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THE VIRGINIA LEGISLATURE is wrestling with local option. The *Richmond Advocate* says: "The small statesman hangs in the air between earth and heaven like Mahomet's coffin—rather between the meeting-house and the dram-shop."

A RICH FARMER NEAR SOUTH BEND, Ind., hanged himself a day or two ago because, as he said, he had too much money and did not know what to do with it. The farmers in this country are not in any danger on this line.

A BOSTON COURT HAS ruled that a divorce obtained in Dakota is not binding in Massachusetts. This is a wise decision, as the divorces granted in Massachusetts are as many as any State ought to recognize. Illinois, Iowa and Dakota are ahead of the Bay State, and they only, in the number of divorces granted.

MRS. BAYARD, WIFE OF THE Secretary of State, Washington, D. C., died Jan. 31st. Only two weeks ago his oldest daughter died, the doctors say, of heart disease. Others say that Miss Bayard was a victim of low-neck dresses. The Secretary has the warm sympathy of the nation.

THE LAST "MIXED CONFERENCE" has divided on the "color line." The Northern Methodist Conference tried the policy of mixed Conferences in the South, but one by one they have divided on the color line until now Florida has followed suit, and their beautiful theories have all gone to pieces. It is right hard for man to join together what God designs shall not "be mixed."

THE REV. JOHN E. MASSEY, the Lieutenant-Governor of Virginia, says the *Richmond Advocate*, preached at Broad Street Methodist Church last Sabbath. That large building was filled, floor and gallery, with a distinguished audience. The Governor of Virginia (Gen. Fitzhugh Lee) and many eminent persons in political life were present. The sermon was of marked ability.

THE QUEEN OF ENGLAND WENT to Westminster in much state on the 21st instant, and delivered her speech to the new Parliament in person. Her Majesty's personal attendance, and the unusual pomp and magnificence of her retinue, are regarded as an evidence, not only of her sympathy with the conservative government, but of her sense of the importance of the crisis at which public affairs have arrived.

RELIGIOUS BOYCOTTING IS ADDED to Ireland's troubles. The Roman Bishop of Ossory has declared that any of his people who, without the proper ecclesiastical dispensation, marry non-Romanists, together with those who act as witnesses to the marriage, are, *ipso facto*, excommunicate, and "cannot be absolved by any priest in the Diocese of Ossory, unless by the Bishop or by those to whom he grants special faculties."

The Substance of a Striking Sermon.
In the Opera House, at Orlando, Florida, January 10th, 1886.

BY BISHOP R. K. HARGROVE.

"Now thanks be unto God which always causeth us to triumph in Christ, and maketh the savor of His knowledge, by us, in every place." II Cor. ii: 14.

This is a note of triumph by the Apostle, in his time and in his place, in the columns of the Lord of Hosts, and it has reached us. It is the demonstration of the truth that every minister of the Gospel of Christ is a success. "Thanks be to God who always causeth us to triumph." And why should not a minister of Jesus triumph? Jesus is the prime Agent, and He has appointed all the instruments necessary. Every man has been selected by Jesus Christ. He qualifies men for His work. And a man who is not fitted by Jesus Christ for it is not fitted at all. "Who is sufficient for these things?" It is doubtful whether any man is fitted for this great work who does not feel his insufficiency.

Even the Apostles were not prepared till they were endowed. No man is qualified without the power of the Holy Ghost. A new power came upon them. Why did not the manifestation (at Pentecost) take the form of a hand? Because the power was to be manifested by the tongue. (The cloven tongue indicating variety of language.) A prophecy and promise of missionary work. Jesus selected the field. He selected one to go far hence unto the Gentiles. One wanted to go into Asia, and God would not let him.

I like the Methodist economy. Every man comes and places himself

on the altar, and says: "Here am I, send me." And I believe when a man does that God causes a number of things to work together for his good. God goes with us and before us. What a blessed promise: "Lo I am with you always, even to the end of the world." It is not wonderful that such a ministry should succeed. But Paul does not mean that all will believe and be saved. O, it is a sad thought, some will reject and be lost.

Those who believe will be saved, and those who reject will be destroyed. Does He mean that every minister will have a good time? [The Bishop indicated that every one would not have an easy time.]

