

Contributions and Correspondence.

From Missouri.

DEAR ADVOCATE:—Since the familiar face of the "Old Raleigh" has been putting in its weekly visits at our parsonage in this far off land, it has brought to mind afresh many other dear faces and fond recollections. In fact, the Old North State, the home of the true and the brave, is hard to forget, should one be so disposed. As we review the charges once served in the North Carolina Conference many noble souls and abiding friends appear vividly in the vision. We shall expect to greet them on the eternal shores of the great beyond.

Nearly a year has flitted by since we set foot in the Wide West. A stranger could not ask for a warmer welcome than was given by preachers and people. This kindness still continues and the Lord has been good to us in every way.

At the last Conference we were unexpectedly moved. At the time, we were sorry; now we are glad, for we have the best place for us in all the land. We are happy in the work, satisfied, and delighted. The move caused us to bid adieu to the beautiful prairies and pitch our tent in the hill country of the Ozark range, 25 miles north of Springfield, Mo. Though somewhat rough, the land is fertile, and the rocks, hills, flowing streams and forests of oaks and other varieties of timber give the country very much the appearance of North Carolina.

Here we have found a number of open fireplaces, a thing we seldom saw on the prairies. What on earth can beat them for real cheerfulness on a cold, snowy night? Small game abounds, and I have turned boy again in the sport of hunting.

Morrisville, our little town, is the seat of Morrisville College, for boys and girls, and belongs to this Conference, the Southwest Missouri. While it only claims to rank among the unpretentious schools, yet it has sent out many noble boys and girls to help build up Methodism in this and other States, especially as teachers and preachers. In this, like Trinity of old, it has wrought beyond its apparent capacity. A deeper religious fervor we have never seen in any school. Honest work and Christian character is the motto.

Our Church is the only one here, and a finer type of old fashioned Methodism would be hard to find. The people are strongly Southern and have not forgotten the rock from which they were hewn. Deep dyed in the wool.

We closed a meeting a week ago that continued 19 days. It was purely Methodist. The Church worked, prayed, and sang in the Spirit. Sinners came to the altar and sought pardon on their knees. There was conviction and bright, clear-cut conversions. Even several from Campbellite families were converted at the altar, students. There is hardly anything more dreadful to the average Campbellite than the thought of being converted anywhere, and especially at the altar. Their unholy influence against conversion and experimental religion has done more to hinder revival work in this country than everything else put together. From the preachers to the most ignorant members they never cease to oppose experimental religion. In many places the effect is seen on other denominations. Where they thrive, godliness is sure to wane and worldliness prosper. There is but one way of meeting them and that is the faithful preaching of the doctrines of the Bible as taught by Methodism under the power of the Holy Spirit.

Our meeting resulted in 33 additions, and as the brethren say, "with more to follow." A total so far this year of 53. Five young men decided during the meeting to be preachers and will apply for license at our District Conference. The second Sunday of the meeting will be long remembered. The congregation remained at the church the larger part of the day. In the afternoon we had an experience meeting that lasted near three hours and no one seemed to think it long. Perhaps more than 250 testified. But few times have we seen such a display of the presence of the Spirit.

Among the converts was a little grandson of Bishop Marvin, Willie Winton. His parents live here. His father, Rev. W. H. Winton is my Presiding Elder and also a delegate to General Conference. I would be glad for some of the North Carolina delegation to meet him. He is a most worthy man, tried and true. His wife is an excellent Christian lady and strikingly reminds one of her sainted father. She is remarkably gifted in prayer. This remind me of what Bishop Marvin has been reported to have once said publicly with great emphasis and feeling: "My children are not for the devil, they are Christ's. I have given them to him, and they belong to him."

All told, there are ten Methodist preachers here in the town and school. Being here gives us a longed for opportunity to send our children to our own school.

How glad we would be to have some of you North Carolina people to visit us. A welcome is hereby extended to you. While we greatly miss our old friends we are not expecting to return. As far as I know we will spend the balance of life here.

This is a great country. Come and see it. Wickedness abounds, but there are as many good people as are to be found anywhere.

L. L. JOHNSON.

Morrisville, Mo.

Greenville Station.

DEAR ADVOCATE:—It has been sometime since anything has appeared in your columns from Greenville.

On February 17-18, Rev. F. A. Bishop, P. E., held in our town a Missionary and Educational Institute. He had previously arranged an excellent programme for the occasion, and the brethren present showed that they had given their topics close study and careful preparation. We had expected most of the preachers of the District, but on account of sickness, and other unavoidable hindrances, the attendance was not large. But what we lacked in quantity we made up in quality. The meeting was interesting from start to finish. I was really glad that my people had the opportunity (though all did not avail themselves of it) of hearing the speeches and sermons of that occasion.

We began a meeting the second Sunday in February, and continued without any let-up until the second Sunday in March. The second week of the meeting we had to contend with snow and ice, which knocked off the congregation considerably, but when the snow passed away the congregations returned, and we closed with a crowded house. There were six professions and accessions to the church. But the good done in the church was much greater than that done on the outside. We give God the praise for what he has wrought in our midst. Personally, it was a glorious victory to me. I think I needed it as much as my church.

