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

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

For the Advocate.

LETTER FROM BISHOP WILSON.

The two Conferences, Mississippi and Louisiana, with which the round for the year closed, were quite as free from disturbing incident as the others. The examination of character and administration brought out but few complaints and, as I remember, but one case for trial. The complaints were dismissed; the trial resulted in a verdict of guilty and suspension for six months. The work of the year was closely scrutinized and made a very fair showing in view of the disadvantages under which the preachers had labored. In both Conferences the floods had destroyed much property and taken away the hope of crops for the year. Whole Districts were under water for two or three months; and the canoe was sometimes substituted for the horse of the itinerant. Of course, the Church was the first to contribute to the losses. That is usual. Salaries were short and collections did not come up to the measure of assessments. Yet the year was not a fruitless one. Some revivals were reported and the number of members was increased. Sunday Schools were kept in good condition and the proportion of scholars to Church members enlarged. Interest in our Church literature grows. Missions are getting a broader, firmer hold upon our people. The new Church Extension movement was inaugurated and met with favor. Education in its relations to the Church and Christian character was carefully considered. All these concerns were represented by men whose hearts are in them. Dr. Kelley, at Crystal Springs, and Dr. Young at Mansfield, brought the facts and figures of our Missions before the Conferences on Missionary day and at the Anniversary. The Church Extension Secretary, Bro. Morton, very properly magnified his office and gave a very just conception of the character and extent of the work contemplated by that Board.

Educational interests were well represented by the retiring President of Centenary, Dr. C. G. Andrews, and his successor, President Rush, and, for the female side, Dr. H. Johnson and others. Full time was allowed for the consideration of all these; but very little was wasted in superfluous, or irrelevant speech. The brethren spoke to the point and ended when they had said what seemed to be necessary. The decision of all questions was committed, without attempting undue influence, to the enlightened judgment of the Conference. There were no exciting discussions, no divisions by party lines. The brethren acted with great unanimity.

There is a wide field for our Methodistism in these two Conferences. They have suffered more than most of our Church, not only from the immediate effects of the war, loss of labor, depreciation of property, etc.—but from disasters to crops year after year and decline in prices of their staples. These evils have subjected our workmen to hardship and, in some instances, have reduced strong circuits to missions, or compelled them to be left without supplies. There is, notwithstanding, a vast amount of energy and persistency in the preachers and many of them are first class workmen, observant, skilful ready to take advantage of opportunities. In coming years the river will be brought under control. The Dutch diked out the Atlantic Ocean: surely the United States can do as much for the Mississippi. The lines of communication will make transportation to all sections of both States easy. Business will flourish and wealth will accumulate. Then, the standing we now have and the fidelity and activity of our preachers will insure our steady progress.

In Louisiana there is a large foreign, Roman Catholic population, to which we have had but imperfect access heretofore. An effort to establish a French Mission at one point failed through the infidelity of the Missionary. Now and then a few of this class are brought in and every year some little advance is made in our approaches to them. There is want of men who can use their own tongue freely. They are not bitter in their antagonism; only indifferent. It ought not to be an impossible thing to show our gospel the power of God in saving multitudes of this people, so long neglected.

The Louisiana Conference deserves special mention for the liberality of its contributions. Largely as they had suf-

fered from the overflow, they responded freely to the calls made upon them. Bro. Morton collected \$416, for Church Extension, the largest amount raised at any Conference, I think he told me. Some thought that the Missionary collection would fall behind after such a draft; but that is not according to the laws of the Kingdom of Heaven. The anniversary meeting brought \$1,000 into the Missionary funds. To these add some seventy-five dollars, or more to raise a monument to Dr. Thwait, the first President of Mansfield Female College, and one hundred dollars to insure the College buildings. It will be difficult, when all things are taken into the account, to find a Conference that has done better—or as well.

I must stop. I would like to tell of very delightful intercourse with Bishops Keener and Parker, the latter just through with his Conferences in Texas—and of many other things that now come to mind. But this is long enough for yourself and your readers.

A. W. WILSON.

For the Advocate.

THEN AND NOW.

