, XXIX.—NO. 9.

THE ORGAN OF THE NORTH CAROLINA CONFERENCE OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

ESTABLISHED 1855

S.BLACK, D.D. Editors.

## RALEIGH, N. C., WEDNESDAY, MAR. 5, 1884.

TERMS: Per Annum, \$2.00 Six Months, \$1.00

For the Advocate.

Our Virginia Correspondence. BY REV. JOHN E. EDWARDS, D. D. AN INTERESTING INTERVIEW.

I have been deeply interested in eading the "interview" between the enographic reporter for the Atlanta Constitution and Bishop Pierce. The shop's residence near Sparta, Ga., d spent five hours in taking the shop's responses to leading interrogories. The Bishop talked like a ok. But few men living can extemorize in as fine a style, using as select d copious a vocabulary, as Bishop erce. The reporter did his work harm of a romance. The Bishop arrated in succinct form the leading cidents of his own life. His conersion—call to the ministry—his col ege education-his marriage-his ork in the pastorate-his professionwork in institutions of learning-his ection to the episcopacy-his overand journey to California, etc., etc. I

WHAT ARE THE DANGERS TO THE CHURCH ?"

all interesting, and instructive.

presumed to mean, pressing for a high main, please me well. iterary, scientific, and languistic ed- I have occupied so much space in patient study in our Colleges and Uni- subjects in this letter. versities. Perhaps this is putting it a little too strong. If it is not putting it too strong, I am with the Bishop. In Virginia, I am quite sure that there is no desire to "press for an educated ministry" in the sense of a finished University scholarship. Nor is there, so far as I know or believe, any general desire among the Methodists for a high theological education, before beginning to preach. The times are imperative in the demand, however, for a higher standard of education for our preachers entering the Conference has spoken to those whom he has callthan formerly. Bishop Pierce must ed to so great a trust, take heed, that recognize this fact. "The history of the Church, in past and present [may] show that man" of the most effective workers were men who had never been educated." But, the men of fine natural gifts who have achieved a high success in the past without education, tion among the people, and an educated ministry, under qualification, is an a solute necessity. Not so much three year's course at a theological school-but, a good education.

## CHOIRS AND ORGANS.

as a preacher, can't sing. A good or- equivalent? many are encouraged to sing that would not sing at all in the absence of ell. The whole interview has the the organ. We all need more spiri tuality in singing and in prayer. We need more pungent, direct, earnest preaching. We ought always to have pious, godly men and women for organists, and Christian men and wo men in the choir. The preacher can keep operatic music out of the Church. We are not ready yet to shut up organs, and turn down choirs.

OTHER SUBJECTS.

The Bishop seems to think that the general sentiment of the Church is In response to this question Bishop rather in favor of two years as the alerce is reported to have said: "The lowable term of the pastorate, than incipal one springs from a desire to four years, as the law now stands. ress for an educated ministry. The His observation is wide. No such struction. story of the Church, past and pre-sentiment prevails in he Va. Confer ent, shows that many of the most ef- ence. On the subject of negro educactive workers were men that had cation he takes many by surprise; not ever been educated. To press an that they dissent from his views, but lucational standard would be to shut that they had not suspected him of ese effective men from the ministry, holding the opinions expressed in the nd to diminish the number of candi- interview. The Bishop, in my judgdates." Let us review this answer, ment, is sound and sensible on the the same test of man's fidelity given. the seventh. But the day of resting to be faithful—no rivalry, but to prohoughtfully, for a little while. It is subject of negro education, as he is ot a flippant utterance. The sub- on the subject of a free common tance of it had been in the Bishop's school education of the whites. His ind before it was formulated in this language is: "The negroes are entitled nswer. It comes from the Senior to elementary education the same as shop of the M. E. Church, South. the whites from the hands of the comes from an educated man, of State." If negroes or whites desire rge experience and wide observa- a higher education let them get it as on. It comes from a man who loves best they can-get it as thousands his Church, and feels an abiding have gotten it before them. High and the other was incomplete; Cain of increase for its religious worship. certainly leads to the shining goal interest in its fortunes. Can it school education, by the State, is a e that the Bishop really thinks that premium on indolence. For one I he mineipal danger to the Church— don't believe in it. Call me Bourbon! ily excepted, in less than two thou- teach it, the Church must practice it, burnished by the splendors of out ern Methodist of course-springs | The Bishop says more-many will from a desire to press for an educated agree with him—some will not. He ninistry? His observation is wider says: "My conviction is that negroes han ours. The Bishop is presumed have no right in the juries; legislao speak by the card. He knows that atures, and public offices." There hereof he affirms. Beyond the limits now! Will not some of our Northern f the Va. Conference I know but lit- friends howl over that? Let them le of the prevalent sentiment, of our howl. Bishop Pierce does not care. Church, touching this subject. In He is the individualized impersona-Tirginia, I do not think, from my ob- tion of independence. What does his servation, that there is any danger- particular friend, Dr. Haygood, think God. he least, to Methodism on this score. of that? I have not the space to quote When the Bishop speaks of "press- all the Bishop says on this subject. ng for an educated ministry," he is The utterances of the interview, in the