At the conclusion of the meeting, my people gave me the largest pounding it was ever my privilege to receive. We haven't been without something to eat from that day to this, and, Doctor, if you will come to see us and preach like you did last year, and not wait too long, I will show you evidences of that pounding.

Realizing that the hope of the church in the future lies in the children, I have a children's service one Saturday evening in each month. In a meeting of that kind the pastor can get a hold upon the children as he cannot in the Sunday school, or any of the other meetings of the church. There, he has no one but the children, and both the pastor and the children feel freer than if a good many grown people were present. I look for great good to result from these services. In view of the fact that religious training is so woefully neglected in so many homes, and of the inadequacy of the Sunday school in many places, we, as pastors, cannot devote too much time and effort to save and indoctrinate the children. While we should feel a deep and abiding interest in all men, we should especially be interested in the children, for in them are possibilities greater than in those of advanced age. The President of a Saloon League, addressing that assembly of soul-destroyers, said

in substance: "We must do missionary work among the children. The churches and the temperance societies are at work trying to destroy our business, and unless we can create an appetite among the boys, our business will suffer. Pennies and nickels, properly spent in treating the little boys now, will turn dollars into our pockets later on." I have not quoted verbatim, but have given the substance, as I remember reading it, sometime ago. This gives us an idea of what the saloon keeper thinks of training children. If the child may be easily trained for vice, how important it is, then, to put himself, at an early age, in the very best course of training possible?

This is a progressive and aggressive age. We see it in every department of life. The church cannot afford to be one whit behind. Methodism was born with these two essential elements, inwrought in her very nature and fabric, and these have characterized her in almost every movement from John Wesley to the present day. Whenever Methodism loses the spirit of aggressiveness, she will not only cease to go forward on her holy mission of "spreading Scriptural holiness," but will fail to hold what she now possesses. There is much unoccupied territory in the bounds of the North Carolina Conference. Within the bounds of the Washington District, there is room for, perhaps, ten more self-sustaining charges. There is not missionary money enough to occupy the field. But are we to let so much territory go unoccupied, simply because the domestic mission fund is inadequate? When a young soldier complained to an old Greek, "My sword is too short," the old veteran replied, "Then add a step to it." And so if we are short of money, let us say, "I will add a step." But few of our charges are so large that we could not add a step, or an appointment, at some neglected place adjacent to our charges. Most all the charges I have served, I have found time to preach at some outlying appointment that needed and desired preaching. When sent to the Lutesville Circuit, St. Louis Conference, there were sixteen regular monthly appointments, and I added one more to it that year, and organized a church with several members. By thus going out into the waste places, in a few years we will well nigh occupy the entire field.

H. M. EURE.

The Way to Kill the "Paradox."

DEAR DR. IVEY:—In the Advocate of April the 9th, you have an editorial on "The Destruction of the Annual Paradox."

This is an important matter and of interest to us all. While I hesitate to do so, I have decided to write, hoping that I may be able to help clear up this difficulty. The statements made in your editorial are true; but they do not state the whole truth.

Dr. Tigert solves the problem when he says the column of "members last year" must be cancelled in the blanks; but he puts us in the fog again, when he says "or report the official figures of last year from the Journals" etc., if he means that the preachers shall do so. This is exactly what our preachers in the N. C. Conference have been instructed to do, and yet we have confusion. The preachers will not report, because such a report is contrary to the facts which they find when they reach their charges. And if they did so report we would not always get the facts; nor would the figures be worth much for comparison unless we knew all the facts. We are constantly changing the shape of our circuits, forming new ones and discontinuing old ones. As long as this is so (and it will continue so just as long as we develop) we cannot get our statistics correct, unless we drop out the report for "last year" and report for this year alone. It would be best to drop out also the column "losses" and "gains," except by Districts and in these let the statistical secretaries take the report from last year's Journal; for our figures will not always be correct until this is done. To make this matter plain, let me state a few cases. I will take them from my own district. With your Journals for 1900 and 1901, turn to the Fayetteville District. The

preacher on the Carthage Circuit returning to his charge from the Conference of 1900, found that one of his Churches had been taken to help form the Sanford Circuit. Following the directions given by the Joint Board of Finance, on the ground that a good soldier obeys the order of his general, the preacher on the Carthage Circuit in 1901 reported the membership of this Church as a loss. The preacher on the Sanford Circuit (a new charge) reported what he found when he took charge of the work, so the membership of that Church, does not appear anywhere as a gain; but it appears in two charges as so many members reported in 1900.

The preacher on the Deep River Circuit, when he took charge of the work in 1901, found that five of his Churches had been taken to form the Goldston Circuit. Following the rule, the membership of these Churches should have been reported as a loss to the Deep River Circuit and a gain to the Goldston Circuit; but each preacher reported what he found when he took charge of the work. Deep River 202, and Goldston 450, total 652. The Journal of 1900 gives 677, so we have here a loss of 25. The preacher on the Jonesboro Circuit, when he took charge of the work in 1901, found that two of his Churches had been taken to help form the Sanford Circuit and two others not so large had been transferred to him, so he reported what he found. Following the rule, the membership of the Cape Fear Circuit should have been reported as a loss, as the Circuit was discontinued and absorbed; but there was no one whose duty it was to make such report.