Brethren, let us turn over and read in Acts the sixteenth. He says it is a successful ministry. Let us study it. It was the introduction of the Gospel into Europe. Troas, the ancient Troy, the strategic point. "We came with a straight course to Samothracia," etc.

Who is this wonderful man? Paul, a man fitted for the enterprise—greater than Agamemnon or Achilles. Surely such a man will move with grandeur. "We were there in that city certain days." Doubtless he knew the number, but he does not tell.

Can you imagine yourself in a city of Europe, waiting to begin? I have imagined when it does come it will be a grand one. We "went where prayer was wanted to be made." We would begin in the heart of the city. Some want to begin in a great way. He began outside (of the city). Here is one secret of the success of his ministry. Those fail who begin in the center. When Asbury came to New York he found them (the preachers) in the city. He said: I will show them the way to the country. One of the best men in Nashville came there driving an ox-cart.

"Where prayer was wanted to be made." We can't succeed without prayer. He found the women there. Who attend your prayer-meetings? The women—thrice as many as the men. What, Paul going to begin his work with a few women? He was not competent without the Holy Ghost. (But he needed human help.) When you get a woman, you generally get the whole family. I remember being in a love-feast. This request was made: "Brother please give us the agency through whom you were brought to God. The first, a tall local preacher, arose, and with much emotion said: 'My mother.' The second said my mother, and the third, and fourth, and fifth. The sixth said: 'I am in doubt. I don't know whether more my mother or my father.'" Yet there are some who teach doctrine taking woman out of her appropriate sphere, and put her here. (Pointing to the preacher's proper place, on the platform.) The Christianity of Europe, and the possibilities of the future, were embodied in this woman, (Lydia.)

I don't know whether they had a hotel or not, but I do know that when Lydia was converted, Paul had a home. She made Paul feel that she was the obliged party. "And when she was baptized and her household, she besought us, saying: 'If ye have judged me to be faithful to the Lord, come into my house and abide there, and she constrained us.'" (Acts xvi: 15.) Some ask as if they don't want you to go with them. I have had a man to ask me to go home with him when he knew I was going away! There is a close connection between hospitality and Christianity. We could not hold this Conference in Orlando if it were not for hospitality. Stingy men talked about what we have done, when the women had carried on the work over their stingy souls! This is the beginning. There is enough for several sermons along here.

Let us look at the next stage. (Continuing to read and comment.) Paul went with the women to prayer-meeting. If you would succeed, go with the women to the prayer-meeting. Paul cast the evil spirit out of the damsel. That was the beginning of trouble. "The masters saw that the hope of their gains was gone," etc. A genuine minister of the Gospel will interfere with some lines of business. There are men in this place who, if the Gospel should have its way, would be left without employment. There would not be a saloon in twenty miles of here. Let us see; they became very patriotic, "saying, these men, being Jews, do exceedingly trouble our city," etc. They would stir up race prejudice. Became very much interested in the city. "And the multitude rose up together against them," etc. The multitude is often wrong. It is not good to follow the maxim: "The voice of the people is the voice of God." This is not the first time that a mob was wrong.

There are men in prison who ought to be out, and men out who ought to be in. Here is a picture—Paul in the inner prison! and it is midnight! He might say, I came over to convert this country, and here am I in the prison—whipped. What did Paul do, brother? He did not growl, like you. He was no growler. Listen! What is that that breaks upon the stillness! Sing! They are singing! What! Singing!! You growl. Why, what is your trouble? The privation of some single blessing. When I had my leg broken, I thought to thank God for the power to walk. If I ever get to heaven, and meet the Apostle, I will ask him what song he sang (that night). We get into great trouble, but never to a place where we can't sing, and pray, and praise. When a man gets at a place where he can do nothing else, he is on the verge of an earthquake. What was the cause of the jailer's conversion? It was not the earthquake which converted the jailer. No, Paul manifested a spirit which broke the jailer's heart.

