

# Raleigh Christian Advocate

\$2.00 PER ANNUM.

THE ORGAN OF THE NORTH CAROLINA CONFERENCE OF THE M. E. CHURCH, SOUTH.

REV. F. L. REID, Editor.

ESTABLISHED 1855.

RALEIGH, N. C., WEDNESDAY, OCT. 12, 1887.

VOL. XXXII., NO. 41.

FOR THE ADVOCATE.

LETTER FROM BISHOP DUNCAN.

ENDORSEMENT OF TRINITY COLLEGE.

DEAR BROS. REID: I regret that I have been providentially prevented from filling appointments in the interest of the "Endowment Fund" of Trinity College. If opportunity offers, I will help in that direction.

That our Methodist people in N. C. must provide Collegiate education for their children is, I trust, a closed question. The time for its discussion has passed. This conclusion, however, has been reached by every thoughtful friend of the church—familiar in our country. If schools and Colleges were under the control of the church, the fathers, how much greater the present necessity for their existence and generous maintenance! If at all practicable Methodist boys and girls, and all whom we have access, ought to be trained by Methodist men and women qualified for the work at our own altars. Our young people are surrounded by evils that seemingly are hidden from most in the church, evils against which they must be protected by a Christian culture directed by godly instructors.

The endowment and patronage of Trinity College depend very largely upon the realization by North Carolina Methodists that it is their Columbia, in which they are personally interested, which they have determined must and shall not fail. Can any people be brought to such an experience? Why not? Certainly, if their teachers and leaders properly appreciate the Institution. To them, especially to the itinerant preachers, we must look for the creation of interest, sympathy and generosity in behalf of the College.

They must talk and preach and give in season and out season, stirring the church and generating enthusiasm. Mr. Wesley urged this on his preachers: "Preach expressly of an education, particularly at Midsummer, when you speak of Kingswood." But I have no gift for this; I have no gift you are to do it; else I would not call to be a Methodist preacher. Do it as you can, till you can do it as you would. Pray earnestly for the gift and use the means for it. In the true Wesleyan spirit is the direction of the Discipline to preachers in charge of circuits and stations: "To preach upon the subject of education, and to urge upon parents the importance of educating their children, advising them to patronize, as far practicable, those institutions of learning under the care of our church." A conscientious adherence to the direction of the Discipline, with an honest following of Mr. Wesley's counsel, would secure a large increase of students and money now sorely needed in our institutions of learning. The earnest words of a faithful, unpretentious itinerant preacher to a father concerned about his son's education, sent that son to a Methodist College and gave to the church one of her most useful workers and efficient Bishops. While I feel sympathy with my brethren encompassed with many and exacting duties, and having a good understanding of the difficulties which beset them in attending to the varied interests committed to them, yet I would urge and insist that for the present, at least, let the endowment of your College take precedence of every other interest. If Trinity is endowed and receives its legitimate patronage every other enterprise of the church at home and abroad will be quickened and advanced as never before. Our schools, Colleges and Universities need not be relegated to a secondary place in the judgment and the affections and liberality of our people. The churches in the country, the town and city are calling for men consecrated and educated. Such men are the men greatly needed on the border and in frontier work, and for these men, most needed at home, China, Japan, Brazil and Mexico are earnestly begging—and the best, the most thoroughly prepared and well furnished, they should have. To our schools we must look for our eigne missionaries. It is a significant fact that the roll of our foreign missionaries, men and women, with a few exceptions, could be called from a few college catalogues. Endowing our schools will not embarrass our missionary operations or hinder any advance movement of the church. The preachers and ministers of our colleges have sent forth have been a most precious dividend on the men and money invested in their establishment and maintenance.

