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REV. FRANK L. REID, Editor and Publisher.

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For the Advocate.
Our Gilderooy Letters.

Bro. REID: The Spring time has come at last and the forest is clad in its livery of green. The flowers, bright and sweet, are in bloom. The birds are cheerful and full of song. The cattle, so poor and rough, have begun to pick up and shed off, and they are nearly crazy for grass. The chickens are cheerful and busy hunting for worms. The farmers are hard at work, planting, plowing and hoeing. They are laying plans for a large crop this year. Most of them talk corn, but plant cotton all the same. They say if we made our corn and raised our meat we would soon be independent, but they go ahead and plant for a big cotton crop. I do not know a man in Miss., who is making money by growing cotton. Men who do this buy corn, meat, flour, and everything else they need. They have but one thing to sell—cotton, and they sell it at a hundred times as much of that as it is made in the field—sold and bought—long before the crop is made. I do not know a single man in Miss., who makes his corn and meat, what he needs at home, who is not laying up money. We all see this but we keep on in the same old way. We used to make more cotton to buy more negroes, but now we grow cotton to buy our meat and bread.

Hundreds and thousands of negroes left Miss., this year for Ark., and Texas. Agents were among them offering free transportation west and big wages after they got there. They left us by the car load. We still have enough and to spare. On an average every laboring man in Miss., has about seven months to fill and seven backs to clothe. I mean those who labor on the farm. If you have not thought of it, think of it now. Count up the women and children, black and white, the lawyers, doctors, preachers, merchants, clerks, judges, dunces and deadheads who produce nothing, and see what an enormous load each producing man has to carry. We have stringent times, and no wonder. The times are not likely to be any better till we mend our ways—till we make more or spend less. This negro question is a big one here in Miss., particularly in our prairies and in the Mississippi bottom. Those who live the farther west from us seem to know the most about it. In this case ignorance is wisdom, or those who speak so largely and loudly think they know. We who live here are puzzled over it. Some of the negroes are doing well. They are making a living, trying to live right, and they are growing in wisdom and in grace. In the prairies, and in the bottom where there is a dense negro population, the improvement is not so great. Here two things are in the way—stealing and licentiousness. Where honesty and virtue are wanting there can be no very marked growth in wisdom or grace. In bad weather it is almost impossible to get the negro man to do any kind of work that will take them away from their cabins. I have asked hundreds of them why they would not go from home at such times, and I get the same answer every time. Jealousy and suspicion of their wives keep them at home when other men are idle. This is a bad state of affairs whether the husbands have or have not cause for their jealousies and suspicions. The lack of virtue, or the want of confidence in the virtue of their people, is the greatest evil among the colored people in this country. Most of their fesses, broils and law suits grow out of the prevailing lasciviousness of this people.

If a family tries to be virtuous and to be somebody, they are twitted with being the white people—are called "white trash" by the negroes. "That nigger is black whitefolk," is uttered with a sneer of contempt when speaking of one who tries to be a decent Christian, gentleman or lady. Virtue and integrity in the midst of a large negro population in this country means isolation from negro society. This fact presents a problem difficult of solution in this country. The facts make the questions involved and they will not be pushed out of the way. Social equality, as things now are, means the social degradation of the white race or a wonderful social revolution in the black race. We can't get together unless the negro comes up to our standard. There is a wonderful tendency in human nature to level downwards. It is grace alone that leads us to level upwards. The maintenance of virtue, if nothing more, demands a wide breach in the social relations of the two races. The salvation of the white race and the elevation and education of colored race alike require this distinction. We who live here see and know all this. The facts are before our eyes every day. Those who come to live among us see these things as we do, when once they have a chance to look at them from our standpoint.

Our brethren of the Northern Methodist Church have begun to show some signs of returning reason by separating the whites and blacks in their Conferences in the South. This is best for the whites and best for the blacks too. It will help to prevent the degradation of the one and to secure the elevation of the other race.