The total for the Fayetteville District for 1900, in the Journal of 1900, is put down at 8035; while in the Journal of 1901, it is put down at 7831, a discrepancy of 204.

Conditions are such that the same thing is likely to occur in the Fayetteville and Rockingham Districts in 1902.

Again, a preacher just before Conference starts to make out his report. He is just from the schools, he takes out his Journal of last year, and to the total membership of last year, he adds his gains and subtracts his losses, and he gives the remainder as his total. The next year he or some one else decides to count, and by actual count he finds a mistake of 50, instead of putting this down as loss or gain as the case may be, he tries to correct the Journal and creates confusion. If we will let the Journal of last year stand for itself, and report for this year what we find on our Church Registers by actual count, we will get our figures straight in a single year. Under the present rule our losses and gains as a Church are deceptive and will be so as long as we give certificates and transfer Churches from one charge to another.

We must change our method of making reports and all will be well.

Respectfully,

L. E. THOMPSON.

[We think that Bro. Thompson has made out his case.—EDITOR.]

Scott's Hill Circuit.

DEAR BRO. IVEY:—For sometime I have had in mind to write the Advocate a few lines from this Circuit. At the Conference, in New Bern, I was appointed to this Circuit. Within a few days I and my family arrived at the parsonage at Scott's Hill. We found a kind people here to receive us, and at all points on the Circuit. We had a pleasant year. I found plenty to do. We had a good increase in membership during the year, and though we didn't raise all the Conference collections, there was some advance over the former year. I was returned to this work from the Fayetteville Conference, and have been hard at work ever since. I have taken in one more appointment this year. The indications are that it will result in a new church.

Last Sunday was my regular day at Bethany Church, on Myrtle Grove Sound. As usual, I went down into the neighborhood on Saturday, and stopped with Bro. C. W. Bishop.

After supper, the people began to assemble and it was evident that something brought them, and by arrangement. It proved to be a generous "pounding" of the pastor. This

is a material help, and as a token of appreciation and affection it cheers the preacher's heart. May the Lord help me to be of real help to the good people of Bethany this year, and to all the Churches on this Circuit.

We have already had two quarterly meetings. The first met at Prospect the coldest day of the winter, and the attendance was small. The second was at Scott's Hill. The weather was fine, and we feel sure good will come of that meeting.

G. W. GURGANOUS.

Kitty Hawk Circuit.

DEAR DR. IVEY:—Please allow me, through our Church organ, the Advocate, to tender my heartfelt thanks and sincere appreciation to my people here for their kindness to me since I came on this work. I boarded the first three months, and then mother came to keep house for me. During my absence, while moving, the good, thoughtful ladies came and brought us two nice beds—one was a feather bed, and the other a "grocery-bed"—both of which we very highly appreciated. The "grocery-bed" was literally covered with bundles, packages, and boxes of various shapes, shades, and signs. These packages contained nice things to eat, and we are enjoying them hugely.

We have good people here, kind-hearted, and always thoughtful for the comforts of their pastor. We have four churches, and a territory of forty miles in length. We are near the ocean, and enjoy the sea breeze immensely, having to drive fifteen miles up the beach, at water-edge, once each month.

We are moving slowly, but surely, and believe the spiritual state of the Circuit is improving, and that we shall be able to report, "Paid up in full" at Conference." May God abundantly bless us as pastor and people, and help us to do our duty so that the cause of Christ may be advanced, and precious souls born into the kingdom of our God.

J. E. SAUNDERS.

Wesley's Sayings.

If I leave behind me ten pounds above my debts and books, (or what may happen to be due on them) you, and all mankind, bear witness against me that I died a thief and a robber.

The pay of a Virginia clergyman before the Revolution was sixteen thousand pounds of tobacco, which sold at fifty or sixty shillings a hundred pounds. It was a suit brought by the clergy on the subject of salary that Patrick Henry first distinguished himself.

Gov. Berkeley, speaking of the condition of the clergy of the Established Church in Virginia, (1671) said: "We have forty-eight parishes; and our ministers are well paid, and by my consent should be better paid, if they would pray more and preach less." The Governor didn't have such a bad idea of the qualities of preachers who might be most successful.

Points to Ponder.

REV. E. C. SELL.

The pedestal of self-exaltation is sure to fall.

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A "cup of cold water only in the name of a disciple," can be given in more than one way.

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"We cannot please everybody," may be an old saying, but its antiquity does not rob it of its veracity.

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The devil will consider the expediency of making an assignment when a loose tongue, actuated by an evil heart, can no longer strengthen and advance his cause.

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It would require the zeal of Paul, the patience of Job, and the perfection of an angel, combined, to hoist the flag of satisfaction over some people.

For Croup use CHE-NEY'S EXPECTORANT.