DEAR EDITORS: In the ADVOCATE of Jan. 24th there is an article entitled Gospel Preaching, by Dr. Curry. Articles of like character are to be found in almost every religious paper. The writers do not say that the preaching of the present time is not gospel preaching. But they premise that the Church, the ministry, preaching and Christianity have degenerated, is evidently assumed. I suppose that Adam and Eve were not more than a mile from Eden when Adam said "times are not as good as they used to be," and one generation after another have been repeating 't ever since. And if the good times referred to are the golden age when our first parents lived in their Eden-home—the saying may have a shadow of truth, though not much. For we have gained as much or more in redemption as we lost by the fall. But the intention of these articles is to teach as a historical fact, that the generation next preceding the present, was characterized by much better preaching—singing and religion than the present. Many changes have taken place during the last fifty years. The style of dress of half a century ago has changed.

Our fathers were plain and eccentric in dress—and proud of it too. They, with an ominous shake of the head, warned young people against arranging their toilet before the glass. Now the preacher's tent at camp meeting is not well furnished unless it has a good mirror. Who would go back to these old puritan landmarks? For old time revivals there was more demonstration than now. The preaching was probably more vehement. More excitement, shouting and noise, and services continued nearly all night. But often more noise was made than there was good accomplished. We have a few of the old time sort of revivals now, in some sections. How they do shout! In these revivals the preacher must not take up a collection. "So many people don't believe in it." The stewards must not ask for quarterage, or the revived will think that the preacher "preaches for money." There is a circuit in the N. C. Conference that has been having "old time revivals" for seven years. During this time at least five hundred persons have joined the Church. Last year this Circuit was served by a good zealous preacher. Oh how they loved him! He received about one hundred and fifty dollars salary. Let us get away from all such old times.

This kind of revival fire has never burned out self-love and stinginess; yet, the greatest revivals known to the Jewish Church were when the people brought their offerings and sacrifices and tithes to the Lord with no reserve. God was well pleased with such performance of duty and gave them times of refreshing from his presence.

If we could have such a revival from the Atlantic to the Pacific Ocean—we could build many Anglo Chinese Universities, and fill them with professors. Trinity would no longer languish. The quality of the preaching we now have—backed by such a mighty revival—would convert the world to Christ.

I for one, am opposed to any newspaper article that indicates degeneracy in the ministry or its effects. The preaching

gives tone to Christianity in any country. The progress of Christianity in this country has kept pace with learning, science and civilization. Infidelity now seems on the increase, because the light of the gospel is greater to make it manifest. There are more believers in the world now than ever before. We are in advance of our fathers. To evidence this, compare the present with the past. Put our modern Church buildings by the side of those our fathers built. We have many more Churches and far better ones.

The preaching retains the sense and spirit, if it has lost some of the sound. The arguments are as clear and as effective as ever. Preachers are receiving larger salaries. Every interest of the Church is receiving a far greater support. In finances the Church is going rapidly and grandly forward. Compare the morals of the present time with those of the past. What sin is committed now that our fathers never witnessed? If sin appears on the increase the appearance comes from the increase of people—and the extensive and swift communication of news from all parts of the world. More people are reading the Bible than in any past age. Bible helps are more numerous—and Scripture better understood. More people go to Church, and Sunday is better kept. The fear of the Lord largely prevails. Should the march of the Church continue to increase as it has during the past generation, we will soon stand on the Delectable mountains and see the kingdom of heaven seating its king on every throne on earth, and hear God's praises and Zion's songs rendered in all languages, and the announcement that the Son of God has received "the heathen for his inheritance and the uttermost parts of the earth for his possession."

May it soon be announced in heaven and earth: "The Lord God Omnipotent reigneth."

RECTUS NON.

For the Advocate.

MINISTERIAL JEALOUSY AND STRIFE.

