

REVIVAL INTELLIGENCE. ILLUSTRATIVE TRUTHS AND INCIDENTS. IN MEMORIAM. PERIODICALS. CLIPPINGS.

## The Christian Advocate.

OFFICE—Corner of Dawson and Hargett Sts.

THE ORGAN OF THE

NORTH CAROLINA CONFERENCE OF THE

M. E. CHURCH, SOUTH.

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RALEIGH, N. C., - - - OCT. 9TH, 1878.

The Cross (X) Mark is to represent you that your subscription has expired. If you want the paper continued, renew promptly.

### EDITORIAL BRIEFS.

—Rev. W. D. Lee sent us some days since an excellent article on Infant Salvation, which will appear in our next.

—Dr. Munsey's sermons are now ready for the press and will be brought out sometime during the fall or winter.

—Bishop Keener's round, begins the 10th of October with the West Texas Conference at San Marcos, and ends the 11th of December with the East Texas at Tyler.

—Rev. E. R. Hendrix, President of Central College, has assumed the balance of the debt due on that College, after the Church has paid what it can.

—Rev. L. J. Holden, the popular and laborious pastor of Raleighville Church, gave us a call last week. His change has been greatly blessed during the present year.

—The New Bern Sunday-school Conference will be held at Mr. Olive, commencing on Friday the 18th instant. A full attendance is expected. The speakers selected for the occasion will be announced in due time by the President of the Conference, W. E. Kornegey, Esq.

—Rev. Dr. Wilson has for several days been prostrated by severe sickness. We are glad to learn, however, that he is recovering from his attack. He is expected to return to his Quarters Monday at Raleighville on Saturday and Sunday last. By request, we were present, and conducted the services in his stead.

—The Texas Advocate says: We glory in the fact that the Methodist Church leads the van of the Evangelical work on our wide-spread frontier. The anti-slavery and Bible keep pace with the advancing line of civilization, and the Word is preached by faithful men wherever the smoke of the settler announces the advent of the white man.

—Rev. J. B. Carpenter writes from Profits, Oct. 1st, that he has had some very fine meetings on his circuit. Nearly every appointment has been blessed. One hundred and twelve were received for the church during the last quarter. He also writes that the building committee have advertised the Methodist Church at Dallas for sale on the 30th of October to satisfy an outstanding debt against the church of \$255. This ought not to be. The amount is too small. Our Methodist friends of Dallas should come to the rescue and prevent the sale of their house of worship. If they are not able to pay the debt, call upon Methodist people and all who are friendly to the cause of religion, to aid. We must not let our houses of worship pass from us for the want of a few hundred dollars, when we number communicants by the thousands, and have abundant ability to meet all claims upon us. Come, brethren, don't sell your church at Dallas.

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### UNEMPLOYED MINISTERS.

There is a statement going the rounds in the public print that of the five thousand Presbyterian ministers in this country, almost one thousand have no pastoral charges. This certainly is a large number to be unemployed in a land where so much religious instruction and pastoral care are so sorely needed. To explain the causes of one-fifth of the Presbyterian clergy being without charges, has taxed the brains of several gifted writers. It is said, that some lack power of speech, which are essential to make an acceptable preacher. But this reason rather reflects on the licensing power of that Church. Others, it is said, lose the love for ministerial work, and prefer the vocation of a teacher, or a farmer, or an agency of life insurance. Others are idle because of the inadequate salaries offered. These reasons may go far to explain many cases, but we think the root of the difficulty has not been touched, which lies in the peculiar polity of that church, an ecclesiastical government, that holds the preacher in obedience until some congregation shall choose to call him to its pastorate. Any one can see that such a policy would be troubled with great difficulties. Here is one congregation that prefers to be pastorless rather than support a minister. Another full of discordant elements can't harmonize on any one man. Another can't be suited with the class of men they could get. There is too much friction in this machinery. It leaves too many useful ministers idle, and too many churches to run to waste for the want of pastoral care. Among the thousands of Methodist ministers who are able to work, belonging to our Conference, there is not one without a pastorate. The appointing power of the Episcopacy makes our machinery run smoothly, economically, and efficiently. Every preacher has a church, and every church has a pastor, with no less a time in making changes.