We should press with great energy and zeal the educational enterprises set on foot for the benefit of our colored population. Paine Institute ought to have the sympathy and hearty support of all our people. The Christian training of colored teachers and preachers for the colored people is a great work—none more necessary or more important. In this way, as in no other, we can aid

the black people in working out their own salvation. They will be all the better, all the more saved, for having worked out their own salvation. We must help them to save themselves—to make Christian men and women of themselves. We will be stronger for helping them, and they will be stronger for having helped themselves. Paine Institute is only a helper to help those who must help the colored race. But enough for this time.

Yours,
GILDEROY.
Verona, Miss., April 22nd, 1886.

For the Advocate.
Our Texas Letter.

MR. EDITOR: The difficulties that have disturbed the country, originating in the war between capital and labor—have their real causes far beneath the surface. There is much superficial argument and skimming that look as if we were really blind to our true condition. Texas has been a principal sufferer in this unfortunate struggle. In fact it is affirmed that the immediate and exciting cause of this extended strike, was the discharge from employment of one Mr. Hall, a railroad laborer, at Marshall, Texas. Thoughtful men will at once see that the political economy of this country is all wrong, and that that tendency forebodes evil, and that of magnitude, co-extensive with the greatness of our Government. The present troubles may subside—indeed, it is quite certain they will, but there can never be established a perfect harmony, and the basis of the greatest possible prosperity, until the causes of the dissatisfaction have been removed.

It must be conceded that it is by far the lesser number of the human race—that draw any designs on the rest of life for themselves. The greater number, which are overwhelming are operatives, doing only what others have planned for them, for which they expect to receive wages.

Another fact is apparent to the intelligent citizen. It is that the tremendous influx by immigration to this country from every part of the world, is almost exclusively of the class whose only capital is their capacity to do labor. The supply of labor in America is unnatural and far in excess of the demand that capital has for it. This fact of itself has a tendency to reduce the price of labor, besides if there be added also the facts that foreigners are educated to work for wages that would starve out a laborer of our fair land, and that capitalists take every advantage to get the most work of the best quality for the least money; and we have a partial grouping of some of the causes of dissatisfaction, now so much occupying public attention.

Some few years ago North Carolina, my native State and Texas, and it may have been others too, extended to the persecuted Jews of Russia protection and a home in fee simple, as a benefaction from the new world. This offer was generous and fully in accord with the teaching and spirit of Western civilization under the potential influences of Christianity. No human and philanthropic citizen could for once frame an objection. But is it not a little singular that no such offer of territorial domain has ever been made to the landless families that seem almost without number at home? It may be said that we have homestead laws and others, that encourage the landless to procure homes and escape dependence on the vast monopolies and capitalists of the country. But if a close investigation be made all these boasted favors to the landless are so conditioned that they are as far from bringing relief as if nothing had been said or done. The legislatures of two States, to wit: Ohio and Iowa, have had measures before them looking to a reform and relief. The bills provided that to heads of families, landless, a small tract should be bequeathed by the State, on the sole condition of occupancy, and forced sales of large tracts were a feature of the proposed law so that every man as a head of a family could have a home for himself and thus enrich the State as he himself is enriched. This view seems Utopian, because it strikes a radical blow at the political economy of the country. The country would be saved from landlordism; millions who are now dependent on the plans and capital of others would plan for themselves, and the State would become rich in the purse of her thrifty and prosperous people.

A most wonderful revival of religion has been experienced at this place. The city has been shaken. Rev. R. H. Burnett, an evangelist of note among us, began service in the Methodist Church, aided by Rev. W. W. Pinson, the pastor, the results of which can scarcely be estimated. Some four hundred, or nearly that number, have been converted. Dr. Burnett is the peer of Rev. Sam Jones in many respects. He served as a pastor in the North-west Texas Conference for some twelve to fifteen years and located to enter with-out restraint the evangelistic field. His methods are simple, and his power is the power of the gospel of the Son of God.

It is greatly to be hoped that the General Conference will find a suitable man for the Episcopacy in the North Carolina Conference. The death of Doggett, Wightman and Pierce has left a vast territory where no Bishop has a home. Locality is not a qualification for a bishop, but where qualifications already exist—it is an argument for election.