The endowment of Trinity is not a question of ability. North Carolina Methodists are more than able to provide a princely support for their College. They are abundantly "able to possess the land." In no State within our bounds, through which I have travelled, have I seen such prosperity and signs of permanent improvement, especially in the rural districts, as in North Carolina. Are not 83,000 members, with possibly as many friends, equal to the endowment of an Institution rendered sacred to them by the faithful labors of its founder and his colleagues, and by the toils and sacrifices of their successors? Surely there

must be forgetfulness of God's claims upon our substance, and that it is "he that gives power to get wealth." Nearly 200 effective itinerant preachers with 229 local preachers having access in the pulpit and pastorate to 83,000 church members, besides friends, can amply endow Trinity College any year that they determine it shall be done; and as easily, by indifference and unfaithfulness, they can depress it in its poverty, and virtually destroy its usefulness. How greatly we need in the church a conscience which will provide the best facilities for educating young men as Christian men for the work of Church and State!

A good measure of success has been realized in the prosecution of the "Endowment Plan" this year, but, I trust, the friends will understand that the work is only begun, and that they will not cease their efforts until the College has every need supplied. I entreat my Methodist brethren in N. C. not to criticize, in an unfriendly and hurtful manner, the College of his church, if it is not his ideal Institution. Rather let him ask himself these simple questions: "What have I done to make it the College it should be? Have I blessed it with my prayers and sympathized with it in its struggles? Have I sent all the students I could influence to its halls? Have I, in the fear of God and love of his church, given to it my money according to ability?" Your College, brethren, will be just what you determine.

I commend to the reader the following words of Dr. Olin, as appropriate, to a great extent, in 1887: "To withhold ample, effective assistance from our colleges in their present situation, would be to insure their speedy and irretrievable ruin, and to throw back the cause of liberal education among us a quarter of a century. \* \* \* I have had but too many opportunities to know that there exists a large class of Methodists who look with little concern upon the educational wants and duties of the church, and who utterly refuse to recognize any personal obligations to promote these great interests."

May the "large class of Methodists" who so troubled the great and good Dr. Olin be, very soon, without a representative in our midst. I have had a large experience with that class—but enough.

Yours truly and sincerely,  
W. W. DUNCAN,  
Spartanburg, S. C.

FOR THE ADVOCATE.

A Letter From Bishop Key.

IMPRESSIONS OF NORTH CAROLINA.

I will try to snatch a few minutes from my crowded and miscellaneous life to give you some of the impressions gathered by my observations of North Carolina Methodism. Two months of rapid travel, and constant contact with the church have furnished much material. My labors have fallen within the central and western part of the state. The lower latitudes are yet to be visited. I have campaigned in cities, towns and country; at District Conferences and dedications; have met the representative laymen; have seen the inside to parsonage life at many points, and have held heart communion with preachers and people.

Now, let me say that for hospitality and whole-heartedness, North Carolina is not excelled in all my wide acquaintance. Your people are noble, generous, unaffected; exactly to my liking. You have the organization and working forces of a great church. Eighty thousand intelligent, consecrated Methodists in the North Carolina Conference have unlimited possibilities. They ought to be, and I doubt not, are a power in the land. Two hundred devoted men, presiding elders and pastors, going through and through the land, stirring and leading the hosts, can make of these their followers anything they agree upon. Oh, the responsibility and peril of your position!

As I see it, the work of reaching and saving the millions of your people seems largely committed to the people called Methodists. Our Baptist brethren are well represented throughout the State, and are pushing vigorously to carry the Gospel to the neglected and poor and lost. All honor to them.

I do not see much activity and aggression in other quarters. We have the organization and cover the field, and to us the eyes of the people turn. Shall we meet the demand and be worthy of our trust? You have a noble band of consecrated laborers. I have found no better models of preachers than you have in your Conference. For brawn and brain, they measure with the best men in the Connection. Nothing rejoices me more than the unanimity and enthusiasm with which Trinity College is now being sustained. This is her emergent opportunity. The failures of other efforts, and the slow progress made in her equipment, have wrought a deep and powerful conviction in the heart of our people. They are turning with a hopeful zeal to the College. There seems to be a purpose to endow, and to do it now. All are agreed, both people and preachers,

nothing should be allowed to obstruct or hinder.