### THE GREAT BROTHERHOOD.

The closest and warmest brotherhood existing on earth is that of Christ's ministers. In addition to the tie of having a similar spiritual experience and a common Heavenly Father, which binds all true followers of Christ into Christian brotherhood, there is the brotherhood of similar study and work. All professions are brotherhoods. Statesmen, scientists, lawyers, doctors, farmers, mechanics, know how similarity of pursuit bind them up in each others' welfare. Such fellowship of calling tends to cement them in friendship. All ministers are engaged in the sublime work of saving souls. They are fellow soldiers waging war against the empire of darkness, and pushing on the victories of the great Captain. It is said that the Society of Free Masons sprang from the friendship of temple-builders, who toiled together in rearing up these huge structures. This oneness of pursuit and daily association ripened into this world-wide fraternity. Ministers are engaged in building the great and glorious spiritual temple of redeemed souls. And such unity of aim and work should blossom out into loving fragrance and fruit. Then again, there is the oneness of results—elevating mankind to the luminous plains of Christian civilization and leading immortal souls to heaven where denominational distinctions fade away as the stars of the night disappear in the presence of the glorious radiance of the risen sun.

### WHAT METHODIST MINISTERS OWE TO EACH OTHER.

Under this head the *Western Christian Advocate* had, some time ago, some very pertinent and well-timed remarks, that would bear repetition. Take, for instance, the following: "Methodist ministers owe equal good-will, fairness and consideration—owed by all Christians to each other—with all the emphasis added by their common interest in their special and high calling. Necessarily, Methodist ministers are very helpful or very harmful to each other's usefulness and comfort, as they are cautious, discriminating, just and kind, or otherwise, in their references to the standing, talents, motives, and work of their brother ministers." "If they speak freely about each other's defects; if they rightly criticize their qualities; if, with thoughtless levity, they discuss their abilities; if they question the purity of their motives—implying doubts of their sincerity, selfishness and ambition, rather than, as they are invited, and all this is done openly, frequently and recklessly, the victims of such treatment are irreparably injured; the presiding elder finds them unavailable on his hands; charges do not want them and do not charge them; their labors, their usefulness is impaired, and they are themselves made uncomfortable by stabs from an unseen hand. On the contrary, caution and kindness in speaking and in judging of their brethren will go far toward making pleasant and practicable a calling, which, while having many converts, is also made full of difficulties and hardships, and which, therefore, requires all practicable facilities."

Upon this the following comment is made in the *St. Louis Advocate*:

"Words fitly spoken are these, and deserve serious attention. The evils alluded to are but too common, and a vast deal of mischief is done in that way, as much, perhaps, if not more, to those who indulge in the practice as to those of whom they speak. Let brotherly love continue," and let it be manifested by doing justly, loving mercy, and walking humbly with God. So that there may be without dissimulation, and each esteem the other as better than himself," and "look not every man on his own things, but every man also on things of others." If the mind that was in Christ be in his professed minister nothing of the kind noted above will be found among them."

### QUESTIONS HARD TO SETTLE.

The *Christian Neighbor*, Columbia, S. C., proposes the following puzzling problems for solution. Who can give full and satisfactory answers?

"1. The proper amount of credit and discipline in the late General Conference for behavior at Atlanta. 2. Whether Bishop Haven should or should not have been introduced to that General Conference. (a) If he should have been introduced, who ought to have assumed the responsibility? (b) If he should not have been introduced, who deserves the credit of staying it off? 3. How deep is "fraternity" expected to strike? as deep as ink on paper, or as deep as fraternal labors may prepare the way? 4. Who is opposed to occupying a seat in the next North or South General Conference? 5. Why have we not lately made a move to decline a seat on the North or South Episcopal Bench, it elected thereto?"

