

Raleigh Christian Advocate

VOL. XXVII.—NO. 43.

THE ORGAN OF THE NORTH CAROLINA CONFERENCE OF THE M. E. CHURCH, SOUTH.

ESTABLISHED 1855

W. S. BLACK, Editors.
FRANK L. REID,

RALEIGH, N. C., WEDNESDAY, NOV. 1, 1882.

H. T. HUDSON, D. D., Cor. Editor

OUR EDUCATIONAL ENTERPRISES.

BY REV. A. G. HAYGOOD, D. D.

Our Methodist Episcopal Church, South, shows to disadvantage in her statistics of education—measure them by whatever the reader please. What we have done is not commensurate with our opportunities from 1844 to 1861, nor from 1865 to 1882. Make the test in any direction, we have the same result—we have not done what we could. If we inquire into our Church Colleges, we reach this conclusion; we have buried more colleges than we have endowed. We have to-day (witness the tabulated statement by the General Conference Committee on Education) but three male colleges tolerably endowed. I say tolerably, for only one of the three is endowed in any broad sense of the word. Of these, Missouri Methodist gave to one what it has; to one, the richest of them, a Northern man gave nearly the whole; to the third, another Northern man gave three-fourths of its endowment, and more than half of its investment in buildings. So far as I know, we have one Female College with \$50,000 endowment; a Northern man gave that. No other has that. He gave also more than half of the cost of its splendid buildings. Honor to these men! Heaven's blessings rest on them! So we feel and pray. And do not "all the people say, Amen?"

It is an open secret, that many of our male colleges are in a life and death struggle for existence. Their endurance to this time is one of the marvels. Nothing is more marvelous except the fact they have done such good work and so much of it, with such disadvantages. When men prize weights with the short end of a lever, they must put forth their whole strength. Even with this expenditure of force, the ordinary experience is a failure. None know so well as do the faculties of our poorly furnished colleges, that they might have done far better work with some better facilities. The struggles of the teachers of the Church to fulfill their sacred ministry of Christian instruction, make a chapter in our Church history that few appreciate, and none can tell. That chapter can never be written. And we are making history for more chapters of this inexpressible sort. How long will this state of things last? Till the Church understands that education is one of its normal functions—a part of its real business in this world—a work that it must do. We have not yet, as to the mass of us, reached this knowledge or the conviction that should grow out of it. The view of the majority may perhaps be stated simply in this way: Education is a good thing; a College is to be desired, in our town or Conference; it is best that it be under the direction of the Church; it is well enough to authorize "the bishop presiding" to appoint some of the preachers to carry it on; our preachers who are Presidents and Professors, though not "in the regular work," are doing a good sort of work, which, upon the whole, "Conference" approves; an endowment is to be desired; if it "comes to us," it is well; if it does not, we will get on somehow; "something will turn up" by and by, and then our Church schools will have a good time; meantime we will appoint a "Visiting Committee" and pass resolutions on general principles. If all this be counted satire, it is in the facts and not in the phrases.

It is common among us to say: "We are poor—that is the reason we have not done more." Does this meet the needs of our vindication? There was money once; what did we then? It cannot be doubted that the majority of our people are very poor—poorer than the reports of Comptroller Generals and tax-assessors and their style of living show them to be. Moreover, and especially applicable to the explanations of our shortcomings in the educational work of the Church, is the fact that there is little money among the masses. There may be one millionaire among the nearly one million of our church members. But does anybody know him? Where is he? Above all, what proof of large wealth has he ever given in so far as liberality is such proof? Comparatively few of our people have money "aid by." But granting all that can be justly claimed on the score of our poverty, this ugly truth remains: We are not, as a Church, doing what we can and ought to do.

The trouble is, the few who can give sums of considerable magnitude do not do it. Why not? Some say, we have not had any good system for raising money for educational interests. This answer satisfies some people, as the plea of poverty satisfies others. One thing is certain, there has been no lack of begging—no lack of opportunity to give to the work of education among us. The lack has been in the giving.

Lest some may find more consolation in the plea of "no system" than truth allows, this further remark is ventured: we do about as well in our contributions to education as we do for missions. We have reached about the same stage of "development" in each line of Church life.

