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F. L. REID, D. D., Editor

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COMMUNICATIONS.

For the ADVOCATE.
Modern Evangelists.

BY REV. J. W. LEE.

DEAR DR. REID: It is with much sorrow and regret that I see articles from time to time in your estimable paper, from the pens of christian ministers, ridiculing and condemning by insinuation and innuendo, the work of men whom they vaguely term the "Modern Evangelist." These correspondents in most general and sweeping terms, cast unkind aspersions upon the work of all evangelists without any exception or qualification.

Now I ask in the name of common justice, is this fair? Is this right? Let us for the sake of argument suppose that some evangelists do adopt methods in revival work which we Methodists cannot consider orthodox, is that sufficient reason for denouncing as dangerous and detrimental to the cause of true christianity all men who have consecrated their time and their talents to the work and service of God in the evangelistic field? If this reasoning were logical, let us just apply it to the pastorate and see what its legitimate conclusions would be. Suppose there are in the ministry, some men who would make better farmers or merchants than preachers, good men whose greatest mistake consists in having mistaken their calling, and consequently are as a rule unsuccessful in the work of the church, would that be sufficient reason for the public to ridicule and condemn the entire ministry, in whose honored ranks are to be found some of the grandest and noblest of God's heroes? All reasonable men would consider such a conclusion entirely unwarranted and unjust, as they do the narrow-minded and petulant attacks made by self constituted critics, upon some of God's servants whom they are pleased to style "Modern Evangelists." Nearly every great movement for the spread of the Gospel has been initiated by the Evangelist or Missionary of the Cross. John and Charles Wesley and Whitfield were nothing more nor less in their day than "Modern Evangelists." So "modern" was John Wesley that he was not permitted to preach in his father's pulpit, but he did preach on his tombstone, and gave utterance to those memorable words that have been the motto of Methodism ever since: "The world is my parish." The High Church ecclesiastics of those days, the same as at the present day, frowned upon such rant and fanaticism, but God was in the movement, and one of the greatest religious reformations ever seen, was the result. The Apostolic Church recognized the office of evangelist, and nearly all the christian churches at the present day are realizing the absolute necessity of evangelistic effort to prevent them dying from stagnation and inertia. Look at the activity now displayed in this direction by the Presbyterian Church. This grand old conservative church is awaking out of its sleep, and with a mighty effort casting off some of its antiquated and fossilized ideas, and is meeting the emergency and need of the present day, by sending out "Modern Evangelists." The church of England is doing the same thing through its Missioners such as Dr. W. Hay Aitken and others. This same principle is recognized indirectly by the Baptist Church, who although ostensibly deprecating the work of the "Modern Evangelist," yet notice with approval in their official organs, the success, whenever achieved, of certain men of their own denomination.

I believe the day is not far distant when our own beloved Methodist Church, South, shall in its wisdom see the necessity and utility of appointing to the office and work of the Evangelist, men who are endowed with necessary gifts and graces for revival work. These evangelists to assist the overworked and over burdened pastor in protracted meetings, and thus give the latter more ample time and opportunity to attend to the many other onerous duties which are incidental to his work. Every pastor is naturally desirous to stand well with his Annual Conference by making a perfect report; but to do this he is

compelled to devote the greater part of his time to other matters which devolve upon him as preacher in charge, such as Conference assessments, church building, etc., and consequently cannot give as much attention as he would desire to preparation for revival work. He knows that his success as a pastor is graded, and that his promotion depends on his financial reports as much as the spiritual state of his church. When a preacher can report to his Annual Conference "all the assessments paid in full," this fact will hide a multitude of shortcomings in other directions. We can very easily see how in such cases the "Modern Evangelist" would be a benefit to the pastor, and a blessing to his people. As the Methodist Church is an active, wide awake, progressive church, these practical considerations will sooner or later make themselves felt in our General Conference, and will demand and receive suitable legislation to meet the emergency. Until this is done there is room as well as need for the "Modern Evangelist."

