

Raleigh Christian Advocate  
 RALEIGH, N. C. MAR. 25, 1885.  
 Rev. F. L. REID, : : : Editor.

EDITORIAL CONTRIBUTORS:  
 REV. W. S. BLACK, D. D.  
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(To editorialists furnished by Dr. Black a small B. will be appended, and to those by Dr. Hudson a small H. will be appended.)

Our Premium Offers.

As an inducement to persons to work to increase our subscription list, I offer the following Premiums:  
 1. To any person sending me 10 new subscribers for 1 year with the cash, \$20.00, any time between this and the 15th day of June, 1885, I will send a "Waterbury Watch" and nickel plated chain. This is a cheap watch, made of nickel plate, looks well and keeps good time. They are used by several persons in this city, and by persons all over the country, and give general satisfaction. The watch will be sent promptly and is a good time keeper.

2nd. To any person sending me 20 new subscribers for one year with the cash, \$40.00, between this and the 15th day of June, 1885, I will send a complete set of Jamieson, Brown & F. Usette's Commentary, in four volumes, bound in library style. The retail price of this work is \$11.00. It is an excellent commentary on the whole Bible, and the very thing for itinerant preachers. A number of our ministers already have it, and all of them ought to put it in their libraries. Here is a good chance to get it.

REMEMBER

1. That the cash must accompany the name of each subscriber and not be charged on accounts.

2d. The full number of subscribers must be sent between this time and the 15th day of June. At that time the premiums will be withdrawn.

3d. Six and three month subscriptions will not be counted. Each one must be for one year with the cash, \$2.00 each, paid in advance.

4th. New subscribers only will be counted. Renewals for names already on our books will not be counted.

Parties intending to try for the premiums offered will please notify us when subscriptions are sent, so we may keep correct account for them.

Funeral of Rev. B. C. Phillips.

The funeral services of Rev. B. C. Phillips were conducted by Revs. W. C. Norman and J. T. Harris, of our Conference. Rev. L. Branson, a local minister of our Church; Rev. J. E. Gay, of our Conference; Rev. Mr. Darnell, of the Presbyterian Church, and Rev. C. Durham of the Baptist Church, participated in the services. A very large congregation attended and the procession was said to be one of the largest ever seen in Durham. The large Church was crowded, and the deep, genuine sorrow was great. The whole community seemed to feel greatly afflicted. No man had ever taken such a hold upon the affections of a people in so short a time as had Bro. Phillips. Though he had been in their midst but a short time, yet he had firmly entrenched himself in their affections and had indelibly impressed himself upon them as a preacher of the highest and best order.

The funeral was held in the Methodist Church in Durham. Upon the rostrum sat eight ministers representing three denominations, Rev. Mr. Darnell, pastor of the Presbyterian Church, Durham; Rev. Mr. Huske, rector St. Phillips Episcopal church; Rev. C. Durham, pastor of Baptist church, and Revs. Norman, Harris, Gay and Johns of the Methodist Conference, and Rev. L. Branson, Raleigh. On the wall in the rear of the rostrum were the words, "Asleep in Jesus" in large black letters, enclosed in large shields of mourning. The church throughout was heavily draped in mourning and in the vestibule was the little word "Gone." The remains were borne into the church by the pall bearers, Mr. J. W. Gattis, Jno. B. Walker, E. J. Parrish, U. M. Wahab, Jas. H. Southgate and S. R. Perry. As

they moved down the aisle the Rev. W. C. Norman, pastor of the Edenton Street Methodist church, Raleigh, read the words of scripture. After a most beautiful voluntary by the choir, Rev. Mr. Gay, of the Hillsboro station, read a scripture selection as given in the burial service. Rev. W. C. Norman offered prayer. In place of the funeral sermon, as by pre-arrangement, to be delivered by W. C. Norman, eulogies upon the life and character of this good man who had passed away were delivered by Revs. W. C. Norman, C. Durham and Mr. Darnell. He was buried in the town cemetery of Durham in a lot specially set apart for the burial of ministers and their families, where a suitable monument will be erected to mark the spot.

