

Raleigh Christian Advocate.

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COMMUNICATIONS.

"FATHER, TAKE MY HAND."

BY REV. N. KEFF SMITH.

"The way is dark, my Father! cloud upon cloud

Is gathering thickly o'er my head, and loud The thunders roar above me, yet see, I stand,

Like one bewildered! Father, take my hand,

And thro' the gloom lead safely home, Safely home, safely home, Lead safely home Thy child!

The day declines, my Father! and the night Is drawing darkly down. My faithless sight Sees ghostly visions. Fears like a spectral band

Encompass me. O Father! take my hand, And from the night lead up to light, Up to light, up to light,

Lead up to light Thy child!

The way is long, my Father! and my soul Longs for the rest and quiet of the goal; While yet I journey through this weary land, Keep me from wandering, Father, take my hand,

And in the way to endless day, Endless day, endless day, Lead safely home Thy child!

The path is rough, my Father! Many a thorn

His pierced me; and my feet, all torn And bleeding, mark the way. Yet Thy command

Bids me press forward. Father, take my hand;

Then safe and blest, O lead to rest Lead to rest, lead to rest, O lead to rest Thy child!

The thong is great, my Father! Many a doubt

And fears of danger compass me about; And foes oppress me sore. I cannot stand Or go alone. O Father! take my hand; And through the throng, lead safe along, Safe along, safe along, Lead safe along Thy child.

The cross is heavy, Father! I have borne It long, and still do bear it. Let my worn And fainting spirit, rise to that bright land Where crowns are given. Father, take my hand; And, reaching down, lead to the crown, To the crown, to the crown, Lead to the crown Thy child."

For the ADVOCATE.

COMPENSATION.

BY PROF. WILLIAM C. DOUB.

Nature makes no mistakes. If she be an indulgent creditor, she is a very exacting one. She never allows any one to go into bankruptcy and pay the indebtedness in bankrupt notices. She exacts the "tale of brick" to the last straw. Sooner or later the whole debt, with the interest compounded upon it, must be discharged in full. No abatement, offsets, or allowances for home-steads, will be admitted. The judgment will be without an opportunity for appeal to a higher court. The decision will be final and irrevocable. Though the settlement be long delayed, the adjustment of accounts will be exact, and payment in full will be made.

This is equally true in the political, physical and moral worlds.

The nation "whom God is the Lord," "shall abide under the shadow of the Almighty." If "justice, mercy and truth be the habitation of His throne," His people must do justice and love mercy, or a terrible storm of God's wrath will most assuredly be visited upon them. The Greek, the Persian, the Roman Empires all bear testimony to these declarations, in blood, and tears, and woe, upon the pages of history. They rose, culminated and crashed into ruin—it may have taken centuries to weigh out, in even measures, the full need of their doom; but the day of reckoning came, and the account was balanced by a payment in full.

Eminently true was this reckoning in the case of the chosen people of God. Though trained through centuries of suffering, and tried and prepared by God's dealings for the fair land they were to possess, yet all God's warnings failed to impress upon them the truth that Sinai had thundered into their ears, that sin would inevitably lead to punishment and to death. Divided and scattered throughout the nations of the world, they still bear witness to the fearful fact that the scourge and the sin are closely linked together in God's dealings with the nations of the earth, both those that have been and those that now are.

Italy, France, Germany, Russia, and even Protestant England, have quailed under the flail of God's wrath. Even as this is being written, the nations of the world are trembling in the balance of God's wrath, ready to weigh out the punishment for their crimes, and defiance of the Almighty's laws. France is feeling the throes of a dreaded revolution that may tear up the very foundations of her social and political fabric. The Czar of Russia, who represents in his own person the accumulated wrongs and cruelties of many centuries of oppression and misrule, is a cowering prisoner in his own splendid palaces, and dreads every step as an approaching executioner. Even the great German Empire, with its Protestant head, and with the iron hand of Bismark guiding her, is uneasy at the expected approach of changes that shall teach the nations that there is a God that rules over all, and that will assuredly bring the proudest nations of the earth to exact account.

England's dealings for centuries with Ireland and the lower classes of her people, are being repaid to her in threatenings of a catastrophe that may overthrow her boasted civilization and wreck the hopes of centuries.

And have the United States nothing to dread? Terrible as have been the chastisements of the last twenty years, the lessons intended to be enforced by the dispensations of Providence to her, seem not to have been so heeded as to bring wisdom to her councils and discretion to her rulers. It may be that a more terrible scourge yet awaits the nation whose freedom itself too often has run riot into licentiousness and folly. Prosperity and success make people careless of their obligations to others, and forgetful of the responsibilities God puts upon them. "Jeshurun waxes fat and kicks," but God "breaks their bow asunder," and where are they? The melancholy story of the great nations that the Providences of God have utterly destroyed, tells us that the day of settlement has come to all, and the account has been balanced to the minutest obligation. If God be true he cannot be mocked by nations any more than he will be by men. Whatsoever, in their pride and exaltation they sow, as sure as God's words stand, they will, in the final account, reap—be it good or bad.