The education of her children by the church is a primal and overshadowing obligation. No church is fitted to do her full work that is not furnished with the facilities to teach and train her coming generations. Every mother should nurse her own children. The founders of Methodism, both in Europe and America, saw it, and laid foundations. Their successors have urged the work forward, and to-day our church is dotted over with universities and colleges and schools built and manned for this work. North Carolina Methodists have not been united and cooperative heretofore, and hence for nearly fifty years Trinity has struggled against great odds. But the dawn of a new day has come. Trinity College is a necessity to the church in this State. Without it we are unfurnished and placed at a great disadvantage. The church is determined now to make it what it should be.

But the duty laid on us to provide colleges for our people, carries with it the duty of our people to educate their children at our church schools. Our stand on this question should be definite and urgent. Pastors should educate their people from the pulpit and at the fireside, and turn the minds of growing boys to the college of their own church, and insist and demand that they be taught by those who are set apart by the church to this great duty. Public sentiment must be formed and crystallized. The Trustees are determined that Trinity College shall be first-class, and that young men shall be taught as thoroughly there as at any other college. This done, then it is disloyal to send elsewhere. The day is coming when North Carolina Methodists will be a unit on this question.

I congratulate you on your growing prosperity. I find the RALEIGH ADVOCATE popular with the people, and growing in their esteem. The compliments paid you at the different District Conferences attest this fact. Your new dress is proof stronger still. You deserve a generous support; for, outside of being the official organ of your Conference, you give the church a good and very satisfactory paper. I wish you more and more success, and a still stronger place in the confidence and esteem of the brethren.

Yours truly,  
JOSEPH S. KEY,  
For the Advocate.

Christianity as a Political Force.

BY JUDGE WALTER CLARK.

The Master said that his kingdom was not of this world. Its proclamation has had none the less a remarkable effect upon the kingdoms which are of the world. The effect of its teachings upon the lives of men, in rendering manners and morals purer, in the elevation of the masses, and in the education of a public sentiment to which the conduct of rulers, crowned or uncrowned, is subjected—all these things have been a powerful factor in shaping the political destinies of mankind.

But in another and a more direct sense there is a political force in the teachings of the gospel. Mr. Stephens, in his "War Between the States," says that there is "a political force in ideas before which constitutions and compacts are but as barriers of sand before the resistless march of the ocean." The central idea in Christianity is one that must profoundly affect the political institutions of every country. The enunciation of the great thought, that between the supreme power and the humblest of men the dignity of manhood needs no human intermediate, is a declaration of the equality of all men, in its truest sense of an equality before the law, and before the irresistible force of that idea all the forms of government established by kings, oligarchies and aristocracies, with their unjust and burdensome inequalities, are disappearing and are destined to an early and total extinction.

Christ taught that the poor should possess the kingdom of heaven and that the meek should inherit the earth, that God watches over the humblest of his children with more than a father's care, that He is no respecter of persons, that in His eyes there is no rank or station, and that not many mighty, nor many rich are chosen. The necessary and logical effect of such teachings, applied to the government of this world, is an abolition of hereditary rank and of inherited privileges, and a government of the people by the people and for the people—the equality of all men before the law and that law established and administered by the people through their own agents.

This thought was too great to be received at once. It had to slowly grow as Christianity grew. Side by side with the growth of a church, which was not of this world, was the spread of civilization which, after all, is the effect of the moral teachings of the church upon the lives and intelligence of mankind, and following close after is the ever-widening, ever growing republican spirit which is the application of Christian ideas to the political government of the world.

