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For the Advocate. Our Virginia Correspondence.

BY REV. JOHN E. EDWARDS, D. D.

"SELF-DENIAL WEEK," AND ITS RESULTS.

The first reports published by Dr. Nally, fore-shadowing the probable results of the "self-denial week," excited the hope and belief that the collection would pay off the debt of the Mission Board. Many of us were excited in the prospect of a consummation so devoutly to be wished. Later reports have excited the painful apprehension that, in this hope and expectation, we are doomed to disappointment. The disappointment is the more keenly felt by reason of the fact that, the results attained, where "the week of self-denial" was observed, gave such abundant promise that anything like a general observance of this special effort must turn into our Missionary Treasury a sum amply sufficient to pay the debt. When all the collections are reported the final result may turn out better than is just now apprehended. The debt is a fearful incubus. It discourages our people. Only a few years ago the "self-denial week" was called on to pay off a similar indebtedness. Some of us understood that the Board, by fair implication, was pledged not to create another debt of like nature. But the thing has happened, and that too by our accredited officials. The church, represented by Dr. Deems, is in honor bound to provide for this debt. It is no time to be chaffing about it. The credit of our church is at stake, and we must come upon us squarely and fairly to the demands upon us to meet the obligation. There is a more lamentable way of evading it. If the debt is not provided for by some plan outside of our regular Missionary collections, for myself, I do not see how we are to carry on our foreign Missionary work on a scale at all creditable to our division of the church. It is no time to retrench appropriations, and to cease sending out Missionaries to foreign fields, at this stage of our work, and yet our Board will be shut up to the absolute necessity of doing this humiliating thing if the money is not furnished by some extra device, to pay the existing debt. It is like to talk about saving the money by a levy, per capita. Nor is it likely to be raised by mere speeches and appeals. The debt has been found in "the work of self-denial and prayer." In every instance, so far as we are advised by the reports that have been published, where the most earnest, and persistent efforts were made, the result exceeded expectation. There is no probability that the regular annual collections will make the Board to do anything more than to provide for the support of the Missionaries already in the field. The church, by some special plan, must raise the money to pay off the existing debt. The failure to do this, by the proceeds of the "self-denial week," is chargeable in great part to the oversight, not to say the reprehensible neglect of the pastors. Is there any better plan than to repeat "the week of self-denial?" There is an element of religious power embodied in this plan, that recommends its adoption, in preference to any other plan heretofore proposed. "Self-denial," and sacrifice are elemental in the religion of Jesus Christ. "If any man will be my disciple, let him deny himself." The essentially religious element, in the true Christian sense, must be upheld in all our plans for raising money to promote the spread of the gospel, or our offerings will be an offense to God. The giving, which makes a letter, and which is acceptable to God, and which is prompted by love to God, and by an earnest and sincere desire to advance his cause in the world. "Self-denial offerings," in aid of the cause of Missions, cannot fail to be "a sweet smelling savor" to God; and such offerings react on our personal piety. "To do good and communicate, forget not, for with such sacrifices God is well pleased."

NEW BOOK OF TRAVELS.

Twenty Thousand Miles, over Land and Water, is the taking title of Dr. R. A. Young's new book of travels, just from the press of the Methodist Publishing House, Nashville, Tenn. It is printed on good paper, in neat letter press. The book is made up, so far as its matter is concerned, almost exclusively of the highly instructive and entertaining letters, written in a bright, crisp, and fascinating style, and published week after week, in the Nashville Christian Advocate, fresh from the hand of Dr. Young, as they were struck off at different points during his travels in Egypt, Syria, and the continent of Europe. The contents of these letters run from the time Dr. Young left his home in Nashville, Tenn. 1883, till he was on the eve of his return voyage in June, 1887. These letters carry the reader over 20,000 miles of travel, by land and water; and the good natured, cheerful, chatty, intelligent, and observant tourist so graphically describes what he saw and heard that the reader feels as though he himself had seen and heard, all that is described and narrated by the wide-awake traveler. Thousands have read Dr. Young's letters. They will repay a thousand fold in the interest and enjoyment that they will derive from this new book. But, there are many thousands who did not read the letters as they appeared in the Advocate. To this class of readers the new book cannot fail to prove a

most charming volume with which to beguile the long winter evenings, just now at hand, of their tedium. The book is recommended without qualification or discount to the reading public generally. No one will be disappointed, whose expectations are in reasonable bounds, in reading this new book of travels. Its appearance, at so early a day after Dr. Young's return, shows the capabilities of the Publishing House in getting out a book on "double quick time."

