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THIS PAPER HAS BEEN ENTERED AS SECOND-CLASS MATTER AT THE POST OFFICE AT RALEIGH, N. C.

The Religious Newspaper.

Your children grow up out of the spirit of the Church. They have learned nothing of its grand history. They have imbibed nothing of its missionary life—have caught nothing of the spirit of its progress, and have no well anchored affections toward it. They know nothing of its great and good men—nothing of its vital thought throbs along the circulation of their soul life. They have no knowledge of its doctrines in their practical application in human struggles, hopes, victories and disasters.

The religious paper is the minute-hand marking the period of the Church's mean temperature, the ebb and flow of her life. The religious paper is the weekly commentary on the Word of God, as it appears in doctrine, conviction and providences. This is all lost in the family that takes no church paper, and the result is too apparent. Your children have no church *esprit de corps*—no traditional love for the church of their fathers. When they leave home they are like drift-wood, floating into an eddy that draws, offering no resistance from conviction of spirit to other forms of church doctrine and worship.

Such people spend their last days in stupid wonder as to why their children have all left their Church. We can answer: they never had a church paper, and know no more of the Church in which they were born, of its spirit, progress and triumphs, than they do of Confucianism. The effect is also apparent on the Church when its benevolent causes are presented. Of the people who contribute to the pastor's salary, two-thirds of it comes from those who read the church papers. If any one has any inclination to doubt, we have not the slightest objection to a careful examination, and if our statements are not true, we will, as gracefully as we can, but truthfully, retract. Of those most loyal to the pastor and his projects for good, through a series of five years, the proportions will not be lessened. Of his best workers in the Sabbath-school it is great. And when you come to giving to carry on the missionary work of the Church in its varied branches, those who do not take the church papers give comparatively nothing.

We can tell, when we take church collections, who take the church papers. They are those who give in proportion to ability, and those who are without do not give according to ability or enlightened gratitude. And this is true of every church in the land; we only wonder that pastors and elders do not know it, or if they do that they do not make greater efforts in behalf of their church papers, in the interest of piety, loyalty and progress in all that is good.—*Philadelphia Presbyterian.*

The Ecumenical Conference.

REGULATIONS FOR THE GOVERNMENT OF THE CONFERENCE.

I. For convenience of organization, and for the purposes of equity and fraternity, the whole Methodist community shall be included in four general divisions, as follows:

First Division.—The British Wesleyan Methodist Churches.

Second Division.—Other British Methodist Churches.

Third Division.—The Methodist Churches in the United States and Canada having an episcopal form of government.

Fourth Division.—The Methodist Churches in the United States and

Canada having a non-episcopal form of government.

It is understood that the several Churches described are inclusive of their respective mission fields and affiliated Conferences.

II. There shall be a business committee consisting of twenty members, five of whom shall be selected from each general division, and two of whom, if possible, shall be laymen. This committee shall be chosen by the Eastern and Western sections of the executive committee, on nomination of the members of said executive committee representing respectively the several general divisions. The first named on the business committee by the first (European) division shall be the convener, but the committee shall choose by ballot its own chairman and secretary. All questions, proposals, resolutions, communications, or other matters, not included in the regular programme of exercises, which are intended to be brought before the conference, shall be sent first to the business committee. The final twenty minutes of the second session of each day shall be set apart for reports from the business committee, but such reports shall at all times be privileged, and shall take precedence of any other matter which may be before the conference.

III. The business committee shall appoint some one to preside on each day of the conference, and in the following manner, to wit: on the first day, from the first division; on the second day, from the third division; on the third day, from the second division; on the fourth day, from the fourth division; repeating this order as long as the conference may remain in session.

IV. The business committee, at the opening of the first regular business session of the conference, shall nominate four secretaries one from each general division, the one named from the first (European) division to be chief; but if the nominations thus made shall fail of confirmation, in whole or in part, then the conference shall proceed to fill the vacant place, or places, in such manner as it may determine: provided that the mode of distribution herein indicated shall be maintained.

V. Every session of the conference shall be opened with devotional exercises to be conducted by some person selected by the president for the day.

VI. The first hour of each forenoon session, after devotional exercises and reading of journal, shall be set apart for the presentation of resolutions or other papers, not included in the regular programme. Every resolution must be reduced to writing and be signed by at least two names. The conference may, at any time, close the morning hour and proceed to the regular order, but the question must be taken without debate, or subsidiary motion.

