited resources. The sympathy of the people of the United States for the insurgents has steadily increased. Strong and widespread in the beginning, it is now an intense conviction of the people of the United States that the Cuban cause is just, and that the soldiers of that cause deserve success, and that our nation should at least concede them belligerent rights.

For all that Spain has sought to maintain peace with our country, for all that two administrations of our government have incurred no little popular contumely in the hope of maintaining peace with Spain, even at the risk of being unjust to the insurgents in Cuba—there is now abroad an impression that the crisis is at hand and that it cannot pass without war.

The failure of Spain's last resort, autonomy for Cuba, is the main cause; along with which there are several of lesser consequence.

The terrible catastrophe of the Maine has given rise to great excitement. Pending the investigation, rumor upon rumor of Spanish perfidy has been sent forth, and it has been repeatedly asserted that the United States must declare war. We do not believe that the Spanish government is responsible for the explosion which destroyed the Maine. If it shall be proved that it was no accident, even then the likelihood will be that Spanish fanatics did the deed. And this would not be in itself a ground for declaration of war. Moreover, it is not concealed that the United States as a people are in sympathy with the cause of Cuba; it is undeniable that the DeLome letter and the Maine disaster, so quickly following, have incensed the people and strained the hard-drawn patience of the President and of Congress; but most of all the government at Washington has waited for Spain to quell the rebellion, giving her every advantage, until there is no virtue, no reason, and no hope in patience. The result of the investigation of the Maine disaster may be known before this paper goes to press. It cannot give ground for a declaration of war, except (1) it be clear that the Spanish government is responsi-

ble for the explosion, or, the investigation showing that Spanish fanatics were responsible, (2) the Spanish government decline to make due amends. These both are remotely possible, but only remotely. In either of these cases the declaration would be made by the United States. But, should the United States recognize Cuba, Spain would declare war, if at all.

This is the situation as regards the two nations. Spain is already prepared for war as best she can. Her credit has been strained to the utmost. She has a navy that does not compare at all badly with that of the United States. In a sea-war, she would be no easy foe for a few months.

The United States is making preparations for the worst. Most of her warships are at command. If needed, others can be purchased. Her defences are being inspected; they are by no means strong or thorough. Her soldiery is reported in good condition. She has money and men, and at the worst could outlast Spain.

The attitude of other nations would depend upon the source and the cause of the declaration of war. It is likely they would be inclined to be neutral, though Spain would not be without sympathy in Europe.

If the United States should recognize Cuba, and Spain should declare war, the fighting would be in our waters, and very probably on our Southern coast. We do not believe that any but seaports would be seriously affected. Of course all commercial affairs would suffer. If the United States should be put to the necessity of declaring war because of Spain's complicity in the Maine disaster, or for any other cause, the fighting would take place in the Spanish waters, likely in part about Cuba and possibly off the Spanish coast.

The Overcloak of Love.

BY PROF. A. T. ROBERTSON, D. D.

A very helpful and suggestive phrase occurs in Col. 3: 14, "And over all these put on love." Here love is presented as an overgarment put over the others. The figure of clothing is also in the preceding verses. "Put on therefore as God's elect, holy and beloved." It is worth noting the list of graces which we are urged to "put on." "A heart of compassion," Paul begins with. A tender sympathetic heart is essential to the finer graces. "Kindness" is the expression to others of the feeling of tender sympathy. "Humility" is the natural state of the sympathetic, kindly nature. The conceited man is not kindly, but only patronizing. "Meekness" is not weakness, but the strength of reliance on God. Tameness and lameness are not "meekness." "Meekness" is the quiet reserve of dignified might. "Long-suffering" is possible to such quiet trust and dignity. One who is stayed on God can stand much from others for the Lord's sake. "Forbearing one another" because of the right attitude towards others and the proper estimate of oneself. The humility of meekness does not cast stones nor make railing accusations. "Freely forgiving one another, if anyone have a complaint against any, even as the Lord freely forgave you, so also do ye." Forgiveness is hard unless the preceding Christlike virtues dwell in the heart. It is not hard for the sympathetic, kindly, humble, meek, long-suffering, forbearing man to forgive, remembering what the Lord Jesus has done for him.

