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For the Advocate.

OUR VIRGINIA CORRESPONDENCE.

BY REV. JOHN E. EDWARDS, D. D.

PROF. TILLET ON INSPIRATION.

The Advocate of May 17th, has an article on "Inspiration of Scripture," by Prof. Wilbur F. Tillett, of Vanderbilt University, that is a marvellously clever paper. No other writer than one who had made himself master of the whole subject could have said so much to the point, in so short a compass. The article is a masterly vindication of the plenary inspiration of the holy Scriptures, as opposed to ratiocinative liberalism on the one hand, and to loose jointed Unitarianism on the other. It is a singularly compact monograph, and covers a larger space than is usually comprehended in a whole volume. The writer gets hold of the gist of his subject, and holds firmly to all that is vital to its discussion. He defines inspiration as distinguished from revelation, and clearly points out the necessity of inspiration as absolutely indispensable to invest the Bible with divine authority, and to command our faith in it as "an infallible record of divine truth concerning the redeeming will of God." Verbal inspiration, under carefully guarded qualifications, is as clearly brought out by the writer, as the fact of inspiration itself. It is clearly shown that discrepancies in no way invalidate the integrity of the original divine record. These are chargeable to the account of translators and copyists who were not inspired men. It would be well for young preachers who are studying this subject, which just now is engaging so much thought, to cut out this article of Prof. Tillett's, and keep it, and study it; since, in so small a compass, it contains a clear, succinct outline of the whole argument in support of the plenary inspiration of the holy Scriptures.

A NEW BOOK.

Phillips & Hunt, of New York, have recently published a new book which is attracting a good deal of attention. The title of the book is: "Outlines of the Doctrine of the Resurrection, Biblical, Historical, and Scientific," by Rev. R. J. Cooke, M. A., with an introduction by D. D. Whedon, LL. D. Mr. Cooke holds no middle ground on the subject of the resurrection of the body. It is a resurrection, not a creation. It is the resurrection of the vile, corruptible, weak, dishonorable animal body, tenanted by the spirit and soul of the man in this life, that is raised up in the last day. He combats strongly and vehemently the *Suedenborgian* theory: the *Germ* theory, of Samuel Drew, and the *Origenite* theory, as it is styled, having had its inception and first destructive propagation by Origen, the celebrated Christian apologist of the third century. Against these several theories Mr. Cooke dashes himself with the force of a catapult; and, having fairly demolished them by a line of argument that has more in it than mere plausibility, he addresses himself to the task of establishing the doctrine of the resurrection of the identical body laid in the tombs. He evades no objection, but squarely meets the whole question, and climaxes on the doctrine as taught by St. Paul in the 15th chapter of his 1st Epistle to the Corinthians. The book shows patient research. There is some hard reading in it—some that may seem irrelevant; but he holds to his subject in the main, with a firm grip, and prosecutes his line of argument with a force and determination that shows he is intensely in earnest. It is decidedly a strong book on the subject, and Dr. Whedon, no ordinary judge of such things, says, "it is the completest treatise in our language on the subject." It certainly well repays patient perusal.

SUNDAY-SCHOOL LIBRARY BOOKS.

Speaking of books reminds me of something that I deem it pertinent to say about Sunday-school library books. The Sunday-school library has become an institution. In the last few years it has grown into proportions that are positively astounding. In the Va. Conference there are from 25 to 30 schools that have from 500 to 1100 volumes in library. The whole number of volumes, in all the schools of the Conference, is 60,483. Of these, more than 60,000 volumes, it would surprise many persons, who have not thought on the subject, to learn how few comparatively, bear the imprint of our Publishing House in Nashville. Books are selected almost indiscriminately, in many instances, to fill up the catalogue of these libraries. There is a growing demand in the schools for book reading. Education is on the increase. The appetite for reading is becoming more general among our young people. Books they will have.