The law of compensation holds equally well in the physical world. Certain general laws are impressed upon inert matter, as well as upon all its organized forms. All movements in the direction of those general principles work out results intended by the Creator. Their violation entails suffering or disaster in every instance. In the merely material forms of manifestation, the crash cannot be delayed; but in its organized and higher developments, a long account may be run up on the ledger before a final settlement is forced. The bent twig leads to the crooked and distorted tree; the scarred trunk displays the wound not entirely healed for years. Violence offered to temple, or fane, or column, gives testimony to vandalism and reckless exertion of brute force. The earth yields her increase to the labor and care of the toiler on her broad acres; but she exacts payment, that may be deferred, it is true;—but she forces an adjustment in the end to the very last stiver of principal and interest. She may delay long—but never puts off forever the balancing of accounts.

In the moral and intellectual world, is it especially true that violation of law meets with a full compensation—and obedience to law a rich and glorious reward. All the faculties of mind as well as of body may be expanded and developed to an almost infinite extent; those of the body within certain limits, surely, that may be pushed far beyond ordinary conceptions of possibility; those of the mind, almost beyond human conception.

The body trained and preserved in accordance with the laws of its being, develops into the type of all that is attractive in the human form. Its laws neglected or recklessly violated, the wreck of all that is noble and manly will come—it may not be to-day, or to-morrow—or this year or the next—but it will assuredly come, and like the ruins of some great heavy-freighted vessel, it may drag down to destruction the innocent and the guilty into a gulf of indiscriminate ruin. Whatever may be the transgression, whether from folly, or indifference, or from innate depravity, it is closely and indissolubly connected with its punishment.

And surely the Bible tells us that God is not mocked, whatsoever a man soweth, that also he shall reap. If, in obedience to God's law as expressed in Revelation as well as in nature, man works to build up a character that shall last for all time, and for eternity—he shall have the fruition of all his high and holy aspirations. If, in neglect of the stirrings of the higher powers within him, man refuses to be what his Maker intended him to become, he may

enjoy his ease and the "pleasures of sin" for a time—but the reaping day will assuredly roll around, and the harvest shall be full of a fruitage that the seed time must have assuredly promised. The book of accounts will be inexorably balanced, and nothing human, or of human effort, can blot out the damning balance against the sinner. Not wealth, or position, or friends, or intellect, can settle the dread account. There the balance stands—it must be paid—it will be paid. Man cannot pay it off save by suffering, and anguish, and woe. Angels or arch angels, or the highest powers that blaze around the throne of the Almighty, are powerless to cancel the debt and satisfy the demands.

But one thing can do the deed—only one on earth or in heaven. That one thing is the atoning blood of Jesus. Remember that it is said "if any one has sinned, he has an Advocate with the Father"—that the "blood of Jesus" can wash out the foulest stains.

If the physical sin has wrecked the body, it may not be restored to its pristine vigor on this earth—but the glorified body, purified by that all-atoning blood, shall be, in yonder bright world, the fit abode for the redeemed, washed and sanctified spirit.

Reckless neglect or abuse may ruin the mind—the intellect—of man here—but the all-restoring, the all-healing power of the atoning One shall purge away the dross of base desire, and make man upright, pure, holy—body, mind, and soul—at the throne of the Eternal One.

Here is highest, richest, fullest compensation. All the fallen and debased in degenerate humanity—to the trusting believer,—is fully compensated for in the blood once shed for all.

Jonesboro, N. C., Feb. 3d, 1883.

For the ADVOCATE.

LETTER FROM SOUTH CAROLINA.

Accept of our thanks for continuing to send your excellent paper; in this you have certainly treated the writer better than he deserves.

We promised to write an occasional letter for its columns, but have failed to fulfill. But one comfort is left us, you nor your readers have suffered by our long silence, as abler pens have been found ready to enhance the interest of your Organ. It is now too late to write about the doings of our last Conference, only so far as they have affected your correspondent. Our move this year was from Bennettsville to Mullins, a distance of about 43 miles. We did not reach our new field by rail, but by private conveyance through the country. We were on good time to commence another year of hard work in our Master's vineyard. The people gave us a warm welcome and a blazing fire and tempting dinner.

Methods if our people generally knew how far a warm welcome went in preparing and inspiring the new preacher for his work, no charge would fail to extend it.

We have made one round and eleven churches compose the field. So you know there is enough to keep us busy, especially so as the Conference did not, or could not furnish a junior. But this lack can be supplemented by local preachers and exhorters, some of whom are zealous and efficient.

We have been a good part of the time, since our arrival, confined within doors on account of the continued rains, which raised the streams and made most of the roads disagreeable for travel.

