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Raleigh, N. C.

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We learn that the orphans at the Oxford Orphan Asylum are in need of money, food and clothing. It is only necessary to make this statement to North Carolinians. Send all contributions to Dr. B. F. Dixon, Oxford, N. C.

BISHOP PARKER, of New Orleans, (not Bishop Park, as the types made us say last week) will preside at our Conference at Wilmington, to convene Nov. 26th. He is known personally to but few of our preachers or laymen; but we are all anxious to have him with us and will welcome him most cordially.

DAVIDSON COLLEGE is having some trouble with a few of its students. They have been guilty of hazing, intemperance and disorderly conduct. The faculty has expelled five of them, and they are hunting up testimony against others, and it is thought several more will be expelled. The faculty is serving the unruly boys right. Make them behave or send them home. We commend the faculty for its firmness.

ANOTHER Convention of United Presbyterians is to be held to consider the "present state of the question of instrumental music in worship." The call regards the present state of the question, allowing the use of instruments, "as a chastisement from the Lord on the United Presbyterian Church." With Evolution in the Southern Presbyterian Church, and "the use of musical instruments" in the United Presbyterian Church, our usually quiet Presbyterian brethren are becoming wonderfully agitated.

THE stewards are now making a wonderful effort to get up all the money due their pastors. Here is a word from the *Holston Methodist* that may help out a little:

Sometimes when a steward approaches a money-making and money-loving Methodist and asks him for his part of his preacher's pay, he answers, "I am in debt and I can't give much this year." This is a proposition to make his preacher help pay for the last farm he bought—to enrich himself and his children out of the honest toil of his preacher. Why didn't he make the same answer when his merchant and his physician presented their bills, and refuse to pay, thus compelling them to contribute their part toward the increase of his wealth? He could do so with equal justice and propriety.

BY ACT of the Pacific Conference, the *Pacific Methodist* has become the personal property of Mr. Wick B. Parsons, the present efficient editor. If the enterprise prove a financial success, it will be to the advantage of the proprietor; if there are losses, he will bear them. The *Pacific Methodist* is but repeating the history of the other Conference organs in the Southern Methodist Church. They have tried for a long

time to run the paper as the property of the Conference and it has languished. Despairing of ever succeeding in that way, they have now turned it over to Bro. Parsons. We wish, it great success. It now occupies the same relation, pretty much, that the other conference papers do.

A GREAT deal is being said as to the needs of the church of to-day. The truth is, we need more of the right sort of religion. The Bishop of Bedford never said truer or more welcome words than the following, which were spoken at the working-men's meeting in connection with the Carlisle Church Congress:—"Now, one great thing the church has to do is certainly to hold up before the people the best, and truest, and purest ideal of religion. It is religion which purifies, and hallows and ennobles all life. But then it must be religion of the right sort; not a religion all noise and excitement; not a religion put on now and then like a Sunday coat; but a good, strong, brave, manly religion—a thing which will stand the rough handling of everyday life."

BEECHER, when he gets mad, seems to be orthodox on the subject of eternal punishment and a judgment day, if he does preach to the contrary sometimes. "He has had a controversy on a question of veracity with a noted citizen of Michigan. He charges him with lying, and says that the lie will "abide forever." Said he: "It will abide with you, follow you home, dwell in your memory, be present in your old age, stand by your coffin, and meet you in God's judgment day! May He, who found a way to forgive lying Peter, forgive you, and have mercy on your soul in that awful day!" But here he was acting in the role of a politician. The conclusion then is that, as a politician, Beecher believes in a judgment day and in a hell; but, as a preacher, he does not. The fact is he makes a better politician than preacher any way.

DR. N. H. D. WILSON, we regret exceedingly to learn, is still confined to his bed and is very feeble. His many friends in the State have been praying earnestly for his recovery. The following note was received from Rev. L. W. Crawford last Saturday, and we would here state that Bro. Crawford has kindly kept us posted as to the Doctor's condition all the time, for which he has our thanks. Here is Bro. Crawford's last letter:

Dr. N. H. D. Wilson is still confined to his bed, and is extremely feeble. While in several particulars there has been manifest improvement, in some others the progress has been very slight, hardly perceptible. At times he suffers greatly, and occasionally has a very bad night. His appetite is poor, but he takes milk, and now and then other light diet. His physicians, Drs. Hall and Beall, say they can ultimately cure him, but considerable time will be required to do so, and, meanwhile, he will suffer a good deal. There is no hope of his being able to do any work on his district before Conference. Let the church continue in prayer for his timely recovery.