Many of them look to the Sunday-school library for the major part of their reading matter. To meet this demand books are bought from the Publishers who have learned how to pander to the taste of the young. The consequence is that, out of a library of 800 volumes, you will sometimes find nine tenths of the books bearing the imprint of other houses than the Southern Methodist Publishing House in Nashville. Why is this? I answer, because our house does not publish the books, or keep them on sale, that meets the demand. There have been more books added to our own catalogue in the last two years suited to Sunday-school libraries, such as the times and tastes demand—than in a whole decade, preceding the publication of the class of books to which I allude. Such books as, California Sketches; The Lights and Shadows of Forty Years; John Newsum; Bury; Who's to Blame; Lessons for Youth; and books of that class are sought after with avidity by the young. Happily the number of this class of books is on the increase, coming from our Publishing House. Entertainment and instruction is what we must have combined. It is idle to prate against books in this line. We must write them, and publish them ourselves, as a Church, or, others will write and publish them for us. We ought to have 2 or 300 volumes to-day, of this class, from our own Publishing House. And, if we can not pay writers to give us new, fresh, Southern books, imbued with our own Methodist doctrine and experience, and in harmony with our usages, Church polity and economy; then, our Book Agent ought to make arrangements with other Publishers to furnish him with all the new, and more recent books in this line, and our Sunday-school Book Editor ought to examine them, and see that there is nothing in them, impure in morals, or false in doctrine according to our standards, and nothing offensive to Southern taste; and, out of such books they should get up a catalogue that can safely be recommended to our Sunday-schools. This is our only protection. The books, I repeat, we must have. It was but to-day, that I saw one of our preachers who was looking out for suitable reading books to replenish his Sunday-school library. He wanted entertaining books for young people. I mentioned all I could recall in our own catalogue, that I thought would meet the demand. "But," said he, "I have \$75 in hand to lay out for books at once."

WHAT DID HE DO?

He went into a bookstore, and the accommodating bookseller offered, at once, to order five or six hundred volumes of carefully selected Sunday-school library books, from various publishers, at the North, and then allowed the preacher, and his committee, to examine the books, one by one, and select just such as might prove acceptable to him; with the offer of a very liberal discount on the catalogue prices. The books were ordered. Why could not our Book Agent, and Sunday-school Book Editor, manage to get up a carefully selected Sunday-school library, of four or five hundred volumes, and thus be able to furnish a school with fifty or a hundred dollars worth of books, at once? In the absence of some such arrangement we shall continue to get "the fly in the pot of ointment." In the meantime the Book Agent should add to our catalogue, as rapidly as the means of the House will justify, new books from Southern writers, entertaining and instructive, suited to the class of readers that get books from the Sunday-school library. The book may be all the more attractive by reason of its having a pretty and pleasing tale of fiction interwoven with it. I repeat, the books of the class indicated, we must have; and if we cannot get them from our Publishing House with its imprint, and from Southern writers, or, on the indorsement and recommendation of our Book Editor, then we must be content to do, as we have been doing, get them from other Publishers, even if we incur the risk of "the fly in the pot of ointment." Others will do as did the preacher referred to above.

WHAT SOMEBODY SAYS.

It will be said by somebody; "we already have the books on hand in our Publishing House." I know we have a fine catalogue of good, standard books, but we do not have the books desired for Sunday-school libraries, in sufficient number at least to meet the demand. You might as well put Kant's Philosophy, in a Sunday-school library, as to put "Studies in the Forty days," and the "Conflict of Centuries," and so of various other first rate books issued by our Publishing House. What we want and must have is, books for children, and for bright, intelligent boys and girls, and

for our reading young people. The Sunday-school library is the circulating library for the congregation. How long are we to be shut up to the difficult and delicate, not to say the dangerous task of replenishing our Sunday-school libraries from the promiscuous catalogues of other Publishers?

HERE AND THERE.

Revivals of marked interest are progressing at High St. Station in this city, and at Ettrick, just over the river. The former under Rev. Jas. C. Reed; the latter under Rev. Jacob Manning. The great revival in the Methodist Churches in Lynchburg have resulted in the conversion of largely over 200 souls; and at last accounts, were still progressing. Preparations are still on foot for Centennial operations. A meeting composed of the Presiding Elders of our Conference, and one layman for each District, was held in Richmond, May 14th, for the purpose of rearranging the Districts, with the design to make them more compact. District Conferences will soon commence in our Conference. Bishop Pierce is expected to preside at the Norfolk District Conference to be held in Hampton in July. A good time is expected at the Randolph Macon College Commencement. Fine speakers are engaged.

Petersburg, Va., May 17th, 1884.

For the Advocate.

FROM FAYETTEVILLE DISTRICT.