Bro. Phillips died of pneumonia. He had been sick awhile but was getting some better when he had a chill and relapsed. He suffered greatly and at one time his suffering was so intense that he exclaimed: "Let the messenger come—he must come." After he had the chill above referred to, he became very happy and rejoiced greatly in a Savior's love. He was a pure, good man—one of the most candid, transparent men we ever knew. He was a man of frail constitution, with a fine mind and a magnificent character. Those who knew him best loved and appreciated him most. He was a warm personal friend to this paper and its editor, and we mourn his death, and would have mingled our tears with those who stood at his new-made grave had we been permitted to do so.

One of his life-long friends will prepare a suitable sketch of his life, and a tribute to his worth and precious memory, for these columns.

Dying Gloriously.

One of Mr. Wesley's local preachers, named Joseph Guilford, died in a singularly glorious manner. The day before his death he crept out of bed and prayed with such earnestness that his wife, fearing its effects, begged him to desist.

"Let me alone," he replied. "I never had such sweet communion with Jesus before. I see the heavens opened, and I shall soon join that glorious company above."

After a night mostly spent in rapturous prayer and praise, he rose in the morning, ate a good breakfast, repeated several verses of a hymn, and leaning on his wife's shoulder, walked across the room. Suddenly he exclaimed, "As the Lord liveth, and as thy soul liveth, there is but a step between me and death."

In the same instant, without sigh or groan, his spirit fled to the throne of his Lord. The absolute reality of invisible things to the faith of this dying man was typical of the faith of very many early Methodists. To them the following lines of Charles Wesley were not mere sentiment, but the expression of their actual experience:

"My prayer hath power with God; the grace Unspeaking I now receive;  
 Through faith I see Thy face to face;  
 I see Thy face to face and live!  
 In vain I have not wept and loved—  
 Thy nature and Thy name is love."

Such experience as this, on the part of the Church, is the true antidote to the materialistic skepticism of our times. Oh, that Heaven would bestow it abundantly on modern Methodists and on all the Churches in the land!

The above clipping is from *Zion's Herald*. What a rich legacy has been left to the church and the world by the dying testimony of the early Christians! The triumphs of faith, as illustrated in the death of our fathers and mothers, has done much to confirm believers in the faith, and to silence skepticism.

We know, from experience, that editors of our religious papers have much trouble in managing the obituary column to please the friends of the deceased and those who write of their lives and death. But this column is worth more to the church than many, we fear, think. We always turn with mournful pleasure to this department of every religious paper we read to see how our people die. And we never read of their sufferings and triumphs without spiritual profit. No good man can read a simple and faithful account of the last hours of a good man or woman without saying:—"Let me die the death of the right one, and let my last end be like his."

Our life is compared to a weaver's shuttle; a flower that fadeth; a pass-

ing breeze, we come and go, and are forgotten in the tide of years. We look around and see our own friends dropping beneath its waves; low a father, next a mother, then a brother or a friend; all gone like a Summer dream. Amid the busy duties of life we look forward with hope towards the future, and plan for days of happiness, but ere they are realized, death steals in and a loved one is carried from our home. A chair is vacant, a sweet voice is silent, plans for the future blasted; instead of joy, darkness fills the home; instead of bridal robes, the sables of grief; instead of congratulation, we stand with hushed awe in the presence of death. Amid this bitter experience the enemy often makes the heaviest assaults upon our faith. But with the shouts of triumph which fell from the precious lips of our dying loved ones ringing in our ears, we laugh him to scorn, and in the language of the suffering man of Uz, we say: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

We give the dying testimony of George Shadford, one of Mr. Wesley's preachers sent over to America. After a long life of eminent usefulness, he was informed by his physician that the disease under which he was then suffering would prove fatal, he broke out in rapture, exclaiming, "Glory to God." While he lay in view of an eternal world, and was asked if all was clear before him, he replied: "I bless God it is;" and added, "Victory, victory, through the blood of the Lamb!"

The church and the world still need this kind of testimony. In the language of *Zion's Herald*, we say, oh, that heaven would bestow it abundantly on modern Methodists and on all the churches in the land!