He was about to kill himself—to commit suicide—a great sin. Sometimes the insanity of sin causes suicide. Paul cried with a loud voice: "Do thyself no harm!" The signs were unfavorable, but there was a revival before morning. Brother, you can't save anybody; I can't save any one; but my Master can save. "Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas. And brought them out, and said: 'Sirs, what must I do to be saved?' And they said: 'Believe on the Lord Jesus Christ, and thou shalt be saved and thy house.'" (Acts xvi: 29-31.) You may save your family. It is fearful to be damned yourself, but it is worse to cause the damnation of your family. What shape did his religion take? Hospitality. I don't wonder that the Apostle gave thanks, as he looked back. He was willing to go to prison for the good of others. "Now thanks be to God, which always causeth us to triumph in Christ, etc."

Send us into the darkness of midnight to see the stars. You have to go to the darkness of the dungeon—to the bottom.

When Paul is crowned Lydia will be there, and he crowned too. Are you willing to bear the hardship? Do we wear the epaulettes only? We should be willing for God to send us where there will be something difficult for us to do for Him. God give us this spirit, then when the crowning time comes we also shall be crowned.

Hand and Heart Training.

BY REV. A. G. HAYGOOD, D. D.

The oldest colleges in this country were started by poor and God-fearing men. The most useful colleges, with few exceptions, have had small beginnings. Emory College had a long, hard struggle, but it did good honest work in the days of its deepest poverty. After all, men are more than money in building and carrying on a Christian college. A faithful, earnest, capable, God-fearing teacher, who loves young people and honors his work can almost work miracles. A teacher who does not honor his work—who works only for the money it brings him—degrades it; one who does not love young people may have much learning, but he can never be a good teacher who would use a college like a demagogue, merely to advance his own ambitions, is very dangerous to the institution he would use in a way so selfish and mean. Self-seeking men have been the death of colleges.

Since I knew enough on the subject of education to be entitled to an opinion on this subject, I have contended that it cannot be in and of itself an evil to any creature capable of education to any degree. This also I have contended: that in itself book-learning, not even the highest and best, is enough. Book-learning alone may be a curse; it is always dangerous. Many reasons for this opinion might be given; it is a very broad subject and cannot be fitly argued in an hour. Some reasons I will give and beg of my hearers to think them out for themselves.

1. Book-learning, if it be alone, creates wants and stirs ambitions faster than it creates ability to supply them, or that balance of character which makes knowledge a safe possession and a real blessing. Nothing is worse in what is called education than creating wants faster than it creates ability to reasonably and honestly gratify them. If going to school only makes a youth want more than he had before, it makes him poorer; if it leads him at all to despise labor, it makes a fool of him—to him the school becomes a curse. If going to school only breeds vanity and a yearning for finer clothes than he can honestly pay for, it makes a dishonest fool of him

and, as a general rule, ruins him for both worlds. This sort of education makes people very miserable. The real poor are not those who have little, but those who want much. This is bad enough in all conscience, but such education leads to what is worse—the temptation, often yielded to, to supply the wants bred of vanity, by immoral methods. A youth, boy or girl, begins to think of immoral ways of supplying wants just so soon as they outgrow ability to provide for them by honest work done for honest pay. There is no need for me to supply illustrations; you can think of them yourselves.

To make book learning good for any race there must go with it two other sorts of education: 1. Hand-training; 2. Heart-training. This is not a doctrine for colored people, but for all people. Every day I rejoice that Emory College has a School of Toolcraft in which white boys are learning the use of tools in wood and iron work. If book-learning does not increase one's earning capacity, it is a business failure; if it decreases it, it is an injury as well as a failure; if it both increases wants and decrease capacity to supply them it is simply ruin—in ruin of all sorts.

As sure as we live, if there is, by education, to be any general lifting up of a people, capacity to produce must out-run mere desire to spend. If a college does nothing else it is bound to teach this—that the world owes no man a living till he has earned it. But head training and hand-training together are not enough; there must be heart-training as well. Heart-training is of supreme importance. There must be virtue as well as knowledge and industry. Men must do right as well as know things; they must be good men as well as business men. The education of some people only makes them more dangerous, for it increases capacity to do evil without securing any safe-guards to resist and repel temptation to do wrong.

This day I tell you with all the emphasis I can command, found this college on the Bible and run it according to the gospel of the Son of God!

