

Raleigh Christian Advocate.

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

RALEIGH, N. C. AUG. 1, 1883.

COMMUNICATIONS.

For the ADVOCATE.

REV. DR. POOL'S ANNUAL ADDRESS.

TO THE LOCAL MINISTERS' CONFERENCE AT WINSTON, N. C., JULY 1883.

In Methodist polity there are two distinct recognized orders of ministry, the itinerant and the local. Both enter upon their high and holy vocation in response to the same divine call. Both obtain license to preach from the same ecclesiastical court, the Quarterly Conference. Upon both alike rests the burden of souls. Both take upon themselves the same ordination vows, and receive from the lips of the same Bishop the sacred charge. "Take thou authority to preach the word of God, and to administer the holy sacrament in the congregation." Both preach the same doctrine in the same pulpit to the same flock. Both commune at the same altars and administer the same ordinances according to the same rites. Both realize alike the powerful Apostolic necessity, "Woe is me if I preach not the gospel." But the itinerant and local preacher differ from each other in this, that the one submits the choice of his field and mode of labor to Episcopal determination, the other selects for himself. The one is sent, the other goes. Out of this grow some ecclesiastical distinctions which are defined in Methodist jurisprudence.

The ideal Methodist preacher, whether itinerant or local, is a noble specimen of lofty and consecrated Christian manhood. All the characteristics of this ideal may not be found in any one man, but are actually embodied in the best men of both ranks. While I present to you the ideal local minister, if I seem to hold him too high, it is that you may be inspired and elevated by beholding him as he is and striving to be like him. True nobility of soul, a plain, simple, unpretending heroism of life, and a quick adherence to duty in the face of manifold difficulties and much suffering, are his characteristics.

The ideal local preacher understands his "disciplinary" relations to the church and faithfully discharges his obligations. He is authorized to preach the gospel from our pulpits. It is his duty to do so. According to Bishop McTear, "Local preachers aid the itinerant in supplying the people with the ministry of the word; and this is a 'duty' laid down in the discipline. They should regulate their labors in harmony with their pastors, and according to a systematic plan drawn up by him. The unity of the work must be maintained. They are in a sense his 'helpers'; yet the preacher in charge cannot control the appointments of a local preacher unless they conflict with the plan of the circuit." Recognizing then his duty to preach the gospel, he qualifies himself for this responsible task. He reads the best authors, and especially seeks a familiar acquaintance with all the leading doctrines of Scripture. He makes the Bible his daily companion. From its sacred pages he draws inspiration. He proclaims its grand truths with all his powers. To succeed, he is in many instances required to have a good education. He therefore does not neglect to spend all the time he can spare in literary preparation. But to preach profitably he is conscious that he must be acquainted with the peculiar needs, conditions and tempers of his congregation. He must know when a tender heart is bleeding; when death has entered, or calamity befallen. He must know what special vice is growing, and what words of warning to utter. He must know when Satan is sowing the poisonous seeds in the hearts of the congregation. To be acquainted with all this requires pastoral visiting. He must enter the chamber of sickness, or bereavement, and seek an ingress into troubled hearts, that he may rightly minister to the people. He must obtain access to the young and careless, or the hardened sinner, that he may be able to win souls. All this the ideal local preacher does.

Then, too, he understands that his disciplinary relations to the church impose upon him the duty of administering discipline. Says Bishop Hedding, "It is an erroneous notion that local preachers have nothing to do in executing the discipline of the church. If it were so, it would be altogether improper to ordain them. It is true they are not to preside in the trial of members, except when they are called to take the place of the traveling preachers; but this is the smallest and last act of administering discipline. The local preachers, as well as the juniors on circuits and stations, have an important part of this work to do. They should reprove offenders, reclaim wanderers, instruct ignorant persons, settle disputes between brethren, and reconcile contending parties, and thereby prevent apostasies, crimes and expulsions, which in the failure of their care and labor, might scandalize the church, and ruin souls." All this the ideal local preacher finds time to do, in the intervals of secular labor required to support his family.

While he discharges all these "disciplinary" obligations, he forgets not to provide for his own family. Drawing no stipend from the church, he engages in secular pursuits. Often in this field he finds himself competing with a neighbor. This competition in trade or business, lays him liable to unkind feelings on the part of his worldly minded competitors. He is in danger

of harsh criticism or unjust aspersions. His reputation is liable to suffer and his usefulness to be damaged. In the midst of all these difficulties and embarrassments, the ideal local preacher pursues the even path of duty, maintains an unsullied character, retains his fair name, and constantly grows in public esteem and ministerial usefulness. Than such a character, the world presents no grander specimen of Christian manhood.