MESSRS EDITORS: Twelve days ago "wife and I," left Rockingham in "our" buggy for the "inland" trip. A cordial welcome, a good dinner and four hours rest, at Brother P. Standback's greatly refreshed us. We found delightful entertainment that night and next day at Bros. Baldwins and B. Ingrams, at Mt. Gilead. That community is filling up with good families, drawn together mainly by the excellent school of Prof. R. H. Skeen. The next evening we reached Troy, where we had a good Quarterly Meeting, the two days following. The Divine blessing was manifest upon each of the four services. The growth of Methodism here is slow, but encouraging. The pastor, Rev. C. M. Pepper, and assistant, Bro. Duglass, are doing good work and hope for a large harvest before Conference. The vote against the sale of liquor in this Township—on the first Monday was 98—only 8 for its sale. The good day is coming when we shall all rejoice that license to sell liquor is no where granted in this fair land of ours. God hasten the day. All honor to Troy and other Townships which lead in this great reform. The past week was spent on Montgomery Circuit, where I preached five times at four appointments—administered the communion at each Church and to a sick lady at her home—baptized 11 children and one adult—visited and worshipped with ten families and travelled about 80 miles, over as rough roads as I have found on the District.

I was very much impressed with several things during the week. 1st. The habits of the people in regard to sleeping and eating. Generally retiring about 8 P. M. and rising from 4 to 5 A. M., breakfast from 5 to 6—dinner at 11 A. M.—supper from 6 to 7 P. M. The average preacher don't conform very cheerfully with that programme.

2nd. The absence of religious newspapers and the sparsity of family altars. I could learn of but four copies of the ADVOCATE and three places of family worship among four congregations, possibly there are more. Then the contributions to Church purposes and development in all that secures the best type of Christian life, are correspondingly painful. There was honest seed sowing in public and private. I trust there is a better future for that section. A good school has been planted near its center. The resources of the people are considerable. Some of the congregations are building good Churches. The schools are improving. The pastor, Rev. F. M. Shambarger, is very faithful—and prayers go up daily that the Holy Ghost may lead the people to nobler views and practices.

3rd. The work of the cyclone in the same section was fearful. Nature is blotting all the marks of ruin as fast as possible, yet many of them will abide. There is a morbid fear in the public mind which causes anxiety whenever a cloud appears or the wind blows. A large per cent of the families have prepared pits in which to find safety in future storms. One good sister said she wanted no pit, but expected safety only in the "rock of ages." She is right. The one important thing is to so live that neither the ordinary, nor extraordinary forces, which "thurry mortals home," may find us unprepared. The manner, time and place of

death should be left with "Him in whose hands are the issues of life and death." Unless faith in God, which so appropriates the provisions of the atonement, that love comes to reign, and expels fear from the heart, there can be no true and solid comfort in life. Storm pits will fail to secure it.

4th. Facts about three old people. The cyclone blew the houses away in which an aged and almost blind lady was sleeping—she did not awake until after the bed on which she was lying, together with the cover, had been separated from everything else and carried to her son to shut the window as it was raining on her. Great was her surprise and thanksgivings to God when she learned that the house was completely destroyed, and that even the straw mattress which was under her bed could not be found, and that none of her family were seriously hurt. The second party is a man who has had rheumatism forty years. His under jaw is the only joint that he can move. The contraction of the muscles in his hands, feet and some other parts of the system has produced fearful deformity. And, yet his cheerful submission was beautiful. I was greatly profited by his visit.

The third was an aged lady who has a fearful cancer on her face. We had a communion service with her and a small circle of friends. It was truly refreshing to hear her Christian experience, so rich and full of comfort. Grace victorious over nature. "It is enough."

Yours truly,

J. A. CUNNINGHAM.

Troy, May 13th, 1884.

For the Advocate.

THE CENTENARY SUNDAY-SCHOOL FUND.

BY REV. W. G. E. CUNNINGHAM, D. D.

The Centenary Committee, in designating Sunday-schools as one of the objects for which funds are to be raised during the year, had in view schools in our missions and in destitute parts of our country. The object is missionary, and belongs to the same class of work with Church Extension and Domestic Missions. Only those schools, therefore, that cannot raise money enough to purchase the necessary literature will be beneficiaries of this fund. The next General Conference will determine the manner of investing the money raised, and the method of distributing the proceeds. The interest only, I presume, will be used, the fund itself being permanently invested. The interest itself may be distributed among the several Annual Conferences according to some equitable rule, and the Conference Sunday-school Boards can use it as they may deem most advisable.