When we think of the infidelity and scepticism that is abroad, the unbelief and indifference to religious truth, and the almost total lack of piety on the part of some in every community, it should inspire all God's servants with more zeal for the Master's cause, and disarm all unkind and unjust criticism of that band of men called by way of derision the "Modern Evangelists." The saddest feature of this question is that most of the criticisms are of such a nature as to border on egotism. If some pastor holds a successful protracted meeting he will report the same, and distinctly state that he did all the preaching himself, and was not compelled like some of his less talented brethren, to call to his aid that awful bug bear the "Modern Evangelist;" and he further impresses on our minds the fact that he believes many more would have joined his church, had he adopted the loose methods of that bugbear, the "Modern Evangelist."

How do you like that Brother Sam Jones and Dr. Leo Rosser? Such ebullitions of feeling emanating from this good, but egotistical brother, prove to all who read his philippic, in the first place, that he is certainly amazed and astonished at his own success—when success with the pastor should be the rule, and not the exception; and in the next place he wishes it distinctly understood that he and he alone, must have all the credit for the work thus accomplished; this honor he will not divide with another, and especially with that dreadful man, the "Modern Evangelist."

Let me remark that I never knew a pastor to refuse any person who professed conversion under my ministry, admission to membership in his church; and yet I am one of those scare crows, dubbed the "Modern Evangelist." The Protestant Episcopal and the Presbyterian Churches have devout members in their folds that were converted at meetings conducted by the writer. But now for the climax! Oh tell it not in Raleigh! Publish it not in the "Advocate!" If you do the whole world will be astounded, for they will surely hear it. My good Baptist brother who does not believe in evangelistic meetings, especially Union Meetings, holds aloof, and views the warfare from afar until success is assured; then he paddles his little canoe across the river, and as the brood is hatched, at the close of the incubation period, he looks out for all the web-footed, whose familiar cry is aqua! aqua! and with delight he takes under his sheltering wings, and paddles back to his island home, all my birds that turn out to be ducks or goose gossings. I believe in consistency, but in such a case as this, let me exclaim, "Oh consistency, what a jewel thou art!"

An article from one of your correspondents, that appeared lately in your paper severely criticising the work of "Modern Evangelists," was copied in the columns of your religious contemporary, the *Biblical Recorder*, with strong expressions of approval, which made me mighty suspicious of something being wrong in that article, and that it boded nothing good for Methodism. Pilate and Herod were made friends over

the crucifixion of our Lord, and this was a case of history repeating itself. The Editor of the *Biblical Recorder* endorsing a Methodist minister, holding a Lovefeast together, and making friends over the crucifixion of the poor down trodden "Modern Evangelists."

So long as pastors of all and all denominations, are not only willing but anxious to take into their churches those who have professed conversion at meetings conducted by that troublesome religious tramp, the "Modern Evangelist," they should, if for consistency's sake alone, stop their uncharitable criticism of men, whom God honors in the salvation of souls; and the results of whose arduous labors are placed entirely to the credit of the pastors whose churches the converts join. It is not for me to say what motives prompt those would be censors of the "Modern Evangelist," but the tone of their articles, to say the least, would suggest to the unprejudiced reader a harsh, censorious, captious spirit, bordering on egotism, jealousy and sycophancy.

For the benefit of those who do not know me, I would say that I am a "modern evangelist," as I am only 41 years of age, you cannot place me as yet among the "ancients." I am a Methodist from head to foot, second to none in my loyalty to the church of the nineteenth century, was ordained in 1887 by Bishop Key. I believe and preach the fundamental doctrines of our glorious Methodism, which are the teachings of the Bible, i. e. repentance, faith, regeneration; justification, and the Witness of the Spirit; I believe in deep conviction; pungent sorrow for sin; forsaking of sin; an experimental religion and Holy Ghost power. I believe in the old "Methodist Altar" and "Mourner's Bench," and now in the name of justice, in the name of the much abused "Modern Evangelist," all of whom I believe to be sincere, sincere and godly men, I say it is not fair, it is not just, it is not charitable, for any christian, be he preacher or layman, to denounce in such unmeasured and sweeping terms, without any qualification, specification, explanation or exception, either expressed or implied, the noble hand of devoted and consecrated, zealous and hard working men, called "Modern Evangelists."