ANOTHER NEW BOOK.

A Romance of Providence, being a history of the Church of the Strangers, in the city of New York, edited by Joseph S. Taylor, and published by Wilbur B. Ketcham, 71 Bible House, New York. The reading of this wonderfully entertaining book, with its marvellous and surprising incidents, facts and figures, will impress the reader with the appropriateness of the title. The History of the Church of the Strangers, in New York—a history that has grown up from "the germ of something as different from an acorn as oak is different from an acorn," is a remarkable history. The seed was planted noiselessly. The beginnings were small and not rich in promise; but, like the "handful of corn in the earth in the top of the mountain," it has grown up with a rapidity that astonishes us; and now "the fruit thereof shakes like Lebanon." The new book before us tells the story of the origin of "The Church of the Strangers," in the seed planting by Dr. Deems; of its growth and development; of its taking on organic form; of its multiplied, and multiplying agencies for doing good; of its present status, and outlook; and the whole story is told in a style that fascinates the reader, while the surprising historical facts narrated, really give to the volume the charm of a romance. But, the volume has other qualities to recommend it besides its entertaining style, and its recital of surprising facts in the history of "The Church of the Strangers." It is a book to be read by pastor and by church members of all the denominations of Christians in these lands. It is a book brimful of practical suggestions; and, while there is much that pertains to church work, that cannot be applied in the ordinary run of pastoral charges, there is nevertheless much that has been inaugurated by "The Church of the Strangers," that may be turned to good practical account by pastors and church members in all the churches of the land.

Dr. Deems has unquestionably made a marvellous history during the last 20 years. "The Church of the Strangers," in the city of New York, is without a model or precedent. It has grown up without a preconceived plan. New features have been incorporated from time to time to meet demands as they have arisen under the growth and expansion of the church organization. At no period in the history of this church has it been more strongly entrenched in the confidence and affections of its members than at present, and never before has it been doing more good through its Missionary, Sunday-school, and other organized agencies of usefulness than at the present stage of its history. What its future is to be remains to be told by some historian of the next century. But, in any event it has accomplished great good; and, although the church under its existing organization may disappear; yet, under the great law of the conservation of moral power as well as of natural forces, the moral power of this church will not be lost; but, in after time, will deliver itself with intensified and concentrated force on some other movement in the interests of Christ's growing Kingdom in the world. Nothing is lost. All of our churches may be reinforced and vitalized in planning and working for Jesus by studying the plans and modes adopted by "The Church of the Strangers." In any view of the subject the new book, just from the press, styled "A Romance of Providence," being a History of The Church of the Strangers, in the city of New York," will be read with pleasure and profit by all who love the Lord Jesus in sincerity. The fact that so large a portion of the life and history of the Rev. C. F. Deems, D.D., L.L.D., is interwoven with this surprising narrative will give it additional interest to many readers within the limits of the circulation of the RALEIGH CHRISTIAN ADVOCATE.

NEW HYMN BOOK.