To make good men the Bible is worth all the books all the languages in the world, and the gospel is the only power known to the history of the human race that really makes good men. Out of the Bible have come to us all the blessings of our Christian civilization. What the Bible's teachers is worth more to your people, to all people, not only for the next world, but for this world also, more than all the Greek and Latin authors can teach, more than all the scientists and philosophers can tell. The Bible has taught your people, and all the people in this country and in every Christian country, the best things they know. The Bible is the corner stone of every institution that is going to stand the test of time and bless the human race.

Hear me this day, men and brethren, put religion in your college. Not the mere name of religion, but religion itself—not mere orthodox belief, but real, warm, soul-saving religion—not the sort only that makes people happy, but also the sort that makes them good, the sort that makes men and women good and true in the relations of this life as well as ready for the life to come. Your college, to be what it ought to be, must have true religion in it; a college, as truly as a church, needs to be religious. I have as much faith in the usefulness of an unchristian church as of an unchristian college. A Christless college is a curse; it breeds infidels and infidels are the enemies of man as well as of God.

Keep your college close to your church and they will help each other. The church should be its nursing mother. A Christian college, to stay Christian, must have revivals of religion. I mean this with all my heart. In a true Christian college young people will be brought to Christ. They will be awakened, they will be soundly converted, they will be thoroughly trained to lives of usefulness.

Finally, let me point out some of the occasions of failure in a new college. 1. Impatience with the day of small things and over-anxiety to grow. Better go slow and surely than rapidly and rashly. It is better to teach twenty well than one hundred badly. It is better to be poor twenty or fifty years and do what you do thoroughly than to be rich in a year and work for the name and show of things. Don't give way to the ambition to surpass the old established institutions in a day. You can't do it. If you could it would be no blessing in the long run. A tree that grows twenty feet in a summer is nearly all sap. If you can't go for the long run, it were better not to start.

2. Impatience with small things

and ambition to make a show will lead you before you know it head over heels into debt. Debt is bad for a man; it is generally death to a college—always the next thing to death. 3. Some colleges fail by not doing their own proper work—by trying to do the work done by some other college in very different circumstances. A wise man does the best he can with the tools and timber he has till he can get more and better.

I may now say what some of you may dislike. But it is better to speak the truth and displease than to please by suppressing the truth. My advice is: Do in this college the sort of work that the people who send to it most need, not what somebody else who does not send to it needs. Let the college shape its plans by the real wants of its people, not by the supposed wants of some other people. It will take good sense and courage to do this, more than the managers of most white colleges have. The temptation will be to try to do just what ought not to be done; if you resist the temptation you will deserve honor for your good sense and courage. Suppose this college should try to pattern after Yale, or Harvard, or Princeton. It will fail, and ought to fail; for it will be trying to do today what may be well enough a hundred years from to-day. Yale and Harvard are more than one hundred years old, and their patrons have been sending sons and daughters to college for a hundred years. I have known schools try to teach boys and girls Greek and Latin that failed to teach them English—that failed to teach them how to keep accounts—that failed to teach them how to make a living and to be good people. Such a school needs teaching—common sense and honesty.

It is as necessary for a college to be itself as for a man to be himself. The preacher who tries to preach like somebody else makes himself ridiculous; the college that tries to be some other college and not itself is also ridiculous. This college-building business can't be done in a day, even if you had plenty of money. If one man, by putting his life into it, can build up a Christian college so that it can stand securely upon a broad and strong foundation, he will do what few men have done. For building a college generally costs the lives of several men. Suppose that man among you who has borne the heat and burden of the day in the work that so far has been done should live twenty years longer and after all succeed in getting Morris-Brown college to send its taproot deep into the ground! Could there be a nobler work for him to do—could a nobler monument keep his name alive in the church?

I would rather be the founder of a true Christian college than to have for a monument the tallest pyramid in Egypt.—Extract from an address delivered at the dedication of Morris-Brown College, Atlanta, Ga.

For the Advocate.

Our Georgia Correspondence.

The Hypocrites Confounded.

BY REV. G. G. SMITH.