ucation—a full, rounded scholarship; reviewing a few things in the "intersuch as is to be acquired by long and view" that I have no room for other

Petersburg, Va., Feb. 23rd, 1884.

How Much Shall We Give?

An Address Delivered by Rev. T. A. Boone to his Congregation in Durham, N. C.

DEAR BRETHREN: -To you is committed in part, the financial interest of the kingdom of Christ. God help each of you to understand the nature and magnitude of the trust. Heavenly wisdom must be implored. If God you may obtain the reward of fidelity.

The great problem of the near approach of the conversion of the nations to Christianity, will be solved the day that the Church shall discover and adopt the divine method of the to God of all that God should give than by the pitiful policy of cowardly financial economy of his kingdom. would not be likely to succeed so well The Church's great need at this hour in the future without education. Our is the gathered treasurers of her num-Colleges, Male and Female, and our bers, thrown out into the opened tive, showing that one-tenth of income faint praise. Such prejudice is somecommon schools, have diffused educa- ports of the world as God has given was the custom and the law of acceptimes afraid not to mention the man opportunities. The Holy Spirit will ed religious service. work his wonders in the conversion of the nations when the Church is Latin, Greek, and Hebrew-not a obedient in her abundant giving, in proportion as she has abundantly received.

IS THERE NO LAW?

receive.

ADAM WANTED ALL.

laid his law of proportion upon our temporal good, as an assertion of his sovereignty and of our dependence treasure. upon him. He chose this method of testing man's love for him, and man's trust and confidence in him. Adam was put under this test, and failed, as many of his sons have done since. God gave Adam the fruit of all trees, reserving the one only, for himselfthis was God's portion of the fruits, and Adam coveting that, lost his entire inheritance, and caused its de-

CAIN AND ABEL.

ing to light at the altar of sacrifice, gave him a law of regular proportion- per way, opposed; but that does not fold—the race put on trial again, and The two brothers appear before the must be the day of giving—that is, voke unto good works. High honors each with a portion for God. Each our gifts, above the other days, as the won by only the few; and it should be portion as a gift or sacrifice to God. Abel's is accepted, and Cain's is rebetween the brothers? The answer system, perfection. The world needs That devotion is the surest path to the is—one was perfect, according to law, failed in the measure of his offering. The race failed again, with one famsand years, and were swept away by the world must learn it. Let this Heaven. "Well done," from the lips

upon it, is the first duty performed by the patriarch after his escape from the steel. perils of the deep—God's portion mark you. And it was accepted, an evidence, that it was a perfect offer-

ABRAHAM'S GIVING.

Four hundred and thirty years after the flood, Moses, continuing the brief narration of events in the line of the Messiah, mentions incidentally an act of religious service, on the part of Abraham, in his meeting with Melchizedek. He gave one tenth of all to this strange personage, as an act of worship, indicating clearly the superior character, if not the divine nature, of Melchizedek, King of Salem and Priest of the Most High God. The fact that Abraham presented gifts, is is godlike. not so strange, as benevolence was a goes on to state the fact of proportionate giving-one-tenth, mentioned incidentally, as if this was the custom of ning, with the habit of religious wor-

ship in the system of sacrifices. One hundred and fifty-three years subsequent to the meeting between Abraham and Melchizedek, Moses records the vow of Jacob, made at "the gate of heaven," to give one-tenth un-

THE LAW OF TITHES.