THURSDAY, November the 27th, has been set apart by the President of the United States as Thanksgiving Day. A nation of people that has been abundantly blessed is called upon to render its thanks to the Giver of every good and perfect gift. Thus God is recognized by the Nation and all men are thus assured that we recognize the true God in these United States. Let the day be observed everywhere.—Our ministers in the N. C. Conference will be at Wilmington. Wherever it can be done let the local preachers and laymen have public services on this day. In this State it has been our custom to take a collection for the Oxford Orphan Asylum on Thanksgiving Day. But as our ministers are away from their charges, many of our people are never called on to contribute to this noble charity. We ought to arrange so that a collection for the Orphan Asylum can be taken at some other time. We ought to do our part in sustaining the Asylum. And our people are willing to help. Let this matter be attended to, so that they may have an opportunity

to help. Every family ought to have a thanksgiving service, and every individual ought to make a thank-offering as God has prospered us. Let the day be observed everywhere.

THEY are getting ready for the great Centenary Conference to be held in Baltimore in December. Bro. Boyle, of the *Episcopal Methodist*, is preparing to send out a good daily paper, giving a full account of everything and the price is 50 cents for the session. The Committee on Entertainment will be able soon to publish its list of homes, schedule of churches for public meetings, and other matters of information. Meanwhile it may be stated that special rates on railroads and at hotels will be secured for all visitors. The terms of travel will likely be what are known as the "Trunk Line rates," namely, full fare one way, and one third return for all persons visiting Baltimore within the specified time. It is hoped rather better rates may be secured for the delegates and official visitors. A very large attendance on the Conference is anticipated. From reports which reach the Committee, and from the large number of visitors out of all parts of the country, which will be entertained by the people in addition to the delegates, we estimate the number by thousands—some sober-minded men say 10,000, and some even 15,000 to 20,000. Bishop Wilson, of the Church South, who has recently completed a round of Conferences, says three-fourths of the preachers in Tennessee and Kentucky and "all in Missouri" are going.

Closing the Conference Year.
How are the Preacher's Paid?—A Minister Speaks.

Our ministers are closing up the Conference year. But few people know how some of them have denied themselves, economized, and labored in order to live on their small salaries. But few know how the preacher's wives have toiled, patched old clothes, and denied themselves the actual necessities of life, in some cases, that they might not get in debt. These noble men and women deserve better things of the Church. Let every member of the Church look into this matter. Inquire of your preacher if his salary is all paid. Find out if he has enough to pay all he owes, and to get him a nice suit for Conference. It is your business to know these things. Find out if the preacher's wife and the children have enough warm, comfortable clothing for the winter. Do not let them suffer while you have plenty and to spare. Look into this matter right away, and do not let your preacher leave for Conference with a heavy heart, and leave his wife with a great burden of care simply because they are pressed for what you can and ought to give them.—But here are some sensible words clipped from an exchange. Read them carefully and prayerfully. Take them as personal to you, if they apply to your charge or your pastor:

The reason I venture a few words on the subject of ministers' salaries, is that the people do not have much opportunity to study it from the minister's point of view, and are, therefore, ignorant of some important facts which they ought to know. It is true, however, that the ministry is somewhat to blame for this. For instance, in a public meeting of presbytery I have heard a minister ask a brother minister, applying for aid from the Board of Home Missions, "On how little can you live?" That question, according to my own way of thinking, is simply outrageous. The proper question to ask would be, "How much do you absolutely need in order to do effective work?" To give any minister less than that, is to waste money. I can make myself best understood by stating a few facts. That they concern other persons besides myself, is the reason why I do not subscribe my name.

My church pays me \$800 a year, but I must rent my own house. That is not sufficient to enable me to do effective work, and I can prove it by a very simple "sum" in addition: House rent, \$150; girl's wages, \$130; girl's board, fuel and light included, \$100; \$1.50 a day, for a family of three, for food, clothing, fuel (three stoves); kitchen, sitting-room and study, light, and all little extras, certainly is not extravagant. That is \$547 more. Total, \$927. Well,