The ideal local preacher remembers his ordination vows and performs them. He gives "faithful diligence, always so to minister the doctrines and sacraments, and the discipline of Christ, as the Lord hath commanded." He is ever "ready with all faithful diligence to banish and drive away all erroneous and strange doctrines contrary to God's word, and to use both public and private admonitions and exhortations, as well to the sick as to the whole within his charge, as need shall require, and occasion shall be given." He is "diligent in prayers, and in reading of the Holy Scriptures, and in such studies as he's to the knowledge of the same, laying aside the study of the world and the flesh." He is "diligent to frame and fashion himself, and his family, according to the doctrine of Christ; and to make both himself and them, as much as in him lieth, wholesome examples and patterns to the flock of Christ." He "maintains and sets forward, as much as in him lieth, quietness, peace, and love, among all Christian people, and especially among them that are committed to his charge." He reverently obeys his chief ministers, unto whom is committed the charge and government over him; following with a glad mind and will their godly admonitions, submitting himself to their godly judgments.

And while the burden of all these high and sacred obligations rests upon him, he also must feed and clothe a dependent family and educate his children. The cry of souls about to perish rings in his ears, and at the same time the home-call for food and shelter demand his care. With his left arm he bears up the loved ones who cling to him around the domestic circle, while with his right he wields the "sword of the Lord and of Gideon."

Such are some of the characteristics of the ideal local preacher. They are to be found embodied in the local ranks. Can a like class of unselfish, consecrated Christian ministers be found elsewhere? Can such labors be too highly commended? Can we not "magnify our office?" We offer it in no spirit of complaining, but is this class of ministers duly appreciated? Are their labors justly accredited?

Itinerant Methodism, as a system, has been a grand success. It is a simple complexity combined with a complex simplicity. It is a protoplasmic ecclesiastical microcosm. It has been most eminently suited to the needs and conditions of the times in which it has flourished. No religious organization has been so fruitful of grand results. But systems well suited to one generation may fall out of harmony with another. They are liable to grow effete. To avoid this they must keep abreast with the advancing ages, and be so modified as to meet the fresh demands.

The tendency of Methodism is towards congregationalism. The itinerant ministry is rising into the local. In some instances churches openly express their choice of pastors, and it has been intimated, whether justly or unjustly, that sometimes the pastor or Presiding Elder virtually selects or controls his own appointment. This may be well, but it goes far towards blotting out the line between the itinerant and local ranks. When the itinerant selects a secular vocation, has no pastoral charge, receives no stipend from the church, and locates in one place, as teacher or editor, is not the line of demarcation between him and his local brother rather a distinction than a difference?

And yet some of the best and most useful itinerants fall within this category. Then, brethren of the local ministry, let us renew our covenants, re-burnish our spiritual weapons, and go forth with fresh ardor and zeal to fight the Lord's battles against Satan and sin. We form an integral part of the great machinery of Methodism. Our legal relations are clearly defined, and our responsible duties are firmly imposed. The white and nodding harvest fields are bowing and beckoning to us for our sickles. The memory of the sainted dead, gone up from our ranks, full of fruit and ripe for heaven, still lingers among the Churches and inspires us.

"They have fought a good fight, they have finished their course, they have kept the faith," they wear their crowns. It is said that marvellous legends of Marathon attribute to the heroes in that battle prodigies of valor. Theseus and Hercules are represented as sharing in the fight and dealing death to the routed barbarians; and still to this day the superstitious peasant believes the field of Marathon to be haunted with spectral warriors, whose shouts are heard at midnight, borne on the wind, and rising above the din of battle. But grander heroes than the spectral warriors of Grecian legend are those valiant old soldiers of the Cross who have fought the Lord's battles in the local ranks; and grander shouts than those heard in fancy over the plains of Marathon, have gone up from camp-ground and altar, when the local minister has led the hosts of Israel to victory. Let us take courage and go forth to cheerful service in our holy calling, while the fragrance of such halcyon memories is about us; and while the trumpet of Apostolic exhortation sounds in our ears, "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being examples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."

For the Advocate.

THE GENERAL RULES.

BY SERENNO ELIEVE.