Where is the trouble? If the truth he desired the answer is two-fold: 1. Undue love of money; otherwise— 2. For the most part, want of knowledge,—comprehension—conviction. We have not grasped the subject of education. We do not know how necessary it is that the Church do this part of her work. *We do not realize our poverty in men and women, prepared for the best work of the world.* We do not understand that we are behind the age in which we live in these matters. But the conviction of the real truth in the case is fastening itself on some minds, and, like many other convictions made by the truth, it is very painful.

Our papers and our preachers should take hold of this Educational question with both hands. Our chief clergy, especially our Bishops, should lead the way. They have done something, but they should and can do more. Let them write and preach—giving the facts—facts that burn and hurt. When our people wake up they will do something.

Of good rules and resolutions there has never been any lack. The first thing with an American meeting—whether civil or ecclesiastical—is to "resolve." Let us hope that good comes of the "annual resolutions."

Since I began this article a little pamphlet has been shown me which will do to study. It is very small—24 mo. 22 pages—being the "Minutes of the Third Session of the Mount Zion Baptist Sunday School Convention, held October 22 and 23, 1881." "Mount Zion" is the name of a very small colored Baptist Church in Middle Georgia, recently organized. Mt. Zion held a "Sunday School Convention," but the members did not allow themselves to be shut in by any narrow limits. In the little pamphlet before me are reports on Education, Temperance, Missions, as well as Sunday Schools. Also, Constitution and By-Laws.

I have read it with deep interest. The poor negro's effort to feel his way into the light—at least into the white man's methods and manners—is pathetic beyond words. The Report of Committee on Education I must give your readers, seeing it is brief, if not pointed. I give it all:

"Brother Moderator and Brethren: We, your Committee on Education, are ready to report. After a close examination, we find that there is an acknowledged need of education among our people. We should solemnly pledge ourselves to use every exertion to promote every cause of education, in both Sunday Schools and private schools. We do earnestly beseech you all that our progress may be an advancement. We pray that the sunlight of education may spread all over the Universe. We are troubled about our people and country, and we desire to lead the poor widows and children to the marvelous light by the help of the Supreme Being. Oh that we had the power to turn the darkness into light. Our efforts are to reach out and grasp every tongue, nation and kindred, and bring them to the marvelous light, before we cease, and, after this is done, we pray God Almighty may waft this Convention, and every soul in glory, when they have accomplished this work here below. We want this Convention to appoint a man from each school to go in his own settlement and endeavor to bring the parents and children to the light of the Sabbath School.

"Respectfully submitted,
—, Committee."

"The report was adopted.

Upon which, brief comments: 1. Here is aspiration; these people are struggling toward the light and ought to have help.

2. When the writer of the report fell into "fine writing," he became, as do many white report-writers, cloudily miscellaneous. 3. The last sentence is on the line of success—work "in his own settlement."

The pamphlet gives its two last pages to a "List of Live Members belonging to the Convention"—giving the names of those who pay to the "good and glorious cause." "Live" is better than "Life" Members; those who give nothing are dead.

Having made these extracts from the "Minutes" of our Colored Baptist brethren's Convention, let me close with an extract from a letter from one of our white brethren—a member of one of our Conferences:

"There is a young colored man here that we want to educate. Can you recommend me to a good school for colored people under the patronage of our Church?"

I recommended a College under the patronage of the M. E. Church. Does the reader guess why?—*Baltimore E. Methodist.*

DO NOT WORRY.

How shall I prevent it?

There is no one panacea for worry; the disease is various and the remedies are various. Sometimes the difficulty is physical. It is a brain disease. If a physician could feel your pulse he would tell you that you were a little feverish. Your head is hot; your brain over-excited; perhaps your digestion impaired; at all events, your nervous system exhausted. You need a chance to recuperate. Thinking, even praying, which is sometimes the most stimulating form of thought, only aggravates the trouble. Go to sleep; get a good night's rest; and in the morning the worries will have gone where the black flies go when cold nights come—nobody can guess where.