you see, the books do not balance. How is the problem to be solved? This is the way we solve it: We don't keep a girl; that saves at least \$200 a year, but I help my wife do the washing. That spoils Monday, which otherwise might be made very useful in pastoral visiting. I can not afford to hire a man to cut my wood, so I saw and split it myself. That spoils, in winter, at least nine working hours per week, equal to one day. Two days of the week gone. Then there are enough little chores, that are too hard for the wife to do, to break the remaining four days into fragments. When one thinks of these things, it spoils his appetite for work for the time that he does have at his command, for a man must be unusually stupid who does not see that such a state of things not only cuts off every chance for advancement, but must eventually shrivel his heart, rob him of courage and energy, and so grind him, that in a few years neither spirit nor hope will be left. And yet he must endure this or he must run into debt, which would kill him outright as a minister. So much for the minister himself. What of the church? Of course it suffers all the time, and suffers severely. The minister knows it, and it grieves his heart; but what can he do? He can choose between three things: Kill his wife, kill his church, or run into debt. The instinct of self-preservation saves him from debt. Love—and it seems to me one needs to be a home missionary awhile in order to love his wife thoroughly; love for his wife saves her, and so the church suffers. The people demand that the pastor shall visit them in their homes. A just demand, but his meager salary compels him, when he ought to be doing this, to lift washtubs, turn the clothes-wringer, or to saw wood. The people demand two sermons every Sunday, good and fresh, but the preacher's salary is so small that he can not possibly get the periodicals and books he needs in order to keep "abreast with the time." In not a few instances the salary is not large enough to save the preacher from retrogression. His sermons are not so thoughtful and brilliant as they were a year or two ago, the congregation is not so large, the interest not so hearty, and the minister gets all the blame, when the fact is that \$200 added to his salary would have proved a most powerful preventive of these evils.

THE Presbyterians are still agitated about Prof. Woodrow's views and teaching on the subject of Evolution. Several other synods and presbyteries have discussed the matter at length, and seem to be greatly divided in opinion as to what course is best to pursue. Of course we have no other interest in this matter save our interest in Christianity generally and what is prompted by our love for the Presbyterians in particular. It seems to us that the matter ought to be settled either by silencing Prof. Woodrow on this subject, or by compelling him to vacate his chair. If Prof. Woodrow had a proper sense of honor he would not remain in a chair in a Presbyterian Theological Seminary, or in a Presbyterian pulpit, and teach doctrines not in accord with the teachings of that Church and of the Word of God.—If he hasn't sense of honor enough to quit teaching Evolution, or get out of his chair and out of the Presbyterian pulpit voluntarily, then they ought to compel him to get out. Dr. Thomas, of Chicago, tried the Methodist Church on this line, and was soon put out of it. It is time that Heber Newton, of the Episcopal Church; Newman, of the Methodist Church; Beecher, of the Congregational Church; and Woodrow, of the Presbyterian Church, were taught better manners, if they cannot be taught better doctrine. Vanderbilt University had a case of this kind and dismissed the erratic professor. No man, of a proper sense of honor, will remain in the pulpit or theological chair of a church and at the same time try to subvert the scriptural teachings of that church.

The ex-Empress Eugenie has recently so far laid aside her Romanism, her nationality and her exclusivism as to invite the Wesleyan Sunday-school at Aldershot to hold its annual picnic on her grounds. She also contributed fifty dollars towards the expenses. As Methodism grows more powerful it is more popular with worldly people.

"Calamity water" is what a "whisky drummer" said he was selling, and the *New Orleans Advocate* thinks the name very appropriate and suggestive.

An Hour With Other Editors.

The *Nashville Advocate* has a circulation of 25,000. We rejoice in its well merited prosperity.

A monthly magazine is soon to be issued in New York devoted exclusively to the care of infants and children, and to the general interests of the nursery. It is to be called *Babyhood*.

The *Old Path Guide*, a Campbellite paper of Kentucky, has failed with liabilities of about sixteen thousand dollars. It is not as easy as some people think to run a paper successfully.

The forthcoming number of *Christian Thought*, Rev. Dr. Deems, Editor, will contain important papers by Prof. Davis, of the University of Va., and Prof. Beecher, of Auburn Theological Seminary. It will reproduce the famous lecture by the late Professor Faraday on "Education," and give the proceedings of the American Institute of Christian Philosophy.

The *Holston Methodist Publishing Co.* has re-organized with J. W. Paulett as President. Rev. R. N. Price was elected editor, with Thos. A. Lewis as local editor and manager. The paper has a circulation of nearly two thousand, not near what it ought to be. In July 1885 Bro. Price is to take entire charge of the paper and move it to Morristown. Success to it.

The *Wesleyan Advocate* pointedly says: "The German, the round dance, the moonlight rides, with blind and deaf women for matrons, might not be dangerous to sure-enough angels, but to human boys and girls—well, we once saw a woman enter the cage of a lion; our very bones ached with fear for her, but she came out unharmed. She did the same thing at the next place of exhibition; but the morning paper, about a week later, brought the news that the lion had torn her to pieces."

The *Central Methodist* says: "A case, the like of which few have ever heard, we suppose, transpired recently. At the session of the Western Virginia Conference, at Greenup, the name of a brother was presented for re-admission, and his application was unanimously rejected. To make his election sure he also applied to the West Virginia Conference, Methodist Episcopal Church, which met just one week earlier, and was admitted. Neither Conference knew of the action of the other, or had any certain information of his purpose in that direction. Suppose both had received him, what then?"