The reasons for this appeal to our people on behalf of needy Sunday-schools may be set forth as follows:

1. The Sunday-school is a regular and legitimate part of Church work, and as such has for its chief object the salvation of souls. It is not a literary institution, or a social organization merely, but a specific religious agency employed by the Church for the special benefit of the young—and not the young people of the Church only, but of our country. In communities where the Church is well organized, the Sunday-school extends its facilities and benefits to all classes, and the poor children are well provided for in this respect; but in communities where no Churches exist, or where their means are limited to the bare necessities of existence, little or nothing is done for the religious instruction of the young. They are not only without the benefit of Sunday-school instruction, but, as a rule in such localities, the home life is of a low moral and religious grade, and the children are left to grow up without any special religious training. For these the Church must provide, as it does for the adult population, by its missionary agencies. The mission Sunday-school is the only means for such work. Experience has proved it to be the most efficient agent which the Church can employ, and it therefore takes its place among the most successful methods of evangelistic and missionary work. The same reasons, consequently, which justify our domestic missionary operations apply with equal force to this. We cannot neglect this field without incurring great guilt; for such destitution at our very doors is a loud and imperative Providential call to the work. We cannot consistently provide for the religious instruction of children in China, and leave those in our own country to perish in ignorance.

2. Again: This wide field of Christian effort not only calls and commands us, by all the obligations of duty, to enter and cultivate it, but it is full of promise. It is a fact in the

history of Church Extension throughout our country, that almost every movement toward "the regions beyond" has been led by the Sunday-school. The order of advance is usually, first, a mission Sunday-school, in which a revival soon occurs, souls are converted and join the Church, a Society is organized, a house is built, and it becomes a settled congregation. In many cases want of means to purchase suitable Sunday-school literature has prevented the permanent organization of a school, and thus the attempt to establish a Church has failed where a little aid to the school would have insured success. It is in order to furnish the necessary help in cases of this kind that we ask for a Centenary Sunday-school fund. We are frequently asked at the Publishing House to help needy Sunday-schools, but no means having been furnished for such purpose, we can do but little. I am sure that the same amount of missionary money could not be more advantageously used in any department of Church work.

3. The Sunday-school fund for which the Centenary Committee calls is to be raised by special collections on Children's Day, and by the sale of the Centenary Medal. The medal is intended to commemorate the Centenary of American Methodism, and has on one side a profile likeness of Bishop Asbury, with the date of organization, 1784; on the other side a profile likeness of Bishop Pierce, the Senior Bishop of the M. E. Church, South, with the date of the current year, 1884. One style of the medal is plain white metal; the other is plated with gold. The first is given to any one contributing to the Centenary Sunday-school Fund fifty cents; the second to any one contributing one dollar. Col. L. D. Palmer, of Nashville, Tenn., is Treasurer of the Sunday-school Centenary Fund, and fills all orders for medals.

I hope the pastors of all our Churches, and the Superintendents of all our Sunday-schools, will see that the Centenary Sunday-school Fund is remembered, not only on Children's Day, but during all the year. I think it will commend itself to all who consider the great need there is for the extension of the Church, with its means of grace, into the destitute portions of our country. It is the cause of Christ, and the cause of perishing souls.

Nashville, May, 1884.

TAKING RELIGION IN CAPSULES.

We have some teachers and preachers in this country, professional revivalists, who offer religion to the people in homeopathic doses in gelatin capsules to hide the bitterness of repentance—a godly sorrow for sin. Some of them have, by some new chemical process peculiar to their theological laboratory, discovered a sulphate of religion from which the disgusting and offensive element of repentance has been extracted. Others retain this element, but exhibit the dose in capsules so it will not be offensive to their patients. These doctors and their new nostrums, or with the old medicine for sin-sick souls in capsules, are in demand, particularly in some communities and by certain classes of people. Repentance for sin is the offensive part of religion. If it were not for this more people would be willing to take religion. In order to popularize religion and make it palatable these doctors have invented new ways of administering it. It is almost impossible for one to know when a patient swallows a dose exhibited in these one grain capsules. It is an easy going case. No tears are shed, no wry faces made, no effort, no agony; the tiny pellet is gulped down with scarcely an effort at deglutition. This sulphate of religion with repentance taken out, or the old specific for sin in capsules, would be a great improvement if it were as effective as the old way of administration. Unfortunately the effects are not what they ought to be. There is no godly sorrow for sin, no turning away from it. It produces a sort of religiousness rather than pure religion. Some of the patients are partially reformed without any radical transformation. The branches of sin are cut off and the strongest shoots are chopped down for a time, but the roots of sin form a mat over the entire surface of the soul. The new process looks more to the repression of sin than to rooting it out of the heart and life. It helps to make gentlemen and gentle women, but develops little Christliness in those who take religion in this form. This sulphate and capsule process makes some violent and vicious sectarians who would shed other people's blood for the maintenance of denominational peculiarities, but it develops few, if any, Christian men and women who love God and hate sin.