But perhaps you can not sleep. Sleeplessness is always a dangerous system of a dangerous disease. The trouble is not merely with the brain, or with the digestion; it is with the circulation. Your blood is sluggish; your nervous system is used up; your muscular system has had little or no employment. Then do something to tire the muscles, and start the blood. Do not fall into the delusive snare of "gentle exercise;" that is admissible only for invalids. Whatever you do, do it with all your might. Take a tramp on the hills; saw wood; ride horseback; give fifteen minutes to an Indian club, or a pair of not too heavy dumb-bells; run; jump; dig in the garden; anything to exert your body and stop the exertion of your mind, to set your muscles into exercise and give your nerves a rest. Get into a glow and a perspiration, and make yourself feel thoroughly, healthily tired. Then take a bath, get on clean, dry clothes, eat a light meal with a good appetite, and go to bed; and, ten chances to one, you will go to sleep.

The cause may be more intellectual than physical. The mind sometimes gets running in a certain groove and it can not lift itself out of its groove. It thinks the same thing over and over, and over again; trots round and round in the same dry, dusty course; moots the same question, balances again and again the same arguments *pro* and *con*, comes to the same decision—or indecision—and then begins once more. This is the mental process of many a patient in the insane asylum; and it is the mental process of more patients outside the insane asylum. In such a case the mind needs a motive outside itself to move it from the groove.

This is one of the uses of fiction; of society; of games; of the home circle. Every man must find his own intellectual pastime; that is best for him which most effectively breaks up the stupid eddy of his thoughts and allows them to resume their onward current. With one man it is a book; with another, children; with a third, a good horse; with a fourth, a social game; with a fifth, music. Blessed is the man whose home gives him such employment as to turn the current of his thoughts into new channels; whose wife knows how to make the cares of the household and the children a sweet intrusion, who is wise enough never to bring the perplexities of home business up for evening discussion after a hard and wearisome day, and is yet wise enough to use the home perplexities to drive other and greater cares away;

blessed is the man who has learned how to enter into his children's worries and make them his own, and in making them his own to find relief from the greater cares of the shop and the counting-room.

But the causes of worry are not always physical; they are sometimes spiritual; then the remedy must be spiritual. Worry is sometimes a mild form of remorse. You have done wrong; the memory of it rankles; you can not get rid of the rankling. An unconfessed wrong is like a splinter in the flesh; it festers, and the only remedy for the festering is to take the splinter out. Nothing but repentance and confession can do that. Confess to God; confess to the individual you have wronged; repair the wrong as much as in you lies; and thank God that he has given you a conscience that will let you have no peace while you are transgressing.

The cause may be still deeper. We worry when we are bent on having our own way and fear lest we shall not; we cease to worry when it becomes our habitual and supreme wish that Another shall have his way; when we learn to pray without ceasing, "Thy will, not mine, be done." The child worries because he is bent on the picnic, and he fears the gathering clouds mean rain; the man worries because his heart is set on preserving his commercial honor and the impending crisis threatens bankruptcy; the mother worries because she wishes to decide whether her sick child shall live or die, and the decision is not left to her. The remedy for this worry is to have no will but God's will; to wish nothing but that his kingdom should come and his will be done. It is for the child to learn, I am God's child, and he knows best when it should rain; it is for the man to learn, I am God's agent, and he knows whether I can serve him best by success or bankruptcy; it is for the mother to realize that God alone is wise enough to know whether life or death is best, and to be able to thank God that he leaves not the responsibility of choosing to her.

Rest, recreation, confession, consecration—these are the four recipes for worry.—*Christian Union.*

CONVERTS AND CHURCH PAPERS.

At this season there is another special work for our papers, and the demand for them ought rapidly to increase. The revivals are bringing great numbers into the church. What provision is made for protecting, establishing, and training them? The class-meeting has become the exception. Even the pulpit and class-meeting are not sufficient for the work of countervailing all the evils that threaten the soul of the young Christian of this day. Faithful, active, spiritual laymen, competent and willing to be the pious guardians of the inexperienced members in their community, are, alas! rarely found. The majority of the converts are young people—without much knowledge of doctrine or of the ways of the world, yet peculiarly impressionable, whether the influence be good or evil. Now, I see no probability of meeting the needs of the young converts unless they are supplied with religious papers. Hence, every revival ought to be followed by a careful canvass for the *Advocate*. Of course, there are many other reasons why a Methodist family should have the Church paper.