The North Carolina Conference is the largest one in all the connection, and it is not improbable that the man is there if earnestly sought for.

The crop prospects of the State are said to be flattering. This fact is a source of encouragement to the business outlook of the State.

JOHN ALBERT MURPHY,
Austin, April 24th, 1886.

For the Advocate.
A Methodist Confession of Faith

BY REV. W. H. ANDERSON, D. D.

What a Church holds and teaches as its doctrines should be clearly and fully stated for the information of its members, the means of preserving uniformity of teaching from the pulpit and of creed in the pew. Heresy should be easy to be defined, corrected, or punished. It is true that the Bible is our great and only guide-book as to truth and privilege. It is also true that the divine will is expressed in human language ever changing in itself and especially in the verbiage of the translations of the original languages in which the Scriptures were written. In view of the necessity involved each Church has its creed, whether written or oral, in the book or in the teaching of the pulpit.

The points of difference among the several Churches should be clearly defined and their Scriptural authority and basis given. We do ourselves manifest injustice when we join a Church and are either ignorant of its peculiar faiths, or do not hold them intelligently and cordially. We do our Church as well as ourselves great injury when we are not able to state plainly what our Church believes and requires.

Where is the authority to furnish such "A Methodist Confession of Faith" as is evidently needed in the diversity of opinion as to where are our "standards," and what do these "standards" teach? Evidently the General Conference alone has authority to prepare and issue such a document or volume. We have our "Discipline"—a most valuable and reliable Scriptural guide. Yet, who can read it and tell what Methodism is in its distinct features of religious life? We refer to John Wesley and his co-adjutors "in spreading Scriptural holiness," as the standard teachers of what Methodism holds and requires. Still there are not only differences of views among these honored names, but between the same individuals, at different times. Methodism, now that it is a century old, is beginning to have its "different schools" and "new Methodism" is arrayed against what is denominated "old Methodism." Young America belongs to the Church, and does not lose his characteristic of no superabundant reverence for the old and the tried.

The vital doctrines of "the new birth," "the witness of the spirit," "what is holiness," etc., are undergoing severe ordeal, even at the altars and in the pulpits of the Church itself. The preachers who have, for thirty or forty years, been preaching in accordance with the recognized teachings of Wesley, Watson and Fletcher, find themselves often startled by pulpit statements, denials or perversions of truths most sacred to childhood, youth and age.

Self protection, the preservation of the doctrines in their purity, which have, under God, been the power and glory of Methodism, require that, in simple, well guarded language, the faith of the Church should be presented by the proper authority, using the best, most consecrated talent of the Church as servants and agents in this necessary work. The speculative, sceptical spirit of the age connected with unfortunate desire for notoriety in display of real or supposed criticism on long established beliefs and usage, is creeping into the Church, and is sometimes seen in print, and more often heard from the pulpit.

Such a work as we refer to would be of incalculable benefit, though it might require the prudent and pious labor of months and years. The lines should be carefully drawn, the definitions should be easily understood, and brethren should be held to rigid accountability when they attack what the Church teaches, or sneer at what our Zion holds as its most sacred inheritance from our fathers, and from God, our father in heaven. It is neither unkind, nor ultra critical to state that for several years past in different parts of our country, Methodist preachers, whose characters pass regularly at the Annual Conference, teach doctrines antagonistic to those which are generally and almost universally held by Methodists all round the world. Hell is a mere poetic idea. Repent is but a change of mind, without any "godly sorrow" for sin, or tears shed on the mercy-seat. Religion itself is a mere intellectual purpose to do right, carried out in the daily life. The blood of Jesus and the power of the Holy Ghost are practically ignored, though they have some nominal lip reverence. We need not specify. We ought to be candid. We ought not to nominally accept the doctrines of the Church to which we belong, and yet by pen or lip, at all convenient opportunities be found antagonizing those doctrines and giving our influence to those who oppose our Church.

We need not enlarge on the theme. The necessity of something, whatever may be its title, like that of *A Methodist Confession of Faith*, is evident to the mind of the writer and to many others who love the Church of their fathers'—the house where they were themselves born.

Carlisle, Ky.