For more than fifty years, as a pastor, I have used our own standard hymn book, in conducting the stated public services. In revival meetings, and in the prayer meetings and other devotional meetings, during the week, I have used the popular songs and choruses in vogue, as they have come up from time to time. Now, that we are to have a new hymnal it is hoped that we will have an appendix, with a full supply of carefully selected songs from the MSS. contained in the scores of books in this line. This appendix can be added to, from time to time, as new popular songs come into use. The standard hymns should invariably be used in the regular stated services. The appendix might be published separately, in a small, cheap form, for Sunday-schools, as also for revival, and prayer meetings. Of course we may expect to be disappointed in failing to find many of our favorite songs in the new book; but, for the sake of uniformity, and in loyalty to our church, let us use our own book. It is time that the ditties, doggerel, and "love-sick" stuff found in some of the song books sold

by "evangelists," and used by them in their meetings, were tabooed, and banished from respectable, religious society. As soon as the new hymn book comes from the press, let all our pastoral charges raise a hymn book fund, and supply our houses of worship with books, so that the congregation may be furnished with the hymns in public worship. The Methodists are more remiss, at this point, than any other denomination. Personally, I have no expectation of finding all the hymns and songs in our new book that I would be pleased to find there, but my mind is made up to accept it, recommend it, stick to it, and use it on all occasions; with the purpose, as far as in me lies, to banish and put away all other song books from our services.

Danville, Va., Sept. 1887.

For the Advocate. Our Georgia Correspondence.

BY REV. G. G. SMITH.

My good brother of the Wesleyan Advocate is in a quandary. He is beset on several hands, for the re-opening of a controversy as old as Methodism. The question is "What is Entire Sanctification? How is it to be obtained. When may it be expected, etc?" If the discussion could be confined to these topics, it might do good, but it is sure to take wider range, and run into "What did Mr. Wesley say?" "What became of those who did not profess this grace?" "What is the effect of conversion upon the character? What is Original Sin? What is Sin?" Men will get excited, and denounce as fanatics, or cranks, one class, or as formalists, and latitudinarians, the other, and so. I think the wisest thing our church press can do is to refuse to reopen the discussion, and yet there is such a substantial agreement between all parties that it does look like a sin for them to divide on this subject. All parties agree on these points:

1. We are by nature sadly depraved.
2. We are by practice all sinners.
3. Christ died for us all.
4. By faith we are forgiven our actual sins, and so cleansed from all depravity by the Holy Spirit as to be able to keep the perfect law of God as far as native infirmity will allow.
5. We may have so bright a witness of our acceptance with God as to rejoice evermore.
6. If we are in the favor of God, we are sure of Heaven. The law of God, as it is written in the word, is our rule of action, and this law is to be interpreted by the individual himself.

With these points of agreement it looks as if it would require a microscope to find our differences, but still we find them and are magnifying them. In my last letter I called attention to some of these differences, which do not even exist with many of the Holiness brethren, as they are called technically, and after all, who longer a brother?—nothing. Not long ago I met a brother who was decided in his view that a truly converted man was an entirely sanctified one, a view which I held myself in theory. I said to him:

"Doctor, admitting all you claim, that we are cleansed from corruption and are partakers of the Divine nature—did you never see a petulant, envious, ambitious, selfish Christian?" "Well if he was that, he had backslidden." "Admitted, but did you not think he was a child of God?" "Well, yes, but he was a defective one." "Well, Doctor, suppose he sees his defects and wishes to get rid of them? Can he do so?" "Certainly." "How?" "By Consecration—Repentance, and Faith." "Well, Doctor is not that a second blessing?" "Per contra, I said. Brother H., what do you mean by a pure heart?" "Well, I mean a heart which is so filled with love to God that obedience and law is a pleasure." "Is such a man entirely sanctified?" "Well I don't know." "Is not the life the best proof?" "No, the testimony is, for the life may be ever so correct and the heart impure." "But suppose the life and the testimony accord, but the person never claims to have received a second blessing, and does not profess specifically Entire Sanctification, would you count him as sanctified entirely?" "Oh, you are splitting hairs because of carnal reasoning. Seek the experience and don't resist the Holy Ghost." Here is infidelity, heresy, worldliness, ritualism, rationalism, church ambition, frauds, divorces, thefts, licentiousness, and we Methodists are fighting each other on a question of arithmetic. The Lord pity us. As for me, I will have none of it. I will seek peace and pursue it, and follow after holiness. I do not know that I can close this better than by giving to those of your young readers, who long for a happier life, and a better one, some of those counsels which I would give to a young Parishioner. I will simply send you the letter as it stands:

BEL ROSE, Near Macon.