* * * * *
And the N. Y. *Methodist* marries the N. Y. *Advocate*! While I admire Dr. Wheeler, I must say that I like to hear of such harmonious consolidation. Somehow I can't avoid the conviction that the smaller (in reason) the number of our papers, the larger and better and cheaper those that remain. That parenthetical phrase, (in reason,) will shield me, will it not?

For some reason, some papers show a better spirit than some others; and papers in some places seem to have more of St. Paul's attributes of the child of Christ, than papers in some other places seem to have. Possibly it is a matter of climate. Malaria, you know, will produce chills and fevers.

We all rejoice at Dr. Fitzgerald's return to Nashville. But while he resumes the duties that he has long discharged so honorably to himself and so profitably to the Church, we insist that he shall draw from Dr. Harrison the promise to continue to contribute to the *Advocate*.

Dr. Deems paid North Carolina a visit

last week, lecturing to the delight of audiences in Durham and Raleigh. Are your people reading the *Christian Philosophy Quarterly*? It is the exponent and agent of the most important enterprise in America.—*Dr. A. W. Mangum in S. C. Advocate.*

UNCHARITABLE CONVERSATION.

The Book of Discipline of the Methodist Episcopal Church, South, very properly records in the "General Rules" a paragraph against "uncharitable or unprofitable conversation," and specifies with marked particularity the "speaking evil of magistrates or of ministers."

It is to be regretted that this rule, intended to guard against an evil, is so frequently forgotten. It is difficult to estimate the pernicious effects that grow out of an indifference as to the injunction laid down. The usefulness and success of a preacher is very often hindered by an ungenerous criticism that may fall from the lips of a member of the church, while an unkind reference to him from another preacher eats "as doth a canker," damaging alike to both the preacher who violates the rule and the preacher who is the victim of the untimely remark.

A few days since, a lady, distinguished for her culture and eminent for her piety and devotion to the Church, inquired of the writer as to the competency of a certain preacher for the pastoral charge of the church of which she was a member. The reply was satisfactory. He was an able preacher and devout Christian. "You differ," she answered, "from Brother —"; when I asked him the same question, he replied, "he is an adventurer, a place-seeking and trifling preacher, with a few fine sermons borrowed." These remarks had poisoned her mind, and must affect his ministry, if sent, which is probable, to the pastoral charge of the church of which she is a member. She added, however, "I reckon jealousy had something to do with what he said."

No body of men have the character of each other more fully in their keeping than have Methodist preachers. Damage to one is an injury to all. Let us, therefore, each consider himself as his "brother's keeper."—*The Gladiator.*

GOSSIPING.

The first gossip the world ever had was the Devil. And as if out of honor for this pioneer mischief-maker, the order has been kept up most assiduously. He came to our first parents with two things, a truth and a lie, both of which God had wisely kept from them. He told them a truth that if they ate of the tree they should become as Gods, knowing good and evil. He told them a lie, saying, "ye shall not surely die." It would be hard to tell which had the greatest influence toward leading them into trouble, the truth or the lie; in fact, the one seems to be as bad as the other.

There is one kind of gossip to-day that reminds one of the granger's way of doing business. With these people the article is brought directly from the manufacturer to the consumer. This was the devil's plan in his second statement to Eve. These people manufacture their own stories and bring them to you. Their workshop is their imagination; the only implement needed is a sharp tongue the material upon which they work is the reputation of a neighbor. These people have the knack of keeping up a lively trade; the supply is always equal to the demand, and human nature makes a great demand in this direction, hence the tale bearer keeps his manufactory so busy and his stock so large that really giving doth no impoverish him. The gossip vendors are not at all exorbitant in charges; the only pay they ask is your appreciation, and sometimes they are willing to do a trust business at that.

Then there are gossippers who act the part of middlemen entirely. They take about the same positions in the gossip trade that the ordinary saloon-keepers who can buy a gallon and a half of bad whisky and sell from it a barrel of good. The persons who make a business of repeating those things which they know to be false, are no better than those who originate them.—*Interior.*

CLASS OF THE 4TH YEAR.

Will please meet promptly at half past 9 o'clock, a. m., Tuesday before Conference. Punctuality in meeting engagements clears the way to success.

E. A. YATES, Ch'n.

NOTICE TO DELEGATES.

Alternates who expect to be present at Conference, in place of principals, will do me a favor by sending me their names. Please state whose place you take, and your District.

E. A. YATES,