MESSRS EDITORS: The writer is without the pale of any Church. He feels his unworthiness and that he is a guilty sinner, although he has been striving for a long time to get the consent of his conscience to apply for Church membership. He has sought to inform himself of the faith, doctrines, and usages of the Methodist Church to the end of becoming able to act from suggestions of judgment as well as from convictions of the heart. He is already persuaded that an examination of the claims of Methodism greatly commends it to the approval of a sound judgment and a good conscience. But although this is so, and though the intelligence, perceptions, and sympathies of the writer are with the Methodist Church in preference to any other, there is one other difficulty in the way of his asking admission to its hallowed enclosures and its sacred protection. It is the same obstacle and objection which operate powerfully in the prevention, all the time of keeping hundreds of thousands of persons from asking admission into Evangelical Churches. This common objection is the proverbial strife and jealousy, not among ministers of different religious denominations, but among those of the same Christian Church. The writer makes no charge that this is more common or sinful, or injurious in the Methodist Church than in any other. But he does say that, loving Methodism as he does, regarding religion, pure and undefiled, to be free from bitter strife and contention, especially among those bearing the Cross of our blessed Savior in their hands, he is sickened, discouraged, mortified, at the persistent prevalence and activity of so much distraction and jealousy in the Methodist ministry of our State.

There is no need or call for it. The character and usefulness of the Church suffers by it. The cause of Christ is injured by it, the advancing hosts of Methodism, in North Carolina, numbering over seventy thousand, are more and more wearied and grieved at the distracting and sinful element of ministerial jealousy. Most of them desire to put it down. They look hopefully to the noblest, most pious, and most consecrated ministers and laymen of the Church to rise up in the grandeur of Christian love and devotion and put it down. The Church has higher purposes, nobler ends, a sublimer mission, than to

tolerate it. The spirit of humility and meekness demands love, harmony, and charity in the place of jealousy, strife, bitter contention and back-biting.

The writer neither intends nor means any personal allusions or reflections in this article. He is only contending for a Christian principle, and referring to an obstruction to the progress of Methodism and the cause of Christ. No man more admires, honors and venerates the Methodist ministry of this State than he does. It is for this and such as this that he desires to see the Church purged of ministerial jealousy and strife.

Feb. 1883.

For the ADVOCATE.

FIGURES FOR THE FAIR-MINDED.

Price-list of the Publications of the Southern Methodist Publishing House.

It has been written and published, and openly declared in many places, and sometimes by those whom we suppose to be our friends, that the publications of this House are higher, and cost our people more money, than do similar publications issued from publishing houses North and East. Our House and our Church have been injured, and many persons have been prejudiced against our institutions, because of these statements.

Now I propose to lay before the public a few facts which may speak for themselves. With catalogues, publications, and standard authorities before me, I state—first, that our papers and periodicals are published in as good style and at as low rates as those of any respectable house belonging to any Church or denomination of which I have any knowledge, located East or North. Of course, we do not pretend to compete with the American Bible Society, or any institution that is sustained in a great measure by gifts, donations, and collections taken annually for their support; but we are ready to compare with any regular business house conducted on regular business principles.

WEEKLY PAPERS.

We take, for example, the following—Methodist Book Concern, New York, Cincinnati, etc.:

Christian Advocate, New York, 16 pages, per annum,	\$2 70
Western Christian Advocate, Cincinnati; 8 pages, per annum,	2 20
Northwestern Christian Advocate, Chicago, 8 pages, per annum,	2 20
New York Observer (Presb.), per annum,	3 15
Christian at Work, N. Y., 20 pages, 11x16 inches, per annum,	3 00
New York Independent, 32 pages, 11x16, per annum,	3 00
Lutheran Observer, Phila., 8 pages, 35x50 inches, per annum,	3 15
The Churchman, N. Y., 24 pages, 9x13 in., per annum,	3 50
Baptist Weekly, 16 pages, 11x15 inches,	2 70
Our Christian Advocate, at Nashville, 20 pages, 11x15½ inches,	2 00

Our sheet in quality of paper, type, folded and pasted, will compare favorably with any of the above-named journals, and is as cheap, if not cheaper, than any in the list.

SUNDAY-SCHOOL PERIODICALS.