The *N. York Advocate* comments thus on a prevalent fashion among ladies: "Fashion has scarcely ever decreed a more unfit thing than when she directed that the skins of birds should be worn as part of the trimming of ladies' hats. God has not provided any other agency competent to protect us from that multiplication of insects which is one of the most serious perils which the gardener, the fruit raiser, and the farmer have to take into account. Only old birds have plumage that will serve this abominable purpose, and their destruction by the hundred thousand in this vicinity means the death by starvation of perhaps a greater number of their tender young. Will not our ladies rebel against this cruel mandate of fashion, and so protect our feathered friends?"

The *Christian at Work* cites the following striking illustration: "Often God chooses the humblest instruments. All history teaches the same truth. Moses was the son of a poor Levite; Gideon was a threshing boy; David was a shepherd boy; Amos was a herdsman; the Apostles were ignorant and unlearned; Zwingli was a shepherd; Melancthon, the great theologian of the Reformation, was an armorer; Luther was the child of a poor miner; Fuller was a farm servant; Carey, the originator of the plan of translating the Bible into the language of the millions of Hindoostan, was a shoemaker; Morrison, who translated the Bible into the Chinese language, was a lastmaker; Dr. Milne was a herdsman; Adam Clarke was the son of an Irish cotter; John Foster was a weaver; Jay, of Bath, was a herdsman."

Comments on Current Events.

Vicksburg, Miss., has given \$2,001.25 as a centenary offering, and Carrollton, Miss., \$124.85 as an additional offering. The ladies gave this last amount.

The *New Orleans Advocate* says that Bishop Parker preached an able sermon in Carondelet St. Church in that city on Sabbath before last.

The *Herald and Presbyter* mourns that there is a growing laxity in some Presbyterian congregations in the study of the Shorter Catechism. The Shorter Catechism is better than Evolution.

There are ninety-three counties in Georgia in which no whisky saloons are found. Georgia is one of the most prosperous of the Southern States, materially and spiritually. The two statements go well together.

The Virginia Conference meets in Lynchburg to-day, November 12. Bishop Keener is to preside. We regret that we cannot do ourselves the pleasure of meeting with that grand old Conference again this year.

A minister up North was stricken with paralysis while attending a theatre. He had no business being there. The Rev. Dr. Charles Hall once said: "I will never enter a place of entertainment or amusement in which I ought to be ashamed to die."

A "Winter Chatanqua" for Florida is the talk now. It was inaugurated last summer on the grounds of the Chatanqua Assembly, New York. The meetings began Feb. 10th, and last a month; they will be held at a point midway between Jacksonville and New Orleans. The New Orleans Exposition and the "Winter Chatanqua" in one trip, will be splendid.

The French war in China is giving the foreign missionaries trouble. The French Catholic priests are the sufferers so far, except that at Kite Young a mob destroyed not only the Roman Catholic places of worship, but also those belonging to the English, Presbyterian and other missions. The Wesleyan Chapel at Chun Tsung, a large trading mart, a few hours' journey from Canton, was destroyed by a mob on September 14th.

Two New York ladies who died recently made large bequests to the Society for the Prevention of Cruelty to Animals—Miss Athla Assing leaving to it \$25,000, and Miss Welton \$200,000. The annual income of the Society is now \$21,000, and its expenses about \$18,000. Mr. Henry Bergh is its President—its heart as well as its head—its inspiration and guide. The Society has accomplished a great deal, and its future is bright with promise.

A Bishop of the Methodist Episcopal Church said that he would not appoint a man to the presiding eldership who was over fifty years of age, whereupon Dr. Alfred Wheeler enters a solemn protest in the *Northern Christian Advocate*. There are a great many men over and a great many men under fifty years that would make good presiding elders, and *vice versa*. We are surprised that any Bishop should take such an absurd position.

We have received and read with a great deal of interest and pleasure a copy of Maj. Robt. Bingham's address on "The New South." This address was delivered in Washington, D. C., Feb. 1884, before the Superintendent's department of the National Educational Association and repeated before the National Educational Association at Madison, Wisconsin, in July 1884. It is a strong paper in favor of National aid to education and has given the author quite a reputation.

It will be seen from our Southern Methodist items that Rev. Dr. J. W. Wightman, a brother of Bishop Wightman, has left the Methodists and gone to the Presbyterians. He gave as his reason for so doing that he might secure a more permanent pastorate than was available with us. We might have given him a very permanent pastorate in China, or Mexico, or Brazil, if permanency was what he wanted. The papers all speak highly of him, and he left us in the highest favor.