Memorials.—Since the death of Father Johnson, who crossed the continent, the Rev. George Harmon, of the Central New York Conference, has been supposed to be the oldest Methodist minister in the world. Mr. Harmon has now departed this life, at the age of ninety-six years, and now Dr. Lovick of Georgia, who was recently celebrated his ninety-fourth birthday, is the next in the Methodist apostolic succession. When Mr. Harmon entered the itinerary of the Methodist Church there were only 400 ministers in it and less than 150,000 members. He served thirty-four years, returning from active duty thirty-two years ago.

### THE FIELD IS THE WORLD.

One of the distinctive features of the Gospel is the comprehensiveness of its plan. Great minds project great plans. To save a family in the day of peril is something. To save a city is something greater. To save a nation is grander still, but the glory of the Gospel is seen in its scheme to save the whole world. Peonians men say: "The world is too large to be evangelized. It takes too much money, and as to getting men enough to meet the wants of the swarming millions of Africa, China, &c., that is simply impossible." In answer to all this, we reply: The world is not now to be measured by geographical miles, but by the time it takes to go round it and through it.—Steam has annihilated distance. If missionaries had to walk into all the world and preach the Gospel to every creature, then its size would be a serious impediment. But now they fly on the wings of steam. The world which a man can circumnavigate in a short time has shrunk—not in matter, but in time. The question—how far is it to our heathen neighbors—is not to be answered by saying it is so many thousand miles, but it takes only so many hours to be among them. The whole world is open and accessible to missionaries.

"You never can send preachers enough to convert the pagan millions," says another. Missionary Boards do not expect to do that. But what is possible is this: To establish central stations, and at these points to kindle the revival fire. A traveler in the Western prairie drops a spark from his pipe. It kindles and spreads—the wind catches it up and bears it swiftly on. It roars and crackles, and sweeps on over leagues of territory until the heavens grow dark with its smoke, and it seems as though a world was on fire. "Behold how great a matter a little fire kindleth."—The Gospel, like fire, has the spreading and multiplying power. And when thousands are converted *native pastors* will rise up to meet the demands of their people. It is said, that in some large fields the American and English missionaries have already withdrawn, and the work of spreading the converting energy of the Gospel is committed to the hands of the natives, who multiply their ministerial force in the ratio of its necessities.

### OUR DECEASED BISHOPS.

Bishop Bascom died in 1850, a few months after his election; Bishop Capers, in 1855—he was elected in 1845; Bishop Stone, in 1867; Bishop Andrew, in 1871; Bishop Early, in 1873; Bishop Marvin, in 1877. Six in all—three of whom have died since 1870. The following is the list of living Bishops, with the date of their election: Bishop Paice, 1846; George F. Pierce, 1854; H. H. Kavanaugh, 1854; William H. May, 1867; David S. Duggett, 1866; H. N. McTear, 1866; John C. Keener, 1870.

—Rev. V. A. Sharpe, of Reidsville, N. C., requests us to say that he will send "Doctrinal Integrity of Methodism," by Bishop Marvin, to any address, postpaid, on receipt of one dollar.

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Rev. J. Sanford writes from Clinton, Oct. 30th: "I am still in the midst of a gracious revival spirit which follows our efforts at every church. Have just closed at Johnson's Chapel in the flock of 40. All of these have been very kind to the preacher, and when called upon for their amount ordered by the Conference, they paid the whole sum without a murmur. We had good times. May God bless them."

Rev. T. B. Rees sends us the following: "We have had a time of gracious visitation at Beach Grove. Four bright conversions—four accessions. The church was greatly blessed and encouraged. We are now engaged in a very interesting and profitable series of meetings in the presence of the presiding elder, which he finds them unavailable on his hands; charges do not want them and do not charge them; their labors, their usefulness is impaired, and they are themselves made uncomfortable by stabs from an unseen hand. On the contrary, caution and kindness in speaking and in judging of their brethren will go far toward making pleasant and practicable a calling, which, while having many converts, is also made full of difficulties and hardships, and which, therefore, requires all practicable facilities."