Unappreciated People.

If there is one thing which more than another nobody likes, it is to be passed by unnoticed—not a word spoken, not a look given. Even adog likes attention, and a cat will rub her sides against you for recognition, and purr.

But for a man or woman to toil from day to day in a humble calling, and receive no special notice, not even a "thank you" from any one, makes the heart sick. If one is faithful in any service he wants assurance that he is appreciated, and a word of genuine appreciation "lifts a stone from the heart," and does more good than the giver ever can know. From the minister to the miner, from the statesman to the boot-black, all like to be (I will not say praised) noticed, and assured that their services are doing somebody good.

There is a servant, dutiful, prompt, honest, careful in all her round of toil—sweeping, dusting, baking, washing, ironing; no fault to be found (?) and all the family are made comfortable by her diligence; but all "take it for granted" that, because her wages are promptly paid, she is satisfied. And yet how her heart longs for something that is better than wages—just one little word of deserved commendation. She is no "eavesdropper," but if she could accidentally even overhear her mistress saying to her lord: "What a 'jewel' our girl is; she lightens my burdens and assumes my cares, so that life is a real joy," or even if she would say: "It was very kind in you, Margaret, to do that little job for me!" how proud she'd feel.

And the teacher in the day-school. She likes her calling, and gives satisfaction to parents and pupils, and does her best to instruct, to win and improve, her scholars. But if only the parents would drop in occasionally, and thereby show an interest in her work, even if not a word were spoken, that very act would stimulate her to do even better work, if possible; at least it would say "They do care for me."

And that clerk in the store. He is honest, truly, manly with his employer, and genial and gentlemanly and winning toward all the customers, and he performs all daily routine of work ungrudgingly and uncomplainingly; but he is only a clerk! He would like, O so much, if his master should say: "John, it is very gratifying to see how you draw customers, and the order and neatness of the goods on the shelves." It is what he deserves, but how seldom are such words spoken!

You are at the depot, about to start on a journey. There, in the "cab," waiting for the signal from the conductor to start, sits the engineer. He has a family, and as the train "pulls out" and passes the suburbs, he bows to a waving hand or throws a kiss to the little one at the window, and then, with "eye on the track and hand on the throttle," plunges on with his hundreds of "living freight," "on time" at every station, obeying every order, and caring for nothing else, for the rest of the trip, but to do his duty. How brave, how faithful to every trust, and how much the safety and comfort of all on board rest upon his vigilance. Yet who of all the hundreds of thousands that he lands safely and promptly cares for or thinks of that begrimed servant? Who, except dear wife and child?

And away out on the frontier is Home Missionary. He has gone from the East, refusing good offers, in a self-denial, to look after the "scattered sheep" on the prairies, and gather them into the fold. He has taken an intelligent and devoted Sabbath-school teacher, whom the superintendent knew not how to spare, as his companion for life. They go where the people are. The town is small, country new, people poor, saloons in full blast, settlers rapidly "taking claims," but all around in chaos. He must reduce confusion to order, organize a church and Sabbath-school, and his wife must be his assistant in superintending it. He must visit, study as he can; must be sexton, pastor, superintendent, all in one; prepare to erect a church edifice, do the soliciting, collecting, let the job, and oversee its construction; visit the sick, attend the funeral of a man killed in a drunken row; call on every new settler, give his family a welcome and invite them to church, and a "thousand and one" things that a settled pastor in the East never knows of. But he is "only a home Missionary," and his wife "only the wife of a pioneer minister." "That's all." He is too busy to know or care whether anybody else is concerned in his work. But she is "dead and buried, and forgotten" by the world at large. Her toils, tears, prayers, self-denials are known only to God, and her history of sacrifice and service will never be written, much less read, in this world. She has neither salary nor "commission," and yet she toils with her husband, and does her work just as faithfully, and generally wears out her life and dies.

"Unwept, unhonored, and unsung."

How it would have cheered her in many a lonely hour, when her husband was gone to "fill his appointment," and she sat alone in her "cabin" or "dug-out," or in later years, watching over a sick child, could she have had a few "crumbs of comfort" from one of her well-to-do acquaintances of former years.