VII. No paper presented in the regular programme shall occupy more than twenty minutes in reading; the invited speaker who follows shall be allowed ten minutes; after which thirty minutes shall be allowed for remarks: provided that no member shall occupy more than five minutes, nor speak more than once on the same subject.

VIII. At the close of the regular order, at the final session of each day, the president shall call for a report from the business committee. In debates on such reports, whenever presented, no member shall occupy more than ten minutes, nor speak more than once on the same report; and the chairman of the committee, or some one designated by him, shall be allowed ten minutes in which to close the debate.

IX. All votes taken in the conference shall be by individual count, without any reference to the particular body with which the voter is connected.

X. Any addition or alteration to these regulations, thought desirable, must be sent to the business committee and reported back to the conference before a final vote is taken; and no rule shall be suspended, except by consent of two-thirds of the conference.

[Next week we will give the proposed Programme of Exercises. Eps.]

Letter From Ireland.

"Truce of St. Patrick." What does it mean? Three days of total abstinence. St. Patrick's day and the day before and the one after. Cardinal Manning enjoins this every year upon the Romanists of the Archdiocese—His Eminence pays considerable attention to the welfare of the working classes. Indeed, he evinces more than ordinary interest in all questions of social and moral reform. The Romish Archbishop of Dublin has issued three pastorals recently and they all refer to the Land League agitation more or less. Dr. McCabe appears to be in a close place. He lives near to the Viceroy's Castle and Earl Spencer will of course try and enlist his influence on the side of law and order. And the Archbishop will yield to the solicitations of the Lord Lieutenant.—His grace is also less ultramontane than his brother Archbishop of Cashel, but his sympathies must be with the principles and purposes of the League. Dr. McCabe's disapproval of the League was not a single priest to abstain from championing it. They attend its meetings as numerous as ever. The Archbishop's condemnation is understood. Rome is ready to play a double policy when necessary. The morality of the Vatican is squint-eyed and this is its chief excellence.

Poor old Leo is losing his power fast. Spain is throwing off his domination. He has just been told by the authorities of that country to attend to his own affairs. A native Protestant pastor was imprisoned lately for holding prayer meetings. The Council of Ministers of Madrid have liberated him and the Papal Nuncio, who has possibly remonstrated, has been told that the government is determined to grant the fullest toleration to all Spaniards who are not Catholics and will not permit any interference with the rights of the government under the Constitution from Bishops or the Holy See.

Canon Fleming, of the Irish Episcopal Church, is a most excellent and zealous minister. He farms a considerable quantity of land, but could procure no laborers in the neighborhood. He applied to the Orange Emergency Committee for assistance and seventeen men armed with rifles have gone to Connemara to aid the Canon and will remain with him for a month.—The League draws a line of intimidation around any man who becomes obnoxious to it, and he is as much isolated as if he lived in a desolate island and his life is also in danger. This became so general and wide-spread that the Irish Executive required exceptional powers to deal with and suppress it. This has been given in the Coercion Act. But will it succeed?

Writers without number have given their views on the Land Question of Ireland and have volunteered remedial suggestions, many of which have been made in utter ignorance of the situation. A writer, who is a Professor in Syracuse University, has written more than a half dozen articles for the Northern Christian Advocate, which are perhaps the most feasible,

intelligent and just which any American has written upon the subject. But Professor Comfort stumbles. He says if an Irish Parliament was granted to Ireland the country would be ruled by the landlords. A more palpable and egregious mistake could not have been written. If he had written priests instead of landlords he would have been correct. Ireland would be injured by Home Rule. It would be a more dire infliction than the present land system. A good Land Bill giving the farmer a right to the fruit of his toil, securing him against summary eviction and regulating his rental on a fair and just scale and giving him a chance to buy and become the owner of his farm if able, is the only thing for the country. To separate it from England would be to hand it over to the Pope.

BENTLEY.
March 25th, 1881.

Letter From Florida.

Messrs Editors: The statistics of the Florida Conference are about as follows: Ministers 172, Districts 5, pastoral charges 65, members 11,215, Sunday Schools 159, officers and teachers 886, scholars 5551, value of Church property \$105,170. The Alabama Conference has West Florida, in what is called the Mariana District, and this is not included in the above report. I regret that I have not the means at hand by which to give you the Statistics of that important District. It has, though, 2,000 or 2,500 members—which will swell the Methodists of our Church to a little less than 10,000. Methodistically this is a fair showing which, while it affords us some gratification, should inspire and nerve us for high endeavor in the great work of the Divine Master. We are, you may be sure, doing what we can.