The one who is true to duty in a humble sphere may expect to reach a more exalted one. Being a good Mayor made Grover Cleveland President. B.

Value of the Bible.

Did it not find Ireland in the fourth century without even an alphabet and in four hundred years, make Erin famous for men of learning? Did it not find England, at the date of the conversion of Hengist and Horsa, the home of savage warriors, and then pilot her along the channels of her subsequent greatness? Did not Victoria say to an African prince investigating the foundations of England's glory: "The Bible is the secret of my country's greatness?" Christianity has given the world its schools, colleges and universities. With but few exceptions, the men whose names are immortal in authorship, have revered the Bible. The libraries of the world groan under the literary works of Christian men. The antagonists of the Bible, who have been moderately conspicuous for knowledge, are comparatively few in number. Their works would hardly fill a cabinet book case. Their volumes lie as untouched on the shelves of the world's literary museums as the bones of the catacombs. To count the men of learning, the plume of whose glory has been their faith in Christ and the Bible, would tax an angel's patience. It is in those countries where the Bible is studied that art, science and learning make recognized progress. Its combination of human excellencies points to its divine character and origin, as the absolute perfection of Christ's humanity, is an evidence of His divinity.

But the Bible is first and last a book of religion. It presents the only true, universal, and absolute religion of God, both in its preparatory process or growth under the dispensation of the law and the promise, and in its completion under the dispensation of the gospel, a religion which is intended ultimately to absorb all the other religions of the world. It speaks to us as immortal beings on the highest, noblest, and most important themes which can challenge our attention, and with an authority that is absolutely irresistible and overwhelming. It can instruct, edify, warn, terrify, appease, cheer, and encourage as no other book. It seizes man in the hidden depths of his intellectual and moral constitution,

and goes to the quick of the soul, to that mysterious point where it is connected with the unseen world and with the great Father of spirits. It acts like an all-penetrating and all-transforming leaven upon every faculty of the mind and every emotion of the heart. It enriches the memory; it elevates the reason; it enlivens the imagination; it directs the judgment; it moves the affections; it controls the passions; it quickens the conscience; it strengthens the will; it kindles the sacred flame of faith, hope, and charity; it purifies, ennobles, sanctifies the whole man, and brings him into living union with God. It cannot only enlighten, reform and improve, but regenerate and create anew, and produce effects which lie far beyond the power of human genius. It has light for the blind, strength for the weak, food for the hungry, and drink for the thirsty; it has a counsel in precept or example for every relation in life, a comfort for every sorrow, a balm for every wound. Of all the books in the world, the Bible is the only one of which we never tire, but which we admire and love more and more in proportion as we use it. Like the diamond, it casts its lustre in every direction; like a torch, the more it is shaken, the more it shines; like a healing herb, the harder it is pressed, the sweeter is its fragrance.

What an unspeakable blessing, that this inexhaustible treasure of divine truth and comfort is now accessible, without material alteration, to almost every nation on earth in its own tongue. H.

Paragraphic Personals.

— We gave Bro. Bain the title of "Dr." last week, at least the printer did. Well, he is as good as a D. D.

— Rev. G. B. Perry, of the Smith field circuit, was in the city last week and remembered the *ADVOCATE* with a pleasant visit and a batch of renewals.

— Mr. Blaine paid a visit of courtesy to the President on the 13th. The call lasted from twenty to thirty minutes, and only matters of general interest were discussed.

— Ex-President Arthur will probably sail in July for Europe, as he has hinted to various acquaintances. He will make a Summer tour, remaining in England for some weeks before crossing the Channel.

— Messrs. L. Prang & Co., Art Publishers of New York city, will accept our thanks for some very handsome Easter Cards. They were beautiful designs and very neat and handsome.

— Hon. W. M. Robbins was one of the pleasant visitors in our office last week. It always gives us pleasure to shake the hand and hear the voice of this loyal Methodist and eminent citizen of Western Carolina.

— Memorial services of the late Rev. B. C. Phillips were held at Person St. Church last Sabbath night, conducted by Rev. W. L. Cunningham, the pastor, and participated in by several ministers and laymen of the city.