College, I found you a dressy, gay, worldly young woman. You remember well the long talk we had at Bro. Blanton's tent. At first when I spoke to you about your soul's interest, you were disposed to treat the matter slightly. You were too lady like to be rude, but you evidently preferred to be let alone. At length you burst into tears, and said: "Mr. Smith, I must confess I have lost all my religion, I have been so gay and thoughtless and so prayerless, that I have grieved the Holy Spirit, and I am really hopeless of being any better. I am so fickle, and inconstant," I said to you, then and there, that you were not so far away as you feared, and you must come back the same way you came "first, and God would restore your soul." The next day after the 11 o'clock sermon you came to the altar, I remember your tears, your penitence and your happy restoration. You felt then that the sky would always be bright. You now write me, and that I may answer you fully, and others like you, I publish the extract from your letters:

"I came from the camp meeting as happy as a bird, I began to teach in Sunday-school and to work for Jesus—I gave up all the pleasures of society, and for a time, no one had a brighter sky. How it was I do not know, but I found myself in darkness again. I have not gone back to the world. I do not intend to go—no never, but my quick temper, my sharp tongue, my family pride, my love for praise, my fondness for dress, my love for merry company, trouble me; and then I pray not because it is a pleasure, but because I ought to do it; and I read my Bible often as a task. Some times it is not so. Some times the clouds are gone and the day of triumph comes, but oh, how soon it goes away. Is there nothing better for me this side of the grave? I talked with Doctor Miller, the good Presbyterian pastor, and he sadly shook his head, and Dr. Dowling, of the Episcopal church says, I am morbid, all I know is I am unhappy. Can you help me?"

Well, Mary, I really hope I can. I have been all along where you are now, and am sometimes in those borders even to this day, but I think I can help you as I have been helped.

1. Then give yourself again to God. Read that beautiful hymn of Frances Havergal:

"Take my Life and let it be
Consecrated Lord to thee."

and make these sentiments yours: Give all you have now and all you shall have.

2. Trust fully in the blessed Savior's all atoning merit. Believe that for Christ's sake all your past sins are forgiven.

3. Rely upon the Holy Spirit, as the beneficent one, who will cleanse your heart from all that is impure.

4. Trust fully in the fatherhood of God. Remember he is your father and loves you as no one else does.

5. Be content to walk sometime in the shade, and to go forward in the path of duty, even though the sunshine seems elsewhere.

6. Never doubt that God loves you and will save you.

7. Live a moment at a time.

8. Never get self-complacent, or allow yourself to become censorious.

9. Live by rule, but do not make your rules so rigid that the failure to keep one of your own making leads you to doubt God's good will toward you.

10. Keep just as far from the gay world as possible and push as near to the true people of God.

11. Remember God will never withhold any good gift which your faith grasps.

12. Be actively useful.

May the good father bless you, my daughter, and keep you.

Ever Yours,
G. G. SMITH.

P. S. If any one asks you Mary is, I have only to say she lives in North Carolina, in Georgia—and in sundry other places and is sometimes called George and John.

All Should Help.

Then, it is often the case that the burden of supporting the church, financially, falls upon a few of the members. It is true, perhaps, in all the churches, that a majority of the members contribute nothing, or nothing in comparison with what they should contribute, to the support of the church, and the general interests of the church. A few members feel it to be their duty to give as the Lord hath prospered them, and sometimes to give even beyond their ability, rather than have the church fail to meet its obligations. But many others, equally able to give, and under as great obligation to give, contribute almost nothing, and many give nothing at all. This is entirely wrong. Every member of the church should contribute to its support according to his ability. If he is able to give but little, he should give that little, and give it cheerfully. If he has larger means he should make larger contributions. Every man should give according to what he hath. God requires according to what a man hath, and not according to what he hath not. In the State, a man is taxed according to the amount of property he has. The same rule should hold in regard to contributions for the support of the church. If all the members of the church would give on this principle, none would be oppressed, and the financial interests of the church would be well sustained.