years pass, and the inspired histo- ren without some one introducing sessions there were "admitted on fast as the population in the city, and ring events of his own times. He is comes from a want of right feeling come through Emory College?" Ans- lation in the Dominion or Province, making history and giving laws for and sound judgment. Even wise policy wer, 232. Of the whole number only while the Baptists are increasing faster The Bishop is pronounced in his It is wise, therefore, in us to make the nations and establishing principles would dictate a different course. opposition to choirs and organs in diligent inquiry concerning the truth of government which are serving as As a rule Presiding Elders speak half as many more spent some short Province, but at a slightly lower rate our Church service. But, as a matter of this matter. Has the Head of the the source and foundation of strength very kindly of the preachers in their time at Emory College. The deluge than the population in the whole Doof fact, choirs and organs have almost Church ever spoken to his people to to the best and most stable govern- Districts, and give as good reports of of college-bred men has not yet over- minion. become a necessity in our Churches. give them a law of proportionate giv- ments of this age. He is organizing them at Conference as conscience We cannot well get along without ing towards the maintainance of his a government where God was the will allow. Still, it is believed that in them. I have as little patience with a kingdom? Or, has he left this great King-a pure theocracy. He is com- most cases preachers are more damag- "tendency" to such a catastrophe. The quartette choir, of paid singers in a duty at the loose ends without defi- manded by God, as king, to give his ed than benefitted by the comments College Catalogue shows the names of Church, as Bishop Pierce. But a full nite lines? Is this important interest, law providing proportionate giving for of their brethren. As far as my own chorus choir, of good singers, leading so vital to the ends which are to be the maintainance of the theocracy. observation extends, I am led to the the whole number 23 are noted as the congregation, and encouraging all wrought by God through the Church, One brief sentence and the end is conclusion that our ministers do not preachers. Of the 23 only 7 fill apto sing, with a fine organ accompani- left to depend upon the ever chang- reached: "All the tithe of the land is help one another in the chivalrous ment, is a grand thing. I can't get on ing caprice of men? Is it left to each the Lord's." One tenth of all the in-spirit of Christian sympathy and fideliwell even at my Wednesday night individual to say whether he will, or crease. Like the Sabbath, it is no ty. Now and then a favorite is prais- far West; 4 are local; 2 are in heaven. Lecture room service without the not, bring his offerings to the altar; longer a tradition, but is lifted by di- ed too much—in and out of his own \* organ. It is a great help to the and if he comes with his gifts, that he vine authority and imbedded in the presence—and is thereby injured in preacher, when he has no one to raise alone shall determine the time and organic law of God's peculiar people. several respects. I have known an

preachers cannot sing at all. Even, Is the Church without law, or under the statute book of the Church, under fall like a dead weight upon a man's lay down a few propositions that can Bishop Granbery, with all his fine gifts law, in this matter of money or its the same divine sanction, and as of reputation. There are other instances be maintained, to make a few statesupreme authority to-day as in the in which high-sounding eulogy of an ments that rest on facts, and to offer ganist to set the tunes and lead the The Church is a thorough organ- beginning. It can no more be abro- ordinary man brings both the culogist in opinion that I believe to be reasinging is almost indispensable. It zation. And as no government on gated, without violating the establish- and the eulogized into ridicule. These sonable. is too late in the day to talk about a the earth could long exist without a law ed principles of the divine govern- instances are, perhaps, not very unbolishing choirs and organs. And yet fixing the proportion of income from ment, than can the law of the Sab- common. Many a man is ready to dence that one illiterate man was in I am frank to say that I admire the each of its citizens, and will be strong bath. The seventh of our time and give a positive opinion about men the company of the apostles or evangeindependence of Bishop Pierce in giv- or weak, as this law is perfect or im- the tenth of our increase, rest upon whom he is incompetent to judge, and lists. ing expression to his own views on perfect in its operations, so is it essential principles in the economy of about things concerning which he is this subject. We may be traveling a likewise true of the Church or king- his kingdom. involving the good of well known to be utterly unniformed. porter went to Sunshine — the little too fast for the Bishop; but, for dom of God. It is strong or weak men, and the glory of God. It is good Presumptuous or immodist words may fact in history or nature, that favors myself, I propose to keep along near in communities, in the proportion of to rest on the Sabbath, but it is bet- be excused, if they be kind; but they the notion that ignorance is a means the head of the column. Our people, the fidelity of each individual mem- ter to give on the Sabbath-works of are certainly bad indices of character as a general thing in Virginia, are ber, whether they be poor or rich. mercy first and then praise and prav- when they are such as to betray bad singing far better than they ever did Not dependent so much upon the er. The Sabbath releases the body feeling or prejudice as their origin. before; and with an organ to weave amount it has in the treasury, but the and mind from the trend of six days and want of discretion and fairness as all the discord into harmony, very ratio of that amount, to the amount of toil, burdened with vexation and the best apology for their expression. in the hands of its members. God's anxious care. The law of the tenth It is strange how many unqualified law is equal—proportionate—as ye provides for gratifying and resting the declarations are made about particular heart, or personal soul, by turning objects or men, when the speaker has aside the energies of the whole man, no knowledge to justify such declarafrom get ing and heaping perishable tions,—his only ground being that for From the beginning God has ever treasures, into the higher and holier certain light reasons he entertains delights of doing good, whereby the such opinions. Even the civil law earthly treasure becomes heavenly condemns such language as equiva-