— Rev. J. S. Nelson, P. E. of the Warrenton District, passed through the city last Wednesday, returning from a visit to his mother and to a sick son. He was in fine spirits and in good health. We enjoyed a call from and pleasant chat with him.

— Rev. Dr. C. F. Deems is in the city, the guest of Rev. W. C. Norman. He is cordially greeted and warmly welcomed by many old friends in the city. We are looking forward with great pleasure to his lecture this (Tuesday) evening.

— Mr. Roger A. Kingsbury, a son of Mr. T. B. Kingsbury, of the Wilmington Star, was elected book-keeper to the N. C. Penitentiary last week by the new Board of Directors. Mr. Kingsbury comes to this position of trust with most creditable recommendations as to his superior qualifications for its duties and responsibilities.

— One of his best preachers writes us that Presiding Elder Sharpe "has started out well, notwithstanding the unusually severe winter. He is making a fine impression all around his district."

This is just what those who knew Bro. Sharpe well expected. The wisdom of Bishop Parker is being clearly vindicated by the work of the three new presiding elders he made.

— Dr. J. W. McGee, of Raleigh, was re-elected Surgeon to the North Carolina State Penitentiary last week by the new Board of Directors. The Doctor is an official member of Edenton St. Church of this city, is a devoted Methodist, an excellent citizen, a splendid physician, and fills the place to which he has been re-elected with great credit to himself and with entire satisfaction to the officers and directors of the Penitentiary.

— Rev. Dr. W. S. Black has been confined to his room now for more than two weeks by a severe case of catarrhal fever and cold. He has not been well enough to fill his appointments for the past two Sabbath days. At this writing he has improved and hopes to be well enough to enter upon his work the last of this week. His many warm friends will heartily join us in the wish that his expectations may be realized, and that he may soon be restored to his usual good health.

— E. R. Stamps, Esq., of the law firm of Gray & Stamps, of this city, was re-elected Chairman of the Board of Directors of the State Penitentiary last week. Capt. Stamps has filled this position for eight years past with great credit to himself and profit to the State; and his unanimous re-election was a compliment and endorsement by the new Board, which he richly deserves. We congratulate the State that such important interests are in the hands of such a competent, worthy, good man.

Baltimore Conference Items.

We glean the following items from the *Baltimore Episcopal Methodist* in reference to the Baltimore Conference which met in its one hundred and first session in Salem, Va., on the 10th of March:

Bishop Parker, who was to have presided, having died recently, no Bishop was present at the hour of opening. The chair which was to have been occupied by Bishop Parker was draped in mourning. Sec. retary Martin called the roll, and a large number of preachers and laymen answered to their names. A telegram was read from Bishop Granbery, stating that he could not reach Salem before night. The Conference then went into an election for presiding officer pro tem. On the third ballot, Rev. Dr. Samuel Rodgers was declared elected. Bishop Granbery arrived that night and presided thereafter over the Conference.

Drs. McFerrin, Young, Wiley, Fitzgerald, Morton, Bennett, Lafferty and Rev. W. C. Dunlap were among the visitors present.

Dr. Young stated that the Board at Nashville was in debt \$47,000, and it was reported that the Baltimore Conference had raised for Foreign Missions, \$10,639; for Domestic Missions, \$2,620.50; by the Woman's Missionary Society, \$4,007.04, and special Centenary contributions \$1,611, making a total of \$18,877.54 for the year by that Conference.

A LITTLE HITCH.

Dr. Young then commenced, as he did last year, to single out Sunday-schools which had done exceptionally well, as to raising money, and to ask the pastors of churches to which such schools belonged to explain what course was pursued by them. He had not proceeded far when it became evident that much dissatisfaction prevailed in the Conference. Rev. J. S. Gardner, presiding elder of Washington district, called a halt, and said in a positive manner to Dr. Young that he did not like that procedure. It was done last year, and gave a great deal of dissatisfaction. Mr. Jesse B. Wilson, a layman, of Washington, D. C., said such a way was very unjust. The money standard was not the standard of a good Sunday-school. They did not intend to flaunt their school at Washington around in any such way.