Sunday-school Journal, Methodist, New York and Cincinnati, 25 pages, per annum, In clubs,	\$ 65 55
Sunday-school Magazine, Nashville, M. E. Church, South, 18 pages, Sunday-school Advocate, New York and Cincinnati, Methodist, Sunday-school Quarterly, for Bible classes and advanced scholars, Nashville, Methodist Church, South,	50 25 25 25
Five copies or more to one address	15
Picture lesson papers, New York and Cincinnati, Methodist,	25
Illustrated Lesson Papers for intermediate classes, Nashville, Our Church,	20
Five or more to one address, Here is "Our Bible Teacher for Sunday-schools," United Brethren, Dayton, Ohio, answering the place of our Sunday-school Magazine, 38 pages, per annum, Sunday-school Banner for teachers and young people, Toronto, Canada, 32 pages, at the "low rate," the publishers say, per annum, invariably in advance, Over six copies to one address, each,	60 10 60 65 60
The Evangelical Sunday-school Teacher, Cleveland, Ohio, 26 pages, each, In clubs,	50 40

"Earnest Worker," Richmond, Va., 28 pages, single subscribers, Ten or more,	50 30
Westminster Teacher, Presbyterian Board of Publication, Philadelphia 38 pages, per annum, Six or more copies to one address,	60 50
The Baptist Teacher, for Sunday-school workers, American Baptist Publication Society, Philadelphia, 36 pages, single copy, To clubs of five or more,	75 50
Bible Teacher (Presbyterian,) Philadelphia, 24 pages, monthly, Sunday-school Herald (Lutheran,) Philadelphia, 4 pages, monthly, Sunday-school World, American Sunday-school Union, Philadelphia, 36 pages,	60 25 60

Look at the price-list of our Periodicals:

The Sunday-school Magazine, with expository notes and application of the lesson, per annum,	\$ 50
The Sunday-school Quarterly, for Bible classes and advanced scholars, single subscription, per annum,	20
Five or more, to one address, per annum, each,	15
The Intermediate Quarterly, single subscription, per annum, Five or more, to one address, per annum, each,	15 7½
Illustrated Lesson Paper, for intermediate classes, single subscription, per annum, Five or more to one address, per annum, each,	20 10
Our Little People, beautifully illustrated, weekly lessons, single subscription, per annum, Five or more, to one address, per annum, each,	10 6
Sunday-school Visitor, weekly, single subscription, per annum, Ten or more, to one address, per annum, each,	75 50
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Monthly, single subscription, per annum, Ten or more, to one address, per annum, each,	20 12½
Christian Advocate, the organ of the Church, mailed to any address, one year for, To ministers of all denominations,	2 00 1 00

BOOKS.

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The Discipline of the M. E. Church, New York, 465 pages,	\$ 35
Nashville Discipline, of the M. E. Church, South, 376 pages, Life of Fletcher, New York, Nashville,	25 1 00 75
Watson's Biblical Dictionary, with maps, New York, Nashville, with Atlas and Gazetteer, Watson's Sermons, two volumes, New York, Two volumes, Nashville, Watson's Institutes, two volumes, New York, Nashville, two volumes in one, Wesley's Sermons in two volumes, New York, Nashville, in four volumes, cloth, Four volumes, Sheep, Stevens' History of Methodism, averaging I think less than 500 pages,	4 50 5 00 5 00 6 00 4 00 5 00 4 00 5 00 1 50
Meth. disc. in Tennessee, averaging 525 pages, Bishop McKendree's Life, by Bishop Paine, 500 pages,	1 25 1 25

I might go farther, but this I think is enough. I ask papers friendly to the Publishing House to copy this article, and much oblige,

J. B. McFERRIN, Agent.
Nashville, Tenn.

Dark and stormy as the Winter is, in a few weeks the Spring business, the Spring moving and household confusion, the Spring lassitude, and the Spring dissipation will be upon us. Awake, slumbering Churches! Contemplative pastors, become practical! Indolent shepherds, look closely after the flock, and do not forget the sheep on the mountains lone and bare. Evangelists, redouble your zeal! Warriors at the front, press the battle! Hundreds who can now be reached will be beyond reach when the birds begin to sing and the flowers begin to bloom. See to it that the volume of the songs of Zion is greatly increased by new voices before "the Winter is over and gone."—New York Christian Advocate.

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