"And over all these put on love, which is the bond of perfectness." These varied virtues need to be held together by the overgarment which serves as a "bond of perfectness" binding together and completing the attire. This overgarment is "love"; love in profusion, love in flowing folds, love in richness and perfectness. An overcloak is of good service in cool weather. Put on this overcloak. The next verse changes the figure to that of the games. Contending emotions strive for the mastery in our hearts. In the midst of conflicting voices that clamor loud with din and roar, "let the peace of Christ rule in your hearts." "Rule" is here "act as umpire." Let Christ's peace act as umpire in our hearts. Let Christ's peace speak the deciding word that shall still the tumult within and bring quiet. Christ's peace then shall rule in us all and over all those arrayed in the garments of grace and love.

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Money and Missions.

BY R. L. PATTON.

The evangelization of the earth's billion of unreached heathen has been reduced practically to a matter of dollars and cents. For fifty years the churches have prayed God to open the nations for the reception of the Gospel, and to raise up men and women to carry it to them. To-day the doors to every nation are wide open. The fences are all down, and even the ground rail is taken away. Also, hundreds of men and women, ready to go, are saying, "Here am I, send me." These answered prayers lie at the door of all our churches, and, for the most part, in vain! Why? Because we have robbed God—because we have not brought in the tithes and offerings. Mal. 3: 8.

God's people have enough money, opportunity and men, to tell the story of the cross in the ear of every heathen during the next twenty years. What a glorious work! Thank God that a poor sinner and "earthen vessel" like me can take part in it, for when it is accomplished our blessed and long-looked-for Lord will come. Matt. 24: 14. If we Baptists in North Carolina can't rise up and give more than an average of six cents a member to foreign missions, let us at once throw down the proud claim that we are the successors of the apostolic churches. "They went forth and preached everywhere." Mar. 16: 20.

But we are going to do better. Too long we have mocked our Lord and pleased Satan by saying, "Thy Kingdom come," and yet doing so little to make it come. A father prayed God to give bread and meat to the poor widow living near him. After the "amen," his little boy asked him for the smoke-house key to answer his prayer. When Chicago was burning down the students informed Dr. Northrop that they were holding a prayer-meeting. He said they had better take buckets and go to work. That is what we want, not less praying, but more giving. Dr. Willingham, you ask too little from North Carolina Baptists. Consequently our preachers ask too little from their individual churches. We must have confidence in our people. Our churches will go on, some giving nothing and others small sums, as long as we do not ask them to do more, and give them a chance.

This church, for example, went on year after year giving \$10 for foreign missions. Five years ago I asked them to go up at once to \$100. This was raised and laid in the bank three months before the association, whereas the ten dollars, given before, was never raised till the last moment and with a great struggle. So it is with Moravian Falls Church. As brother Greene was about to leave there he said that they could give for all objects \$60. I asked them to pledge \$100. We had preaching only once a month, and took up just thirteen collections for the year, which amounted in cash to \$285. So it will be in all our churches, if the preachers like Len Broughton, J. L. White and R. VanDeventer, will set the mark high. Brother Bailey, I will now mention several instances of giving to foreign missions, praying the Spirit to use them in arousing North Carolina Baptists to greater sacrifices.

1. By different Christians. Robert Haldane, of Scotland, sold all his estates for \$175,000, and established a mission in India.

A hard-working man in Melbourne, Australia, heard two sermons on missions, and sent in the title deed to ninety-three and a half acres of land, worth \$2,500.

In 1893, Dr. Gordon's church in Boston gave \$20,000 to foreign missions, their home expenses being nearly \$9,000, less than half.

A widow in Cleveland, Ohio, bears the entire support of thirteen missionaries, and went in 1896 on a mission tour of the world, to increase her interest and see her workers.

At Old Orchard, Maine, August 9, 1896, a collection was taken for foreign missions amounting to \$101,324. It included money, gold watches, gold rings, bicycles, and ten thousand shares of stock. Read Ex. 35 for a similar offering for the tabernacle.