Dr. Young said that he had not called for such a list of schools. The treasurer, Mr. Shipley, had made out the list of his own accord.

Mr. Shipley: "I did it because you desired me to make out such a list as you had asked for last year." [Laughter and applause.]

Dr. Young said if this is not proper he did not know what missionary day was for.

Rev. Mr. Hutchinson: "We don't like that way."  
 Rev. Mr. Gardener: "No, we don't."

Dr. Young: "I am very sorry if it is not agreeable."

Bishop Granbery suggested the best way to put all parties straight was to take up a good missionary collection. A collection was taken, and thus ended missionary day services, and the Conference adjourned until Monday.

ANOTHER HITCH.

The report of the publishing committee recommended that the preachers canvass their circuits for the *Baltimore Episcopal Methodist*. Rev. Collins Denny said that he did not think that God had called him to canvass for anything. He was not opposed to the putting the *Methodist* in the hands of all the preachers, but he was not willing to be held up as having broken his pledges, and had not done what he had bound himself to do. There were other brethren, he said, of the same opinion.

Rev. Wm. K. Boyle, editor of the *Episcopal Methodist*, said that if the work in which he was engaged was worthy, say so; if not say so, and he would hand it over to other hands, if anybody is willing to receive it. He took the paper when its financial condition was such as only stoppage and failure seemed certain. The report was laid on the table, to come up afterwards. The conference had not adjourned when this report closed, so that the final action will be reported next week.

PERSONAL MATTERS.

Bishop Granbery, in the call of the Districts to pass upon the character of the effective elders, when the name of a Presiding Elder was called, made a new departure from that followed by Bishops generally in making a careful inquiry as to what the Presiding Elder had done personally during the year; how much visiting and pastoral work he did outside his duties in attending quarterly meetings. These queries seemed to please the preachers, who heretofore have had to do all the answering as to work done, etc. The Bishop also made careful inquiry of the preachers as to how often they preached; social meetings held, such as prayer and class-meetings; how the people attended; condition of the Sunday schools; and especially as to the health and usefulness of the supernumerary and supernumerary preachers.

Rev. T. E. Carson, presiding elder, submitted a communication received from Rev. J. T. Wightman, in which he stated that circumstances beyond his control, arising chiefly from domestic afflictions, have led him to determine to reside in Baltimore. "I had hoped," he said, "to be active in the itinerancy, but find it impossible and I must, therefore, ask to be permitted to withdraw." Upon motion the withdrawal was accepted. Bro. Wightman has accepted the pastorate of an Independent Methodist church in Baltimore.

Dr. Morton reported that there has been contributed in eleven months by the churches for church extension a total of \$60,160; churches helped, 184, in six States, two Territories and the District of Columbia. The Virginia Conference, he said, paid more money to the society than any other Conference yet reported.

Dr. McFerrin reported that the Book Concern at Nashville was on a sound basis. The debt of \$356,000 had been reduced to about \$130,000. Seventy-five thousand dollars have been spent in machinery.

Short Items of Special Interest.

— We regret that we had to put Dr. Bagwell's article on Division on two different pages. The first part will be found on our first page, and the last part on our third page of this issue.

— The Massachusetts Legislature has passed a bill requiring all places where liquor is sold to close by eleven o'clock at night. This seems a very mild measure, yet the liquor interest strenuously opposed it. If enforced it will aid the police in keeping order.

— The Appointments of the Central Mexican Mission have been sent us. Bishop Keener presided. Dr. Patterson is the Superintendent. There are seven presiding elders' districts and fifty-two stations and circuits, ten of which are left to be supplied; so that there are forty-nine preachers appointed, counting the P. Es. This work seems to be growing and succeeding rapidly.

— A Baltimore correspondent of the *Reidsville Weekly* says: "It was related to me that urgent pressure was brought on President Cleveland to appoint the Hon. Phil Thompson, of Kentucky, Commissioner of Internal Revenue. Mr. Cleveland patiently heard the delegation through, and then inquired if Mr. Thompson was not the man who killed another in a duel in Kentucky. He was told it was so. 'Then, gentlemen,' said he, 'I cannot appoint him.' Good, if true."