We have met a number of old friends on this circuit that we knew in '61 and '62, when we traveled the old Marion circuit, of which Mullins is now only a part. Those years will not be forgotten, for in April '61 Fort Sumter fell, which precipitated the late Confederate war. But like a horrid dream it has passed, but many of its marks are still visible. Many have passed to their eternal bourn, within the last twenty years, and their children are now playing their part in life's great drama. God grant that they may play their part well in reference to Church and State.

It is indeed pleasant as well as encouraging to meet those who tell us you baptized me, or I joined the church under your ministry and was converted.

Should not these things stimulate the itinerant to greater faithfulness in sowing beside all waters, that in the great day he may come with rejoicing, bringing his sheaves with him?

This part of our State is rapidly increasing in population, and also in material prosperity. Much of the land is low, but by proper drainage becomes productive.—Cotton, rice, and sweet potatoes are all raised in this section. We could write more, such as it is, but as the hour is growing late, we will close by wishing health and happiness to the Editors of the RALEIGH CHRISTIAN ADVOCATE, and an increased circulation of their official organ.

J. W. MURRAY.

Mullins, S. C., Feb. 1st, 1883.

For the Advocate.

THOSE AT HOME.

Recently there has been a constant appeal through the religious press urging the preachers to take immediate collections to aid our Missionaries on Foreign fields, which appeals we hope will not be read unheeded. But let us not forget "those struggling itinerants," who are laboring on some of the hard Missions of our own Conference. I have never been on a mission and cannot speak from experience. But I have aided and been aided by some of these good brethren, and therefore know enough of their hardships not to forget them. I was glad to see a communication from Bro. Harrison, in your last issue, who was changed from a Mission at last Conference to a good Circuit, suggesting the propriety of taking up collections at once and sending to these self-sacrificing soldiers. I am intimately acquainted with a brother who had to pay last year \$1.40 for corn when the cash price was only 80 cents, and I remember how much good it did him and how much pleasure it afforded me to take up my collection for Domestic Missions and pay over to him in the beginning of the year.

That brother was forced to go in debt for the necessaries of life, paying nearly double what they could have been bought for. If all the preachers in the District had only taken up their collections and paid the cash over to him, taking his receipt as collateral. At the last Conference, he was moved about two hundred miles to another hard mission, with only seven members and an appropriation of \$300 to support an afflicted mother and three sickly sisters—and, I speak knowingly when I say, that brother had to sell his horse to pay out of debt, and now with not a cent of money he is like a true hero inviting sinners to Jesus. I intend as soon as I ascertain the amount assessed my charge to raise every cent of it, and send to that suffering Missionary. This is only one case among many.

Now, brethren, let us show our sympathy and love by doing what is easy for us all to do, raise our money at once for this purpose; our people will pay it, if properly asked, and if they don't, I propose at least to be one to divide my salary until they can pay. We can if we will. God help us who are favored with good Circuits to remember our less fortunate brethren.

J. T. KENDALL.

LAZY CHRISTIANS.

There is a good deal of religious laziness in this world. Once in a while we hear of a Christian worker who is overwrought, one who dies too soon, or is laid aside through excessive devotion. But the occurrence is so rare that a small volume would probably contain the records of all such lives in a generation. There are more churches dying for want of working pastors than there are pastors dying through excessive work for their churches. There are Sabbath Schools that are languishing because of the want of energy in those who conduct them. There are classes that make no progress because lazy teachers sit before them and yawn through a lesson which they have not prepared, and which they have not earnestness enough to teach if they were prepared. There are Christian men who let their church run down because they are too lazy to keep it up. Yet these make their own secular business succeed. It is only as Christians that they are lazy. It is a shame to do the world's work well and then Christ's work shabbily.

What is wanted is a revival of true Christian energy and zeal. God never blesses laziness. It is a farce for you to ask Him to bless your parish work, your preaching, your teaching, your superintendency, if you put no life into your work. Consecration is a mockery unless it be made real by the utmost we can do. The curse of the church to-day is laziness.—Christian Worker.

AVERAGE MINISTERS.

There is no class of men for whom I have so much respect and affection as for average ministers of the gospel. They are not sustained in their labors by popular applause nor newspaper puffs, but for the love of Christ and the souls of men. They are patient, persevering, self-denying. They endure as seeing him who is invisible. They lay foundations for others to build upon. They do not estimate themselves at so many thousands a year, but they are willing to work even though poorly paid and not highly esteemed of men, knowing that their reward is in heaven. It is these average ministers who have extended the Church over this broad continent, and established missionary stations around the world. Let us honor them as God does; let us not provoke Him to anger by treating them with indifference or contempt. And if we ourselves are but average ministers in the estimation of the world, let us rejoice that God has counted us worthy: for to be His ambassador in some frontier settlement is nobler than to wear the crown of an emperor.—Dr. Rabb.

DISTRICT APPOINTMENTS.

Table listing district appointments for various regions including Greensboro, Wilmington, Warrenton, Raleigh, Shelby, Washington, Newbern, Fayetteville, Charlotte, Salisbury, Hillsboro, and Statesville. Columns include names of district stewards and their respective districts.