Sometimes there appear articles in our Advocate, such as "Our General Rules and Intemperance," "Our General Rules and worldly amusements," etc., etc. These are all written with the hope, no doubt, of doing good—and they do some good. But the writer thinks the way to cut a tree down is not to "whop" off a limb here and a limb there—nor even limb after limb. In this way the trunk will continue to stand and "shoots" continue to spring from it. The only sure way is to cut the trunk down as near the roots as possible.

Some of the "General Rules" are not only disobeyed by members of the Church, but they are argued against. Such an argument, coming from a sinner may be overlooked, but from a member of the Methodist Church, never. Here is the question asked by the minister of every person in the Methodist Church: "Will you be subject to the Discipline of the Church, attend upon its ordinances, and support its institutions?" And every one has made this answer: "I will endeavor so to do, by the help of God." To be subject to the Discipline includes obedience to the "General Rules;" and to attend upon "its ordinances" includes the ordinances in the "General Rules" together with all other ordinances of the Church laid down in the Discipline. Now here is a promise—a vow, I might as well say another, made by every member of the Methodist Church. What to do! To obey every one of the "General Rules;" that they will "do no harm," that they will "do good," and attend upon the "ordinances of God."

These General Rules specify certain things under each head. Has the Church met the requirements? "Family prayer" is specified as one of "God's ordinances" and to be attended to. Every Methodist has solemnly promised to do it. Yet I will venture the assertion that not one tenth man holds family prayer. But we will not state the rules that Church members fail to follow. It is enough they do not follow them, and pastor and elder and bishop know it to be true. Yet in the face of all this—declaring "all these rules" we know his Spirit writes on true awakened hearts; and if there be any among us who observe them not, who habitual y break any of them, let it be known unto them who watch over that soul, as they who must give an account. We will admonish him of the error of his ways, we will bear with him for a season, but if then he repent not, he hath no more place among us.

Members are held in the Church and the character of Pastor and Elder both "passed" at every Annual Conference. Is it a wonder that confidence is almost lost? Something must be done. Who will do it? July 15th, 1883.

KEEP THE CHILDREN HAPPY.

Invent every possible amusement to keep your boys happy at home, evenings. Never mind if they do scatter books and pictures, coats, hats, and boots! Never mind if they do make a noise around you, with their whistling and hurrahing! We would stand aghast if we could have a vision of the young men gone to utter destruction for the very reason that, having cold, disagreeable, dull, stiff firesides at home, they sought amusement elsewhere. The influence of a loving mother or sisters is incalculable. Like the circle formed by casting a stone into the water, it goes on and on through a man's whole life. Circumstances and worldly pleasures may weaken the remembrance of a time, but each touch upon the chord of memory will awaken the old time music, and her face, her voice, and her loving words will come up before him like a revelation.

The time will come, before you think, when you would give the world to have your house tumbled by the dear hands of those very boys; when your heart shall long for the noisy steps in the hall, and their ruddy cheeks laid up to yours; when you would rather have their jolly whistle than the music of Thomas or the songs of Nilson; when you would gladly dirty carpets, pave, live without carpets at all, but to have their bright, strong forms beside you once more. Then play with and pet them. Praise Johnny's drawing, Betty's music, and baby's first attempt at writing his name. Encourage Tom to chop off his stick of wood, and Dick to persevere in making his hen-coop. If one shows a talent for figures, tell him he is your famous mathematician; and if another loves geography, tell him he will be sure to make a good traveler or a foreign minister. Go with them to see their young rabbits, and chickens and pigeons—and down to the creek-fall to see the flutter-mill in full operation. Have them gather you mosses, and grasses, and bright autumn leaves, to decorate their room when the snow is over all the earth. And you will keep yourself young and fresh by entering into their joys.

For the Advocate.

THE SA-SAK-WA FUND.

A few weeks since, we called attention, through the Advocate, to the Indian school at Sa-sak-wa, Indian Territory, and made allusion to the plan adopted by the Woman's Board of Missions, at its recent meeting in Lynchburg, to aid this school. As the \$29,000 raised by the Society during the year was needed to keep up the Missions undertaken by us, and we must never involve our Society in debt, a proposition was made that each delegate pledge a certain amount from her Conference society, outside of the regular dues, for this Indian school. Some promised fifty dollars; others twenty five. I felt confident the W. M. S. of N. C. would give twenty-five, but hope she will give more in

honor of Him "who for our sakes became poor." That all may have a share in this important work, we would "gather up the fragments"—the many scraps which may be converted into money to carry the glad news of salvation to the perishing. Let all who will contribute to the Sa-sak-wa fund, report to

MRS. F. M. BUMPASS, Greensboro, N. C.