Rev. F. B. Meyer tells of an Englishman whose income is \$10,000. He lives on \$1,000 and gives \$9,000 to world-wide missions. Another, with the same income, lives on \$1,200 and gives \$8,800. Also of a governess who makes yearly \$500, and gives \$250, one half, to foreign missions.

The Seventh Day Advent Church, at Battle Creek, Mich., has 1,450 members, who are working people with an average income of \$262. Recently, on "mission day," without any sermon or begging, their offerings to missions amounted to \$21,000, an average of \$15 per member. Willingham asks us for six cents each! Sarah Hosmer, Lowell, Mass., was a poor woman living in an attic. She heard that

\$50 would educate a native preacher in a heathen land. With her needle she earned this amount six different times, so that, when she was carried to her grave, six men whom she had educated were preaching Christ to the lost. Surely, "she hath done what she could." Mark 14: 8.

The young people of Clarendon Street Baptist Church, Boston, have supported for several years a missionary in Africa. They have now sent two of their own number as missionaries to China, one being a native of that country, and have become responsible for their support.

David Paton, of Scotland, gave his entire fortune of one million to missions, and now lives on a little yearly income he reserved to keep him from coming to want. When he heard Dr. Pierson on missions in 1890, he managed to squeeze out of his small income another \$1,200.

Some time ago, in Toronto, Canada, the mother of one of the China inland missionaries entered the office of Mr. Frost, Secretary of that mission. After expressing her overflowing joy at having a daughter in China, she said, "I have brought to you, Mr. Frost, a little gift as a thanksgiving offering to the Lord for calling my child to China, and for the blessing that has come to me in consequence. With these words she handed him a check. She was not rich, and her appearance indicated that her gift might be \$5, possibly \$15, but when she left Mr. Frost found it to be a check for \$550.

Rev. D. M. Stearns, Germantown, Pa., has a church of about 200 members. During the year 1896 they gave to foreign missions \$4,000, or \$20 per member. He keeps a large map of the world ever before their eyes, and teaches them that personally they are debtors to the world.

Mr. Hamilton, a clerk in Glasgow, had an income of \$350, and gave yearly \$100, or nearly one-third. When a special call was made in 1887 for \$100,000, he gave one-hundredth of it, or \$1,000, which was half the savings of all his life.

According to the Congregationalist, 120 of our colleges support as many missionaries. Last year Yale gave \$1,200, Wellesly \$1,050, Oberlin \$650, Cornell \$500, and McGill University in Canada gave \$1,853. This last had only 80 students, all of whom have to earn a living but five.

2. By heathen converts. Mr. Lum Foon, a Chinese convert in California, lately gave up a splendid business in San Francisco and went back to China as a self-supporting missionary. There he bought land and erected a fine chapel, with school, and prophets' chamber, all at his own expense. Scores have been saved. What an example to our Baptist business men to either go or send and support one.

In the Island of Ceylon, a traveller noticed, as he walked through their gardens, every now and then a tree marked with a large "X". When asked why, their reply was, "Every tenth or marked tree is the Lord's." Lev. 27: 30. He also noticed the housewife, as she cooked each meal, put a handful of rice in a pot for each member of the family, and two handfuls in a pot near by. When asked why she replied, "That is the Lord's rice pot, and I remember His cause as I cook each meal." Baptist women of North Carolina go and do likewise, and if you don't believe in the tithe doctrine, then follow I Cor. 16: 2.

A Chinese Sunday School in Brooklyn, consisting of only thirty members, gave to missions \$150, or \$5 each. A Methodist church of converted Chinamen in California do the same, give \$5 per member. Recently one on the Pacific coast handed Dr. Masters a small package, directing him to spend the amount in getting a native to preach the Gospel in China. The giver refused to reveal his name, but the package contained \$100 in gold coin, and was nearly all the earthly possessions of this poor but happy Chinaman.

Still another Chinaman in California sold himself as a coolie in New Guinea for the sake of working among his countrymen. Not money, but himself, which was better, he gave to missions. Before he died he was the means of the conversion of 200 of his companions. In that day of rewards, how he will shine as the stars forever. Dan. 12: 3.