The Presbyterian Church has 30 ministers, 50 Churches, and 1500 members. Protestant Episcopal Church reports, Parishes and Missions 27, clergy 17, families 900, communicants 1600, Sunday school teachers 173, scholars 1504, contributions in 1878, \$18,217.93. Baptist Church: Associations 19, Churches 300, members 20,000, ministers 200, Sunday schools 100, officers and teachers 320, scholars 2800. This includes both white and colored, estimated by Rev. C. T. Waugh of Gainesville, to be 18,000 white and 7,000 colored.

The Rev. James P. DePass, who is my Presiding Elder, was here a few weeks ago, and I told him of the call you made on him sometime last year to explain these Baptist Statistics, and he said he would cheerfully answer your call—and would give you some important light upon the subject. Call again, and send him your paper at Archer, Marion county, Fla. I, for one would be glad to read what he has to say about the matter.

Some people of the higher latitudes seem to think we are a set of barbarians down here in this lovely land of fruits and flowers. Last Fall I traveled with an M. D. of Rockford, Illinois, who stated to me that when he and his wife were leaving home their friend protested against their going to Fla.—and, with many tears, said: "We never expect to see you any more on earth for you will both be killed in Florida!" The Doctor seriously asked me: "Do you think we are safe in traveling through your country?" I really thought the question a foolishly ridiculous one, but I got on a sober look and civilly said: "Yes, sir, if you will behave yourselves—just as safe as you can be anywhere else on the earth." He seemed greatly comforted!

In November last a Georgia Editor, an acquaintance and friend of mine, came down and took a steambot ride up the St. John's and Oclawaha rivers,

and through some of our lakes and then went back home and wrote: "Florida is no place for a Georgian to move to with his family. It offers no attractions for cultivated people!" I was ashamed of my friend and I sat me down and wrote him a long letter, and gave him a serious blowing up! With reluctance he put the letter in his paper, and as he said, "grinned and endured it!" Hundreds of people, of Ga., N. C., and other States, would do well to come here—even the cultivated ones, for I find about as many nice, intelligent, and refined people here, in proportion to the number of inhabitants, as I ever found in any other State. They take deep interest in Churches, schools, and all the other institutions of religion and civilization—I do not regard our free or public school system as of much worth to us, which only throws open the portals of light and knowledge 3 or 4 months of the year, but, generally, our communities arrange by private subscription to keep the schools going throughout the year so that our rising generation is having a fair opportunity to be educated. We ought, by all means to have 2 Colleges (first class) in the State—Male and female—for the higher education of hundreds of young men and women that will soon be ready. The people here are now getting able financially to give their children finished educations and they are willing and anxious to do so. Hitherto they have patronized Colleges of other States—but this will not always be so. The Orange and vegetable business is making the State very rich and she begins to feel her independence and independence. So you may begin to listen for me to report some important progress in that direction. Already I find myself expecting some town, city, or rich individual, to set forth a proposition on the subject which will almost startle and arouse the sleeping citizens of the State! As I am not yet the owner of a well developed orange grove which will enable me to give largely, perhaps it may be well for me to pray to Him who holds all men and things in His Almighty hands and can easily open up the way and provide the means for the establishment of these two Colleges in this beautiful land of flowers!

It might be well also, as nearly all the other States have them, for us to have our own Church paper in the State, called *The Florida Advocate*, or something else appropriate. Yet, be you well assured, it would be difficult for us to give up Haygood, Burke, and the Wesleyan—we love them so well and they do for us such good work. I used to think it would be best for our great Church to have but one paper, and let that be a great one, published at Nashville, or somewhere else, with several great editors, endowed with a great fund, and so cheap that our poorest families could afford to subscribe for it, etc., etc., etc.; but, of late years, I have about decided that there is a deep, strong, watchful, and all-controlling Providence which has been exercised over all this matter, and, after all, it is best that we have numerous Advocates all over the connection, as leaves of the great tree of life, for the healing of individual souls, Churches, communities, and wide spreading sections of our great country! So, if the way should be opened, let us have *The Florida Advocate*!

Will endeavor to write more often in the future.

Affectionately yours,
W. S. TURNER.
Emeralda, Fla., April 4th, 1881.

—Rev. S. M. Andrews, formerly a North Carolinian, a native of Rowan Co., but for the last fifty years pastor of the Presbyterian Church at Doyleston, Pa., died recently. He was a successful minister, was educated at the North Carolina University, and while there was the room-mate of Jas. K. Polk. When he took charge of his church in Doyleston it had 100 members, when he died it had 1,000 members. This speaks volumes for the man.