For the ADVOCATE.
Our Washington Letter.

(From our Regular Correspondent.)

Some very plain talk on the subject of temperance was indulged in at the anniversary meeting of the World's Woman's Christian Temperance Union, held here Sunday afternoon, and as far as can be learned it is generally indorsed by the friends of the temperance cause. It seems that last year some of the big brewers and malsters of this country requested the State Department to ascertain for them the best means for introducing their products into South and Central America, and that the department at once went to work, through the U. S. Consuls, obtained the information asked for and had it printed in book form for distribution among those who had asked for the information. Mrs. Maggie B. Platt succeeded in getting a copy of this book and upon it she based a very stirring address. She said:

"For years the temperance people have been besieging Congress with petitions begging for a commission of inquiry into the alcoholic liquor traffic, but their petition has never been granted. The liquor men do not want the traffic investigated, because they know that if the calcium light of public investigation be turned upon their business it would expose such festering corruption, such depths of infamy, such demoralization of homes, and degradation of human beings as would arouse a cyclone of popular indignation. . . . The Government, through its State department doffs its hat to the liquor interest, and says, 'Certainly, gentlemen, certainly; your request shall be complied with with pleasure, and forthwith the machinery of the Government is set in motion to drum up trade for American brewers in other lands. If that is 'cordial sympathy with all well-directed efforts' we want no more of it. Open-handed, barefaced hostility is better than such sympathy. The United States Government, which we have delighted to honor, has stooped to make of itself a drummer for the beer trade. Such business is an insult to christian woman-

hood, a burning disgrace to the nation, and a blistering shame to all christendom. This Government has not made for itself a hundred years of brilliant history that it may now, at the dawn of the twentieth century, fall from its high place among the nations to the low level of a brewery and dabbler in beer. Great is the fall of this Government when it neglects that which it has declared should be the first concern of all good governments, the virtue and sobriety of its people—and at the behest of the liquor traffic sets itself to work as a drummer for the beer trade."

After finishing her address, of which I have quoted but a small portion, Mrs. Platt presented a memorial addressed to the Government requesting that it desist from further efforts to aid the brewers and liquor men, as that class of men are amply able to do their own correspondence, and the work is not in the line of duties of the Honorable Secretary of State, and setting forth the fact that such work was an insult, which in the name of humanity and charity, the meeting protested against, and made the prediction that if it was continued the sun of this proud nation would set in blood, and woe, and shame. The memorial was adopted by a unanimous and rising vote as expressing the sense of the meeting, which was a large one. It was also resolved to flood the next Congress with petitions asking for a commission to investigate the alcoholic liquor traffic.

Mr. W. Hind Smith, who has been for twenty-seven years Secretary of the British Y. M. C. A. and who is now returning home after a tour of 30,000 miles for the purpose of visiting and forming branches of the association in foreign countries, delivered an address to young men here Sunday morning as the basis a part of the 15th verse and 24th chap. of Joshua—"And, if it seem evil unto you to serve the Lord, choose you this day whom you will serve; but as for me and my house we will serve the Lord." Mr. Smith has visited while on his present tour, Egypt, Palestine, Spain, India, Ceylon, Australia, Tasmania, New Zealand, the Sandwich Islands, Victoria, Queensland and British Columbia, and he has established eleven new associations and taken the preliminary steps for the foundation of thirteen others. He is very enthusiastic in his work.

A movement is on foot to carry a crowd from this City to the Christian Endeavor Convention that is to be held at Minneapolis, Minnesota, July 9 to 12. Last year Washington sent to St. Louis 54 delegates, which formed the largest delegation from an eastern city, and this year the expectation is to send 200 delegates.

Washington, D. C.

An Example for the Saints.