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### ILLUSTRATIVE TRUTHS AND INCIDENTS.

1. Not very strictly among the common people, nor in cities, was the question of the rights of the colored man, until in Lebanon this custom still prevails. If a sheik beg, or emeer invite, he always sends a servant to call you at the proper time. This servant often repeats the very formula mentioned in Luke 14: 17: *Tafidahu, al aqadhu*—Come, for the supper is ready" (Thomas).

2. The excuses which are mentioned are such as plainly indicated, or the part of those who made them, a slighting both of the entertainment and of the person invited. The excuses were a mere pretense, to cover up the dislike which the person felt; and thus they manifested a spirit worthy to be frowned upon. The temper of these self-excuses is threefold; the excuses themselves are threefold; their spirit is one. The first alleges a necessity; he must go and see his land; the second not so much as this, only his own plan and purpose—"I go to prove;" the third not so much as either of these, but rudely asserts, "I cannot" (*Ge, I will not*) come. The first has no excuse, the second has; the first has his worldly possessions, the second his purchase of stock to prove, the third his worldly engagements. All are detained by *worldliness*, in however varied forms (Alford).

3. He told them a parable to show that he did not intend to enter the kingdom of heaven; he might involve conditions which those who felt so very sure of doing it would not be willing to accept. He told them of a king who had sent out many invitations to a great banquet, but who, when the time came, they did not come. One had his estate to manage, and was positively obliged to go and see a new addition to it. Another was deep in buying and selling, and all the business it entailed. A third was so lapped in contented idleness that his coming was not even a thought. The king, rejecting in his anger these disrespectful and dilatory guests, bade his slaves go out to the broad and narrow streets, and bring in the poor and maimed, and lame and blind; and when that was done, and there still was room, he sent them in upon their knees and on their hands, and he bade them come in. The application to all present was obvious. The worldly heart—whether absorbed in the management of property, or the mere sensualism of contented comfort—was incompatible with any desire for the true banquet of the kingdom of heaven. It was the lesson which He so often pointed: "To be invited is one thing; to accept is another. Many are called, but few are chosen. Many," as the heathen proverb said, "hear the word; few feel the inspiring go!" (Farrah).

### WHAT RELIGION DOES FOR A MAN.

A man without religion is like a man living in a planet unilluminated by the sun. He has trees, fruit, grass and flowers, streams and hills around them, but they are only undulations of darkness; he has mountains, but they are only dark peaks; he has clouds, but they are chill with the touch of darkness and death; he has fruits, but they have no sweetness for a tipping sun; he has flowers, but they are cold as the daisy; he has a heart, but it is unfeeling; he has a voice, but it is unmelodious; he has a body, but it is unfeeling; he has a soul, but it is unfeeling. He is a man without religion is like a man living in a planet unilluminated by the sun. He has trees, fruit, grass and flowers, streams and hills around them, but they are only undulations of darkness; he has mountains, but they are only dark peaks; he has clouds, but they are chill with the touch of darkness and death; he has fruits, but they have no sweetness for a tipping sun; he has flowers, but they are cold as the daisy; he has a heart, but it is unfeeling; he has a voice, but it is unmelodious; he has a body, but it is unfeeling; he has a soul, but it is unfeeling.

—Rev. R. M. Brown writes us from Smithfield, Oct. 2nd of a pleasant event, which recently occurred at the parsonage. It is enough to say that he was well pleased. He also writes us of good revivals on his circuit:

"We had a very pleasant meeting at Smithfield resulting in five conversions, two of them of our own children. Backed by our brethren, we were assisted by Rev. G. A. P. Whitaker of the M. P. Church, who is engaged as colporteur of the A. B. Society. We take great pleasure in recommending him to the brethren everywhere. He is a talented and useful minister of the Gospel. He held a meeting at Zion which was a good one, resulting in seven conversions and eight accessions to our church. I am indebted to Rev. S. Ranson Ross and J. A. Finlayson, Local Preachers, for valuable services at that meeting. I have never enjoyed my meetings, when we look for good results. Brethren, pray for us."