PIOUS REST AND GIVING.

man. Pious rest and pious giving kindness means more precious comare linked together as the main ele- munion, more cheerfulness in toil, ments of religion, from the begin more resignation in trials, more hope ning-a measure of our time, with a in the days of darkness, more influence God did not leave it with man to de- blessed work of the ministry. There After the expulsion from the gar- measure of his increase, which he envy. What is wrong should of den, we find the same principle com- should devote to religious use, but course be condemned, and, in a prowith fruits of the ground and of the ate giving, both of time and means. imply unkind or unlovely feeling. The Man must work six days and rest on ministry should have no ambition, but Lord of all the earth. Cain and Abel this day must be distinguished by in the Church or the world can be builds an altar, and each burns the regular period of settlement. "Let remembered that those high honors, every one of you lay by him in store, as mere honors of earth are fleeting, on the first day of the week, as God vain, and dangerous. True glory conjected. Why is this distinction made has prospered him." Here is order, sists in unfaltering devotion to duty. the seventh of its time and the tenth best rewards even in this life, and The welfare of the human body and where Jesus waits to adorn the imsoul emands it. The ministry must mortal brow with a crown of gold, the flood—a tradition of which is truth, dear brethren, melt down into of godly wisdom, is the highest praise found among all the races of men. your hearts with fervent devotion, un- that man can win from his fellowmen; An altar, with God's portion buring til it shall glow through your souls the most to be desired, if true, on the wrought in him; unless he may prolike the fire flame in the molten tomb stone that guards the sleeping

As the Sabbath is the least part of the soul as it looks away to the day of time set apart for worship, so the everlasting honors when God will tenth is the minimum of our gifts. As crown his children forever. ing, according to the appointment of prayer, meditation and searching the scriptures, should mingle with our six days work, so our freewill offerings, like a golden thread, should run through all the activities of the week, binding our holy Sabbaths into the web of a consecrated life—"to live is

(TO BE CONTINUED NEXT WEEK.)

For the Advocate.

Helping One Another. BY REV. A. W. MANGUM, D. D.

Selfishness is sin, and benevolence

"Look not every man on his own trait of his character, but the narrator things, but every man also on the things of others." To criticize a man, or be practically indifferent to his welfare, while he is living, and then the ages-coming down from the begin- to shed tears and pronounce sorrowful eulogisms upon him, when he is dead, is a very poor kind of friendship Let your mind run through the North and, if possible, a poorer kind of re-

It may be that in many instances less harm is done to a brother's influence by direct utterances about him unto him. Here is the law of propor- prejudice in one that desires to be replies as follows: tion-giving as he received, and mark thought friendly to him and names how naturally it falls into the narra- him in such way as to wound him by the Minutes and Catalogues. Begin- nominations in Canada from which it in question, and is unwilling to mention him justly.

How seldom is a brother spoken of Again, two hundred and sixty-nine favorably in a company of his breth- one sessions of Conference. At these man Catholics are not increasing as rian is recording the strange and stir- some . ungenerous criticism! This trial" 278 men. How many "did not at a slightly lower rate than the popu-

the tune, as is often the case. Some character and quantity of his giving? And there it remains unrepealed upon ill-advised, extravagant compliment to

lent to falsehood. Oh, that as breth ren we could or, rather, would, learn to help one another in every legitimate The reservation of a part of our way! It would add to the pleasure time, and of our increase, is coinci- and to the usefulness and success of dent and coevel with he history of every one of us. More brotherlymeasure of our substance—one sev- on the world, more success in training enth of time, one tenth of substance. the young, more progress in all the as of spectrum analysis. But they cide the measure of his time, or the is no consistency in prejudice and clay; and the most to be hoped for by

Georgia Against neaf.