Religion with the element of repentance extracted, or hidden in a capsule, may be more palatable to godless men and women than the old article, but it is every way less effective in saving the human soul from the reigning power and dominion of sin. Conviction for sin and turning away from it with loathing and hatred of it lie at the foundation of all genuine devotion to God. This kind produces an awful agony, a great struggle, a consciousness of the need of Divine help, and it leads to faith in God. Out of it there comes a crucifixion of the flesh with the affections and lusts thereof, a turning away from sin of all kinds and in every form, an earnest longing for holiness of heart, and a fixed purpose to live and die for God. In some parts of our country there is, I am sorry to say, a tendency to lower the gospel to the measure of the people. We ought to hold up the standard and urge the people to come to it. We ought to come to the measure of the stature of grown men and women in Christ, our Lord. An earnest conversation in the past few weeks with some who were urged "just to stand up and confess Christ," the common capsule, revealed this fact: They were willing to conform to all the external observances of religion, but they must be excused from the internal graces; they could not—no man could—love his enemies or bless them that cursed him or pray for them that despitefully used him. Inordinate affection, lasciviousness, evil concupiscence, lust, hatred, envy and wrath was perfectly natural, and hence they could be retained and indulged in the heart, but they must not be allowed in open acts, because this would disgrace the church and put the party in a bad light before the world. They say "sin is an act, and nothing is an act but that which is overt." This new sulphate of religion stupefies the soul and deadens the conscience to the existence of sin in the heart. We should reaffirm with unction and power the doctrines of conviction and repentance, turning away from sin internal and external.—*Gilderoy in N. O. Advocate.*

BLESS HIS DEAR HEART.

In a very elegant palace car entered a weary-faced, poorly dressed woman, with three little children—one a baby in her arms. A look of joy crept into her face as she sat down into one of the luxurious chairs, but it was quickly dispelled as she was asked rudely to "start her boot." A smile of amusement was seen on several faces as the frightened group hurried out to one of the common cars. Upon one young face, however, there was a look which shamed the countenance of the others.

"Auntie," said the boy to the lady beside him, "I am going to carry my basket of fruit and this box of sandwiches to the poor woman in the next car. You are willing of course?"

"Don't be foolish, dear; you may need them yourself, and perhaps the woman is an imposter."

"No, I'll not need them," he answered, decidedly, but in a very low tone. "You know I had a hearty breakfast and don't need a lunch. The woman looked hungry, auntie, and so tired, too, with three little babies clinging to her. I'll be back in a minute, auntie; I know mother wouldn't like it if I didn't speak a kind word to the least of these when I meet them."

The worldly auntie brushed a tear from her eye after the boy left her, and said, audibly:

"Just like his dear mother."

About five minutes later, as the lady passed the mother and three children, she saw a pretty sight—the family feasting as perhaps they never had done before; the dainty sandwiches were eagerly eaten, the fruit basket stood open, the eldest child, with her mouth filled with bread and butter, said:

"Was the pretty boy an angel, mamma?"

"No," answered the mother, and a grateful look brightened her faded eyes; "but he is doing an angel's work, bless his dear heart!"

And we, too, said, "Bless his dear heart!"—*Poria Call.*

A saloon at Danville Junction, on the Chicago & Eastern Illinois, was located so near the track that the "rain men" found it altogether too convenient to run in and take a drink while their trains were stopping. Superintendent Lyford hit upon a novel plan to get rid of the nuisance. He ordered a tight board fence, ten feet high, built not only in front of the saloon, but for quite a distance on both sides parallel with the tracks. Cheaper than fencing would be prohibition by the state and nation.

Woe to us when the world favors us, and our life seems void of trouble. Crosses and difficulties are the surest marks of the way to heaven.—*Payson.*