To each and all of these, and others outside the classes here named, let me say, You may not be appreciated now, except by very few. But do not be discouraged. Your Lord and Master was

not appreciated when on earth, and "should the servant be greater than his Lord"? If no other eye sees, and no other tongue encourages, and no other heart sympathizes, he does. All your toils and trials and tears and prayers are known to him, and by-and-by he will say: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."—*New York Evangelist.*

The Importance of Auxiliaries.

The only solution of the question that so often arises in our minds, how to awaken our women and to nourish that which does exist, can be found only in the fact that there must be a greater diffusion of missionary intelligence; and that no better means can be found by which this may be done than to have an auxiliary society in every church. We need it for securing the "extra funds, efforts and prayers." There is nothing like an auxiliary for stimulating a desire to know more of the great work God is doing throughout the world, and of the "Macedonian cry" that is continually coming to us for help.

It is our duty to know and act from intelligent motives and principles; to study about missions in the light of God's Word. The history of God's dealings with nations; the record of the Acts of the Apostles; the missionary prophecies and commands, are the sources of highest inspiration to missionary effort. Nothing can so enlighten our minds and strengthen our faith. The auxiliary society furnishes the privilege of sharing with one another this spiritual food, and to "pry yoke one another to good works." It is here, too, that we are brought into closer sympathy with the work by sharing the successes and discouragements of our missionaries.

It is here that we learn to appreciate the vast amount of missionary history and literature that has been provided, and which is of the highest type, because it is concerning the things which most touch the great heart of humanity, and has been written by the best and most consecrated talent of the world.

When we recall the words of one of our women expressed at the convention at Lindsey, Ohio, that every woman ought to have a missionary magazine or paper and study it next to her Bible; then with such study she will ascertain the measure of her responsibility; it helps us to place a higher estimate on our missionary literature. What a painful fact that so many are comparatively ignorant of the obstacles in the way of the progress of Christ's kingdom; some of which professed Christians themselves put in the way because they are willfully ignorant; they have no desire to inform themselves of its needs and the blessings they might confer by interesting themselves more in it. Some who occupy the position of educational and religious teachers do not even take a single missionary paper.

Every one of us ought to be greatly interested in this work. The missionary idea ought to be constantly in our minds and hearts. It ought to be something for which we live, pray and work at all times. We cannot escape our responsibility for lost souls if we have Christ, and refuse or neglect to give Him to others. If we are content to seek only the things that concern ourselves, our own Church, people, or nation, we are unfaithful servants of the Lord.

In this work of organizing an auxiliary we find the encouragement and cooperation of the pastor very necessary; and we acknowledge and welcome him as a most helpful aid.

Where you are sure of this help, sisters, go to work at once and organize. Ask the Lord "to stir up the gift that is in thee." Ask your pastor to preach a pointed, practical sermon on that text, 2 Tim. 1-6, and you will learn that you all have some gifts that can be put to good use in this auxiliary work. Do not deceive yourself by thinking you must have the gift of education and culture. You need more than this, the spirit gift of willingness and obedience, to know and do more.

If you should have nothing more than a personal attractiveness, a quiet, earnest, or enthusiastic manner, a cheerful face, soft and gentle voice, neatness of dress, they will be delightful influences and a force in the missionary meeting. Then those who possess wealth, knowledge, skill and positions of influence, ought to feel that these are gifts to be used for God's glory.

"To stir up the gift that is within thee," one has said, "is to obtain all information, obey all rules, improve all opportunities, lay hold of all advantages and facilities by which your own life may be made happier and stronger, and your efforts to help others more successful."

Almost any auxiliary may avail itself of one or more of the many ways and means which are constantly opening to them by which their interest will be enlivened, nourished and strengthened.

Letters and visits from missionaries are more frequent now, who tell us the story of their life and the obstacles and needs of their work, and are always an inspiring object lesson.

Visits between members of different auxiliaries seem practicable and suggest helpfulness. If some of the papers prepared on different mission fields, biographical sketches of missionaries, gleanings of facts, marvelous conquests, wonderful opportunities, Bibl. readings and comments could be taken by indi-

viduals to other societies it would awaken more enthusiasm and bring the societies more into sympathy with each other.