WHAT BISHOP PIERCE THINKS.

In the recent interview with Bishop Pierce, which a reporter of the Atlanta Constitution published in that paper, in response to the inquiry of the reporter as to what are the dangers to the Church, Bishop Pierce said "The principle one springs from a desire to press for an educated minis-

WHAT BISHOP-ELECT HAYGOOD THINKS.

Some one said in the Wesleyan Advocate recently:

"Our Church has departed from the old land-marks, and like some other churches I wot of, has made education a test of license, and not only an English education, but a strong inkling towards a collegiate education . . . and South Georgia Conferences, and how many seek admission in your Annual Conferences that do not come through Emory College?"

To this Rev. Dr. A. G. Haygood

"I have let my mind run through whelmed the Conferences. Nor does there appear to be so much as a 168 graduates from 1876 to 1883. Of pointments in Georgia; 2 are in Florida; 1 in Mexico; 3 in China; 4 in the Woodthorp, has been erected over the

DR. HAYGOOD'S CONCLUSIONS. I wish in concluding this article to don, being built in 1090.

1. There is not a particle of evi-

2. There is not a word in the Bible, nor a principle in philosophy, nor a of grace, an instrumentality of usefulness, a condition of spiritual power.

3. There is nothing in revelation, or philosophy, or history, or nature that indicates that education is, in itself, injurious to its possessors, or hurtful to society, or dangerous to religion.

4. Our Methodism does not demand much education as a condition precedent to "license to preach." Witness -Quarterly Conference records. The education tests are easy-even for admission to Annual Conference relations. My own Conference has, within the last ten years, time and again, received "on trial" men who could not write a fairly correct English letter-who could not read correctly a chapter in the Bible. I am only offerng proof that the Conference standard is not high. Some of these men vere pitiably ignorant of Bible history and as innocent of knowledge of the rue principles of Scripture exposition were rushed into Conference; some, by the conceit of their own native talents; some, by the indiscreet zeal of II-informed advisers who suspect that ducation has in it more Satanic dynamite than heavenly grace. Some of them have been crushed by burdens too heavy for them; some of them are now learning that they need to learn what are the first principles.

5. A preacher should be able to each what the Bible teaches. If he is to teach he must first learn. Or, shall we assume that God will, by inspiration, impart knowledge of the Scriptures? If one is not to teach the people—if he is only to "exhort" the people, then give him "license to exhort." This would be inside the "old land-marks."

6. A "call to preach" is first of all 'a call to get ready." Unless one is called to do what he can't do; unless the unready one may claim a miracle perly use a long-suffering Church as a mere grind-stone to sharpen his dull tools. Let raw and ignorant, youths eager to assume the "care and cure of souls"meditate on the call and waiting and getting ready of such men as Moses, and David and Saul of Tar-

On this subject Lovick Pierce-of blessed memory, has left us an instrucive paragraph. He recounts his spiritual conflicts when he first felt called to preach. He was tempted to plead his ignorance in excuse. Commenting on this state of mind and many practices in our Methodism that grieved him, Dr. Pierce said :

"I now think my idea of ignorance then arose chiefly from my illiterate condition. It never entered my mind that a call to preach was, of course, a call to prepare for it. This was a sort of ingrained error in American Methodists, to wit: That a man was emphatically called to preach, just as the Lord might lay hands on him. I say this was an error of American Methodists; I do not think that English Methodists were much, if ever at all, affected with this low-bred enthusi-

7. I offer an opinion-in harmony, I believe, with all the facts of the case. No danger to our Methodism is more remote than the danger of an overeducated ministry.

The Christian Advocate presents some statistics of the religious dening with the session of the Georgia draws the following conclusions: The Conference in 1856, coming down to Methodists are increasing at a much 1882, and counting both Conferences greater rate than the population in since 1866, I have before me not a Dominion, Province, and city alike; complete file, but the Minutes of thirty- that the Church of England and Ro-46 are Emory graduates. Perhaps than the population in the city and

> It is not generally known that Milton's tomb is still intact in London, and that at the parish church of St. Giles, Cripplegate, the remains of the great poet, interred in 1664, lie with those of his father, interred in 1646. At the south-east end of the Church an elaborate shrine, designed by original marble bust of Bacon, and the . poet lies a short distance from it. The Church is the oldest but one in Lon-