The Pharisees and the Herodians stood at opposite poles. No rival sects had less in common. The Pharisees were extreme dogmatists—strict moralists and intense Jews. The Herodians were emphatically broad in church theories, in moral code and in political sympathies. They were even farther from the Pharisees than the Sadducees, for if the Sadducees were religious antagonists, they were political allies, but now are united against Jesus. He was of none of them. He antagonized all. The hypocrisy of the Pharisees, their slavery to tradition were as much objects of his denunciation, as the laxity in morals and opinions of the others. They together conspired against him. Here at last was a point of union. Hostility to the Nazarene. Something must be done. The populace must be weaned from him or all was lost. All subordinate differences must be held in abeyance, while they joined forces against the one great foe. They took council together. Their plans were very shrewd, cunning, well devised, they could not fail to place him where he must offend one or another party, the people or the Government. So with great cunning they brought the tribute money and with it the words of confidence. He cared for none. He would give an honest opinion. They wanted to know was it right to pay tribute. The Lord saw through their designs at once, and after exposing their wickedness, he answered their question. Caesar was the defacto ruler of the land. They submitted to him. They should pay him tribute.

Their own laws required it, but they should render to God the things that were God's. This incident is full of teaching, and we find in modern times the same spirit manifested. As all true Christians rally around Jesus Christ, and forgetful of all differences, defend his sacred name from assault, so do all the foes of religion unite in their attacks upon him. However they may differ, however bitter may be their hostilities, they are always ready to unite when there is an attack to be made on the character of Jesus. The Atheist, Pantheist, Deist, Unitarian, Sensualist, proud Jew or Pphiloosophic Greek, are always ready to join their forces against Jesus. They pursue the same methods. They endeavor to entangle him in his talk. They have studied the record of his life. The words taken by the Apostles from his lips. The incidents as they are recorded. They have sought out discrepancies. They have come with a snare, possessing their confidence in Christ's purity and goodness, but their unfaith in all that was fundamental to his system of religion and professing great anxiety to know the truth, they have pressed questions hard to be answered. They are always, however, thwarted in their efforts to entangle him.

There have been no hard questions put to Christianity as a system in all the past, for which there was not an honest answer. Jesus is abreast with all modern thought. Philosophers, have worn themselves out. Pythagorus, Socrates, Plato, Buddha, Confucius, are all behind us, but to the best thought of this age, in all branches of it, Jesus is the Master. With Divine wisdom avoiding every question of Philosophy or Science which could undergo change, he stands to day where he stood eighteen hundred years ago, the Master—The Lord. Theologies have sprung into being; they have perished, but he endures. They have waxed old, but he abides. The philosophic explanation of his statements have gone, but the statements still stand as he made them. They have tried to entangle him in his talk. They have entangled Clement, Augustine, Calvin, Wesley, but not Jesus.

Hypocrisy lies at the base of much and nearly all of this questioning. They do not wish to know the truth. They do not intend to know it. They ask with apparent honesty, but all who can see the true motive of their asking can see that they only want some excuse for a hostility which has sprung from the depths of their hearts. When men pretend that they reject the Bible because they cannot understand it, or because of its contradictions, or because it does not answer the questions they put to it, they are in nearly all cases hypocrites. They reject the Bible and Jesus because both of them are against them. The Christian teacher may as well learn it early. His business is not to answer questions, but to declare great heaven revealed truths, and he need not be surprised at the cavils of the wicked. When he has met them and answered them, they are ready with a new assault. When he gets through with Comte, he has Huxley, with Voltaire, he has Renan—with Ingersoll, he has Matthew Arnold—with Strauss, he has Theodore Parker. They are all waiting. Pharisee, Sadducee, Herodian, what is that to thee, thou teacher of glad tidings, "Preach the gospel to every creature." It is the truth. God's Spirit goes with these glad tidings, and every plant which God has not planted shall be rooted up. They shall pass with all their cavils, only Christ shall reign forever and ever.

Modesty.

One of the chief charms of young ladies—of older ones, too, for that matter—is modesty. Without this there must always be a discouraging discount upon their attractions. There is a false modesty which no one recommends or admires, and there is an artificial kind provided by veils and certain forms of retirement which only travesties that which is true; but the genuine delicacy which shows itself as part of female character is never without beauty. It is one of the virtues American young women are in danger of losing. The easy mingling of the sexes, which is part of our American liberty, and the open, garish way in which girls are permitted to appear in public places and on the streets, are destructive of traits which they should be careful to cultivate. The young girl who is not able to inspire a man with a respect for her modesty, is wanting in moral power and lacking in piety.—United Presbyterian.

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