Rev. M. J. Hunt writes us from Lewisville, N. C., Oct. 1st, as follows: "The Lord is still pouring out his spirit upon the people of Forsyth Circuit. Our meeting at Concord was a season of refreshing to the Church. Thirteen professed faith in Christ. Some thirty have been added to that Church during the year. We held our meeting last week at Sharon. Up to last Sunday night (26th Sunday) there were two hundred and forty-two members of the Church. The interest on the increase, and the meeting will be continued at night. May the good work go on. Brothers Craft, Doub, Alspaugh and Petree were with me a part of the time, and did good service in recommending and baptizing. The meeting was held on Sunday at Union, near Shallowford. The good spirit is here in power—six penitents yesterday—the church much revived. The membership at this point is weak. May it be much strengthened by happy converts. Pray for us."

### HOW GOOD IS DONE.

You know the touching lyric of Longfellow which he has called "The Arrow and the Song." It is so familiar that it looks like affection to quote it, but I must indulge myself once more by repeating its sweet lines:

I shot an arrow in the air;  
 It fell to earth, I know not where;  
 Could it follow in its flight,  
 I breathed a song into the air;  
 Up to the sun and back to earth,  
 It's flight had long been seen;  
 For who has sight so keen and strong,  
 That it can follow the flight of song?  
 Long, long afterward in an oak,  
 I found the arrow still unbroken;  
 And the song, from beginning to end,  
 I found again in the heart of a friend.

That is exquisite. But you observe that both the arrow and the song were found just as they had been sent. The poet has known no more. It can fully tell of the impulses that are given, the changes that are wrought, and the work of self-sacrifice and devotion that is suggested, by a fitting word dropped at, and among the pleasant surprises that are in store for us in the upper world, will be the discovery that our words, which we suppose to be so feeble as to be welligh worthless have, from under God the gods from which rich harvests will have resulted to multitude whom we have never seen—*be-chose.*

### IN MEMORIAM.

Mrs. Christina E. Brown was born in Rowan county, July 26, 1810. She was the only daughter of Thomas Mull, Esq., and was educated at Salem Female College.

In 1829 she was united in marriage to Mr. William D. Crawford, a prominent lawyer of Salisbury. In 1851, ten years after the death of Mr. Crawford, she was married to the late Prof. G. M. Brown, Esq., of Charlotte, and died near Glen Alpine Springs, Aug. 31st, 1878, aged 68 years.

Mrs. Brown was raised under Presbyterian influences, but early in life professed conversion and joined the Methodist Episcopal Church.

In 1854 she connected herself, by letter, with Tryon Street Church, Charlotte, and to the close of life remained an active and useful member. Through her entire Christian life she was a woman of prayer. She loved to commune with God in the closet, to meet around the family altar and to join in the social prayer-meeting. For the past ten years she seemed to live by faith in the Son of God, and her charity, which was manifested in doing the will of the Lord. She was indeed a devoted Methodist, and all the institutions and enterprises of the Church received her sympathy.

As far as possible, her sympathy had its most intimate friends, do not recollect to have ever heard her express dissatisfaction with the preacher serving the congregation. How ever reluctantly she gave up a tried and faithful pastor, she always had a warm welcome and kind words for his successor.

For him who was best pastor at the time of her death, she always had a pleasant suite, and the light of her cheerful countenance, so expressive of Christian love, was gratefully remembered by the parsonage. With him, in his afflictions, she doubtless, greatly sympathized, and upon his labors, as the spiritual leader of the people with whom she worshipped, earnestly invoked the blessing of God.