Letters exchanged between different societies where it is not possible to visit, would afford variety and additional interest.—*Mrs. H. C. Smith, in Evangelical Messenger.*

Our Manners.

No one quality of the mind and heart is more important as an element of success in this life than good manners. A good manner is the best letter of recommendation among strangers, civility, refinement and a manly bearing. History repeats over and over again examples showing that it is the bearing of man towards his fellow-men, more than other quality, which promotes or retards his success or advancement in life. Success or failure often turns upon the manners of the man. Civility and a genial bearing is not only one of the essentials of high success, but is a small fortune of itself.

Honesty, refinement and gentleness of character are everywhere worth 100 cents on the dollar. They are passports to hearts and homes, while awkwardness, coarseness and gruffness are met with locked doors and closed hearts.

Says Emerson: "Give a boy address and accomplishments, and you give him the mastery of palaces and fortunes wherever he goes;" and if to these qualities we add honesty and integrity of purpose, we have a solid foundation for a grand success in life. There is no occupation or profession where good manners are not necessary. Manners are really minor morals. A rude person is often assumed to be a bad person. The manner in which a person says or does a thing furnishes a better index to his character than what he does or says, for it is the incidental expression given to his thoughts and feelings by his looks, tones and gestures, rather than by his words. The manner in which a favor is granted or a kindness is done, often affects us more than the deed itself.

A favor may be granted so grudgingly as to deprive us of all feeling of obligation, or it may be so courteously refused as to awaken a far greater feeling of kindness than if ungraciously granted. Let us ever be mindful of the fact that every act of our own affects in a greater or less degree some other individual, and it is a binding obligation to ourselves, our friends and our neighbors, that we be truly polite and gentle. True courtesy will oil up the machinery of life to a wonderful degree, and make many glad hearts, thus really lengthening our days and promoting our usefulness in the world.—*Ex.*

The Progress of Prohibition.

The press of our leading cities do not faithfully report the interest taken by the general public in legislation having for its object the discouragement and prohibition of the sale of intoxicating drinks. There are five States which have general prohibitory laws, namely, Maine, New Hampshire, Vermont, Iowa, and Kansas. All of these States have recently added to the severity of the restrictions on the liquor traffic. The Legislatures of Rhode Island, Tennessee, and Oregon are acting on resolutions submitting prohibitory constitutional amendments to the people. Similar resolutions were defeated by small majorities in Missouri, Michigan, Texas, West Virginia, and New Jersey. A general effort is being made to instruct the children in the public schools as to the evil effects of alcoholic stimulants on the human system. This is the case in the schools of Maine, Massachusetts, Pennsylvania, Alabama, Illinois, Wisconsin, Missouri, Kansas, Nebraska, Oregon, and Nevada.

In other States efforts are being made, with every hope of success, to have similar teaching. In addition to the five States that have general laws prohibiting rum-shops, twenty have local option laws, permitting legal voters of the municipalities or counties to prohibit or license the sale of liquor. Thus in Georgia 104 of the 150 counties prohibit the sale of intoxicating drinks within their borders. By united efforts of the friends of Prohibition of all parties, all of Maine, New Hampshire, Vermont, Iowa, and Kansas, three-fourths of Georgia, one-third of Alabama, nearly half of Maryland and Mississippi, considerable portions of Louisiana, South Carolina, Tennessee, and Arkansas, half of the area of Missouri, twelve counties of Illinois, half of Massachusetts, and many towns in New York, Connecticut, Rhode Island, North Carolina, Michigan, and many other States have prohibited the dram-shop. The agitation of a general prohibitory law is going on in most of the State of the Union. It is worthy of notice in this connection that there has been no backward step. At the present rate of progress there is reason to hope that by the close of this century liquor-selling will be under the ban of the law in every part of the United States.—*Democrat's Monthly.*

Let not thy peace be in the tongues of men; for whether they put a good or bad construction on what thou doest, thou art still what thou art.—*Kempis.*

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