For the Advocate. Our System of Colportage.

BY DR. JNO. F. FOARD.

This system is all right, as far as it goes, but it is inadequate to the demands upon it. As a Church we should employ more men and means in distributing our literature, i. e. if we expect to keep pace with other Christian bodies, and counteract the vicious teaching of the world, the flesh, and the devil; and to educate all our own people in our own way—which we profess to believe is God's way. By having a general traveling agent for each State, whose business is to solicit contributions from those who are willing and able to give, a part of their surplus for the evangelization of the world, the different Bible Societies of Christendom have been enabled to employ thousands of men, perhaps one for each county or smaller territory, to sell or give away the Scriptures; so that within the last Century God's word has been scattered in all parts of the known world. And the different Tract Societies of Europe and America have done the same with their publications in like manner. What church or people did more to organize and work those benevolent Societies up to their present state of usefulness than the people called Methodists? We claim to be the god-mother of the modern system of Colportage! Yet, in our divisions and sub-divisions as a church, we have become absorbed in minor matters of the law and have neglected the child of promise.

How can we reclaim our birth-right?

Answer. By authorizing our Conference Colporteurs to employ their time and strength mainly in imparting information and soliciting contributions from those who are able and willing to give of their bounty to employ sub-agents in every county or district, so as to have all our people visited at least once a year and supplied on the most favorable terms with our standard works, periodicals and papers, giving to such as are unable to buy. By the aid of contributions added to the usual commissions given by authors, editors and publishers, a vast army of laborers may be constantly kept in the field, every member of our church furnished with a Bible, discipline, hymn-book, one or more religious papers; and our Sunday-schools with our own music, lesson-papers, and enough of other publications of our Publishing House and private enterprises of the church as to enable our people to become more enlightened and thoroughly Christianized—which will enhance their happiness and usefulness in time and the better prepare them for an endless eternity. And in order that this system become more efficient and as nearly self-supporting as possible, let all orders for books, Magazines and papers pass through the hands of those who labor for their circulation, and to be sold as cheaply as possible. Making up any losses thereby, in increased sales.

It is well known that the U. S. Government makes more money on letters and papers carried daily over the continent at nominal prices than formerly at from 25 to 50 cents for each letter and corresponding prices for printed matter: and the people are infinitely better served. The vast increase of business will justify greatly reduced prices and the church of God more rapidly and soundly built up, society improved, our republican government strengthened, and more of the people saved thereby. The International Sunday-school lesson paper system is a great improvement over the former modes of operating, but if not utilized to the greatest possible degree we will suffer loss and be held responsible for the same. To save our children from the flood-tide of popular delusions and self-destroying practices of this progressive age; and the religion of our fathers from becoming amalgamated with the isms of the infidel world, the church of God must educate them in its own peculiar and all important way. Our vast Publishing House with the best talent of the church and a million of dollars, and private enterprises and works owned and put forth by our own people. We certainly ought to be capable of supplying our homes with the very best reading matter to be had anywhere, and our Sunday-schools with as good libraries, music and papers as the world can produce. Yet, it is humiliating, and tens of thousands of our members never see a Methodist book or paper of their own purchasing, and too many of our Sunday-schools have no hymn-book or other literature; or if any, some third-class books, papers and music from unknown publishers who are not responsible to any church or religious body for what they issue.

Besides! There are many sections or neighborhood, and that among our own people where 10 or more children may be gotten together where there is no Sunday-school. If we had our Colportage system wended and supplied as was the American Sunday-school Union before unwise Legislators taxed all book-sellers and drove many such persons into other employment, we could with sufficient men and money to organize schools wherever needed, supply them and all our people with healthy reading matter, encourage them to erect more family alters, and use all other means of grace necessary to carry us back to the days of primitive Methodism—when our name was a synonym of Godliness, and each member was expected to honor God and keep his Commandments or retire to the world where they could enjoy its pleasures

without disgracing the church as many now do.