A story about Mr. Stanley, which represents him as a conscientious Sabbath-keeper, is being widely circulated. It is said that while in Los Angeles lecturing he filled an engagement on Saturday night, and instead of proceeding on his journey the next day, according to the announcement in the papers, he tarried in the city over Sabbath, attending church with other worshippers. When some one expressed surprise that he had not left the city, the great explorer said: "No; we never travel on Sunday."

This fact should not appear so singular as to excite remark. It is nothing more than right that Mr. Stanley should conscientiously avoid Sunday travel. But when ministers patronize Sunday trains, and when railroad officials testify that they have been urged to run Sunday trains by church members to accommodate them in going to and from church, such acts as this of Mr. Stanley assume great significance.

Sunday railroad travel is needless and wrong. One of the chief forces now operating to destroy the Sabbath is the Sunday railroad business, and whenever ministers and church members patronize Sunday trains they strike a blow at the Sabbath. The fact that they are traveling to church does not lessen the mischief. One presiding elder who had filled the office for many years, and whose districts were well supplied with railroad facilities, once declared that he never made use of trains on Sunday. When

asked how he managed to visit the churches on his district he replied: "I go on Saturday, and make no appointments which I cannot reach without Sunday travel." Why may not all do so?

One of the chief obstacles in the way of those who contend against the prevalent and growing Sabbath desecration of our day is the attitude of some church members, ministers, and men of great influence in the church in reference to this subject. They persist in Sunday travel. They do it openly, sometimes announcing from the pulpit that they must close the service early in order to catch a train, or that they wish the congregation to remain standing after the benediction to give them opportunity to get out in time to take the train which is due in a few minutes.

Do ministers know how such announcements strike the congregation? Do they consider what effect they have on the young, on those who make no profession of religion, and on those who think these things are sinful, and on the cause of Sabbath reform?

It will not do to say that we are not responsible for the effect of our acts on others. If it were a plain duty, from which there is no way of escape, then one might say: "I am not responsible for its effect on others." But what christian principle would christians violate by abstaining from Sunday travel? Is it because they are compelled by inward conviction of duty that church members ride on the trains on Sunday? We risk nothing when we say that such travel is needless.

It is not to be denied that some ministers and church members have placed themselves in situations where Sunday railroad travel appears to them to be a necessity. If railroad facilities had not been at hand they would not have assumed these conditions. But no one has a right to make an appointment for himself or any one else which will involve Sunday travel, nor has any one a right to accept an appointment of this kind. When christian people appeal to railroad officers to run Sunday trains for religious purposes and when they make use of these trains in the performance of their Sunday work, they allow themselves to be "unequally yoked together with unbelievers."

DEAR EDITOR: I send the above from the "Christian Advocate" (New York) and hope you will insert it, because of its real worth.

I was glad the Bishops of the several Methodist Churches, with several Bishops of other churches agree against the "Exposition" being opened on Sunday; and of your editorial note on the same subject.

That however is a small matter compared to the running of the trains and delivering of mails on the Sabbath, by which the whole nation is being taught to disregard the sanctity of God's holy day. Fifty-two lessons each year, in every part of this great nation, will go very far to destroy, in the public conscience, any acknowledgement of God's claim upon the day—and will tend to disobedience to His will in all other respects. We must not be partakers or helpers of the wrong.

Sincerely,
J. A. CUNNINGHAM.

Some Short Selections.

Troubles always look big at a distance.

"If ye love me keep my commandments."

No man lives who does not need a Savior.

Christ is always close to those who need Him.

Whisky is not the only thing that intoxicates.

Before you can do much good, you must be good.

There is no heaven except for those who overcome.

Many a man signs his death warrant with his teeth.

The way to love God more, is to trust Him more.

There isn't any place in God's service for a coward.

Whatever brings us nearer to God is a blessing to us.—*Ram's Horn*.

The fight Dr. Buckley is making against the dangerous tendency in the Northern Methodist Church is brave and may make him a martyr in the end. He deserves the thanks of every one who believes in the New Testament as the word of God.
Wilmington, N. C., June 29th, '91.