—When you come to Raleigh and want a clean, pleasant shave, or your hair nicely trimmed, or a refreshing shampoo, go to the barber shop of W. I. Hughes, under the clothing store of R. B. Andrews & Co., right on Fayetteville Street. You will find him a good barber. He refers to the editor of this paper as to his character, and the kind of work he can do. Feb. 21st.

—Mr. H. M. McDonald, of Lanesville, N. C., says: "Dr. Boykin's Worm Killer," brought over 100 worms from one child in his neighborhood; and that it gives universal satisfaction. He sells more of it than all other worm medicine. [June 6th]

MISCELLANEOUS.

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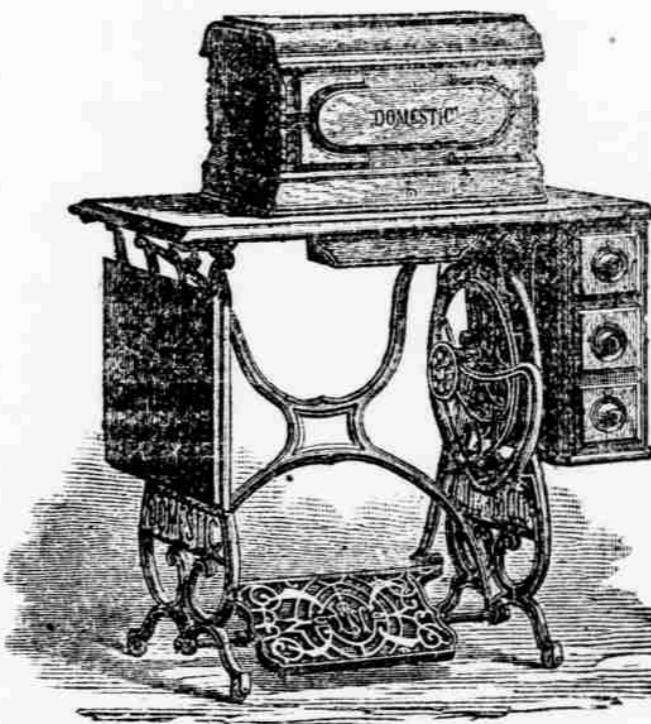
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Rev. G. W. F. PRICE, D. D., Pres., Nashville, Tenn. July 18. 8c

DISTRICT APPOINTMENTS.

Washington District 3rd Round.

J. S. NELSON, P. E., Tolson, N. C. June 30 July 1 Tarboro Station, Greenville, at Bethel, Pitt Mission, South Edgemont, Washington, Swift Creek, Portsmouth O., & Hatteras, C. M., Mattamuskeet, Swan Quarter, Columbia circuit, at Pleasant Grove, Bath circuit, at Bath, Aurora, Plymouth Station, Williamston circuit, at Hamilton, July 15

Salisbury District--3rd Round.

W. S. BLACK, P. E. Raleigh, N. C. July 7 8 Mocksville, Salem, Salisbury Station, Davidson, Midway, Lexington Station, Farmington, Farmington, D. C., Uwharrie, Concord, Concord, Concord, Mt. Pleasant, Center Grove, (C. M.) Stanley, Rowan, Salisbury, South River, Albemarle, Albemarle, Concord Station, Big Lick Mission, July 29

Wilmington District--3rd Round.

R. O. BRUNTON, P. E., Weldon, N. C. Wilmington at Front Street, Wilmington at Fifth Street, Topsail at Hatteras, Duplin at Charley, Onslow at Lebanon, Smithville, Brunswick at Bethel, Newton Grove, Mason, Cokesbury, at Bethany, Bladen, Clinton at Gaston, Elizabeth, Whiteville, Ft. Caswell at Ft. Caswell, Waccamaw Mission, Fair Bluff, July 15

Raleigh District--3rd Round.

S. D. ADAMS, P. E., Carthage, N. C. Raleigh, Person St., Rolesville, Oak Grove, Youngsville, Cook's Church, Henderson, Middleburg, Oak Hill Mission, Raleigh, Moore's, Oxford, Salem, Tar River, Plank Church, District Conference, Buckhorn, Buckhorn, Cary, Ebenezer, Smithville, Ebenezer, Clayton, Antioch, Raleigh, Edenton St., Brooklyn Mission, July 15

Fayetteville District 3rd Round.