For the Advocate. Our Washington Letter.

(From our Special Correspondent.)

Notwithstanding the fact that the historic Potomac washes the Southern streets of Washington and usually furnishes the city a full supply of water, about one third of the denizens of the National Capital were compelled to realize this week, not once, but twice, the force of the saying "water, water everywhere, and not a drop to drink." Twice did the great 36 inch water main in the Northwest quarter burst and flood, as would a Western geyser, all that section of the city. And, in consequence, the complaints against the city's local rulers are not only loud but deep.

On the other hand, the attention of the older residents of the Federal city is just now centered upon the benefactor whose happy fortune it was to deliver them from the curse of mud and dust, and make Washington the most charming of capitals and the most beautiful of American cities. Ex-Governor Alex. R. Shepherd is the man who accomplished this wonderful undertaking, and the thankful people of the city, now that he once more favors them with his presence, after an absence of seven years in Mexico, where he seeks to rebuild his shattered fortunes, are devising various plans to give fitting expressions of their great gratitude and admiration for the man who wrought so good a work. It is proposed to give the Ex-Governor a grand popular reception and have the civic and military organizations of the city parade in his honor. The general interest felt in the matter, insures that the ceremonies, which will take place early next month, will be of a most imposing and memorable character, worthy alike of the city and of one who might be termed its second founder. It is designed, if possible, to make the occasion a general holiday in the city and district.

The Metropolitan M. E. Church, which Gen. Grant attended during his Presidency, has been thoroughly renovated, and a memorial tablet, placed near the pulpit bears this inscription: "Recognizing the virtues and the services of the late Gen. Ulysses S. Grant, a few of his friends place this tablet to his memory." Rev. John P. Newman, Gen. Grant's old pastor, who accompanied him around the world, still administers to the spiritual comfort of the church.

President Cleveland and Secretary Bayard were in confidential conference nearly a day this week, and the politicians are impressed with the idea that some important diplomatic move is on the tapis—perhaps the appointment of the conferees on the part of the United States to settle the fishery troubles with Canada.

It seems that the Supreme Court vacancy is still unsettled, as a Texas delegation called upon the President this week to urge the appointment of one of their constituents to the position.

Some crookedness on the part of his subordinates has been discovered in the accounts of Gen. N. P. Banks, United States Marshal of Massachusetts, and although there is not the slightest suspicion of dishonesty or criminal intent so far as the General himself is concerned, yet it is believed that the affair will result in the final retirement from office of the veteran statesman who has held so many positions of public trust.

The Naval Board, whose duty it is to consider plans and means of coast defenses, have begun their work at the Navy Department. Their sum of \$2,000,000 has been appropriated for types of any plan they may see fit to recommend and when these have been decided upon the Board is to report to Congress, which will direct what other steps are to be taken. It is estimated that it will require at least \$25,000,000 to place the cities of the Atlantic coast in a defensible condition against possible assault.

The hasty action of the Treasury in proposing to buy fourteen millions of four and four and a half per cent bonds tells more tersely and eloquently than words, of the financial straits in which the country is involved by its present fiscal policy, and sounds a note of warning that those in power would do well to heed before it is too late, if they would prevent a general crash in the commercial world. The proposed remedy is only temporary, but they may tide things over till Congress meets.

President and Mrs. Cleveland will leave on their Western and Southern tour next Friday, to be absent three weeks, going as far West as Nebraska, and as far South as Alabama.

Washington, D. C.

Guilt is a thing that does not depend upon the choice and act of another, but upon a man's own decision and action. Men may be wronged, injured, and impoverished by the conduct of others, but they never can become guilty but by their own deliberate choice.

No being in the universe, can be in a state of harmony with God save in subjection to him, and in obedience to and in harmony with his laws.

When we are most filled with heavenly love, and only then are we best fitted to bear with human infirmity to live above it and forget its burden.