What more shall I say? Time would fail to tell of the hundreds of men, women and even little children who have made sacrifices to spread the Gospel—sacrifices that shall never be made known until we stand before the great white throne. On that happy day no one will be sorry for what he gave to missions, but it will be seen then that what we gave, that we will have forever, and what we have hoarded or kept we have lost forever. Oh, the power of money just now! With it we can multiply our usefulness almost infinitely. When dead one can yet be potent, present, and immortal in mission work, if, when alive he invested his money in this greatest cause. The decisive hour in the battle of Wa-

terloo had come. The English troops were lying in the trenches waiting for the onslaught of the French. As they lay there in silence, Wellington rode up and down the lines, saying over and over again, "Men, if you falter to-day, what will England say?" His words pierced their hearts, and when the command was given, "Up and at them!" every soldier felt that the honor of England was in his hands, and they became invincible.

The command of our Captain has been given, "Go ye!" Brethren and sisters, shall we falter? The doors are all open. Men are ready to go. We have the money. Shall we hold it back—shall we falter? If so, what will Jesus say?

Where Did Sin Come From?

BY F. C. M'CONNELL.

Sin is the transgression of the will of God. The will of God is the law of the universe, because it is the expression of God's character and God's character is the standard of righteousness. Every violation of the will of God is rebellion. God created the angels an order of intellectual beings, subject to laws of life and growth of their own. One as chief and others with him, possibly instigated by this one, aspired to a higher place than the will of their Lord had assigned them. Either they were not content to be angels, that is messengers, or else they were not satisfied with the advancement they had received, and being "puffed up with pride" they fell into condemnation. I Tim. 3: 6. This transgression of God's will was rebellion, and was punished by banishment without redemption. Hell was prepared as the place of banishment for the devil and his angels. Matt. 25: 41.

It will be seen that sin began in the misuse, or in abuse, of what was in itself sinless and pure. The devil was in the truest sense a free agent, and in the free exercise of his own will he transgressed the will of God. It was not wrong for him to aspire to higher knowledge and service, but that aspiration should have kept him within the bounds of God's appointment, and awaited the natural development and advancement assured in the Divine purpose.

I am trying to write these thoughts keeping free from the poetical embellishments of Milton, and I trust the reader will make the same effort in receiving them. Still I think the great facts upon which the "Paradise Lost" is founded are substantially correct in that marvelous epic.

Once free from the restraints of obedience to the law of God, or in other words, when the devil and his compatriots indicated their displeasure in the purpose of God concerning them, there was nothing left them but to set up a standard of life for themselves. Instead of law they had anarchy. Each one of themselves a law unto himself, and his own will became his law of right. And the natural growth of such a condition was then, and always will be, toward the bad. So these demons have been growing more and more devilish ever since they rebelled against the standard of righteousness.

God banished these ill-disposed beings from the association of the good, and consigned them to a country of their own, where misrule and all manner of evil and its attendant suffering must forever exist. That they were banished without the hope of redemption arises out of the fact they have never had a mediator. Indeed, there is slight inference that their trouble began over that very question. There is a shadow of a hint, at least, that the devil was displeased with the advancement of the Son and the honor that was done Him in Heaven. At any rate, these unhappy creatures took upon themselves their own responsibility and rebelled against God's government, each for himself. So that it is not possible that they should have a mediator. They had no representation in their fall, and therefore they cannot have representation in reclamation. If there should be redemption for them, it would require a Saviour for each separate one of them. And, moreover, their representation would be impossible from the very fact that their sin seems to have had its origin in their determining to assert their own will as against the will of the Lord.

I do not pretend that I have answered the question which the caption raised. I have written somewhat about it, and I think, suggested some things in connection with the subject that may seem clearer when we inquire how sin came into the world, which I will do next week. Lynchburg, Va.

Any man can sing by day; but only he whose heart has been turned by the gracious hand of Jehovah can sing in the darkness.—William M. Taylor, D. D.

A child of God should be a visible testimony for joy and happiness, and a living exhortation for gratitude and adoration. H. Spurgeon.