J. A. CUNNINGHAM, P. E. Rockingham, N. C. Fayetteville Station, Lumberton circuit, at Lumberton, Robinson circuit, at Olivet, Edgewood Mission, Queen's Dale, Rockingham Station, Rockingham circuit, at Zion, St. John's Station, Laurinburg circuit, Calcedonia, Mt. Gilead circuit, at Wadesville Montgomery circuit, at Asbury, Pecten circuit, at Little River, Carthage circuit, at Center, Jonesboro circuit, at Morris Chapel, Cape Fear circuit, at Memphis, Cumberland circuit, at Mars, July 15

Warrenton District--3rd Round.

D. R. BRUNTON, P. E., Greensboro, N. C. Weldon and Halifax, at Halifax, Scotland Neck, at Scotland Neck, Edgewood, at Edgewood, Wilson Station, (Dis. Conf.) Halifax, at Farmville, Little River Mission, at Buck Horn, Ridgeway, at Jerusalem, Warren, at Cokesbury, Warrenton, at Hibernia, Wilson circuit, at Pleasant Grove, Nashville circuit, at Ronoike circuit, at July 15

Shelby District--3rd Round.

H. T. HUDSON, P. E., Shelby, N. C. Kings Mountain, Lincolnnton circuit, Shelby District Conference, Edgewood, at Edgewood, Hickory and Happy Home, at Marvin's, Shelby circuit, Sharon, camp meeting, Double Shoals, Clover Hill C. M., July 15

Newbern District 3rd Round.

J. E. MANN, P. E., Goldsboro, N. C. Newbern Station, Craven circuit, at Macedonia, Kinston Station, Jones et al at Woodington, LaGrange et al at Viny Grove, Pamlico et al at Hickory Mountain, Carter et al at Adam's Creek, Beaufort Station, Straits, at Tabernacle, Core Sound, at Nelson's Neck, July 15

Hillsboro District--3rd Round.

N. H. D. WILSON, P. E., Greensboro, N. C. Piedmont Mission, at Hebron, Durham Station, Hillsboro circuit, at Center Grove (Dis. Conf.) Manassas et al at Bethel, Person circuit, at Allansville, Chapel Hill, Orange circuit, Durham circuit, Anseesey Chapel, Haw River, Clover Garden, Pittsboro, at Hickory Mountain, Yanceyville, at Camp Springs, Deep River, at Bethlehem, Lenoir, at Union, July 15

Statesville District--3rd Round.

L. L. HENDREN, P. E., Statesville, N. C. Statesville circuit, at Bethlehem, Statesville, Mooreville, at Rocky Mount, Irrell, at Snow Creek, Catawba Mission, at Statesville, Caldwell at Collins, Lenoir, at Mt. Olivet, Johns River Mission, at Globe, (Wilkes, at Union, Camp Meeting) Roaring River Mission, Elkton and Jonesville, at Maple Springs, Mt. Airy, at Mt. Airy, (District Conference) Pilot Mountain Mission, Ebenezer, Yadkinville circuit, at Zion's Chapel, Surry circuit, at Siler, Rock Spring, Rocky Spring (C. M.), Alexander, at Rocky Spring (Camp Meeting), Newton, at Bald's Creek (Camp Meeting), July 15

Greensboro District 3rd Round.

W. H. BOBBITT, P. E., Greensboro, N. C. Thomasville & High Point, at Thomasville, Winston, Trinity College, Forsyth circuit, at Brookstown, Ruffin circuit, at Bethlehem, Randolph at Pleasant Hill, Randolph, Pleasant Garden circuit, at Mt. Pleasant, Sept 15

Charlotte District--3rd Quarter.

T. W. GUTHRIE, P. E., Rockingham, N. C. Catyva Mission, Wadesboro Station, Monroe Station, Placerville Circuit, Pineville (Dis. Conf.) Clear Creek circuit, at Bethel, Wadesboro circuit, at Long Pine, Montross circuit, at Center, Lenoirville circuit, at Shiloh, Pleasant Grove, Pleasant Grove, (C. M.) Ansonville, Concord, Matthews, Hickory Grove, (C. M.), Charlotte et al, Prospect, Tryon St., July 15

DECLINE OF MAN.

Nervous weakness, Dyspepsia, impotence, sexual debility, cured by Wells Health Renewer July 19 1y

FLIES AND BUGS!

Flies, roaches, ants, bed bugs, rats, mice, gnawer, chipmunks, cleared out by Rough on Rats 15c. [July 19, 1y]