The right to think, to speak, to act has been more and more asserted as men came to feel that before the ultimate tribunal, where all men must stand, rich and poor, king and peasant, master and slave shall stand upon the same level. The heaven of this idea has worked in the political measure of men until it shall ere long leaven the whole mass. The fire which went out from the lowly teacher of Nazareth de-vours the cedars of Lebanon—the lofty thrones which overshadowed and oppressed the world. The small stone hewn without hands has grown to a mountain and fills the whole earth. Born in a stable and cradled in a manger, Christ came not to enhance the tyranny of earthly rank; without a foot of land to call his own on the soil he trod, he came not to establish a government of the world by its rich; without a roof to cover his head, with poor fishermen for his companions, he came not to bind the chains of military power upon the people, but to vindicate the truth that where the spirit of the Lord is there is liberty. Let the humanitarian deny his divinity and strip him of all except his manhood, yet from his last resting place in the rock-hewn tomb of Joseph of Arimathea, the "pale Galilean" rules the world. Viewed as a man only, the political effect of the teachings of Christ immeasurably exceed that of any one else. The Sermon on the Mount was the earliest declaration of human rights, and made possible those which have succeeded it.

Raleigh, N. C.

FOR THE ADVOCATE.

Our Washington Letter.

(From our Regular Correspondent.)

In administration circles it is given out that the next important question for consideration is the appointment of suitable members of the joint High Commission to adjust the fishery troubles with our Canadian neighbors. And it is understood that Secretary Bayard finds great difficulty in securing the services of capable men for these positions of international trust, as it is thought to be a thankless and profitless work—the final issue of which is involved in the most labyrinthine complexity and uncertainty. It is expected that the Commission will also undertake the settlement of the disputed boundary between the United States and British Columbia, adjust the jurisdiction of the United States over Behring Strait; and also consider the question of reciprocal commercial relations between the United States and Canada.

It appears that full confidence has been restored in financial circles by the action of the Treasury in purchasing bonds, by which means about thirty millions have been added to the volume of the country's circulating medium the past fortnight, thus dispelling, at least for the present, all fears of general commercial distress. And not that the breakers are supposed to have been safely passed, it is apparent that, outside of Wall Street, the danger was more imaginary than real, for the general business situation was and is as good or better than usual before the Government came to the rescue of commerce. In proof of this, I have to offer the records of the Treasury Department, which show that there are \$15,000,000 more money in circulation now than there were last year.

Secretary Whitney expresses the opinion that the most important firearm yet invented is the dynamite gun, which has been the subject of a practical and most satisfactory experiment, with the result that the destructive agency can be thrown with perfect precision fully one mile and a half, and even further, if the gun be trained for that purpose. The dynamite gun can destroy the largest and strongest ironclads, and is undoubtedly one of the greatest of inventions.

It is announced that the Supreme Court vacancy will not be filled until the President's return from his Western and Southern tour, and in consequence, hope springs anew in the breasts of the constantly increasing number of aspirants for that eminent distinction.

One of the latest Presidential booms is that of Gen. Sheridan, which is worked quietly—the initiatory step being the publication of his life.

If the spiritual condition of the Fiftieth Congress is not improved it will not be the fault of Christian endeavor, for the outlook is very bright in that direction. The whilom editor and famous evangelist Rev. Sam. Small, has located in this city, and in addition to that accession, the American section of the Evangelical Alliance will hold a session in the Capital, from December 7th to 9th, which will number 2,000 delegates and most important religious meeting ever held in Washington. The Evangelical Alliance, as its name implies, is a representative body of all evangelical Christians whose mission it is to co-operate in religious work. As soon as the programme is issued, 50,000 copies will be distributed throughout the United States, and it is expected that the number of visitors attracted will be much larger than the number of delegates in attendance.

The great popular demonstration in honor of Ex-Governor Shepherd, will take place next week, and will be an event to be pleasantly remembered many years, as the grateful citizens of Washington are thoroughly enlisted in its support, having contributed the liberal sum of \$10,000 to add to the grandeur and impressiveness of the pageant.

During the absence of the President and Mrs. Cleveland—they leave to-day—the White House will have a fall cleaning and the usual annual renovating; matting will be exchanged for carpets, and the heavy window hangings will be replaced by light draperies that grace the vistas all summer—completely transforming the general internal appearance of the mansion.

Washington, D. C.

FOR THE ADVOCATE.

Our New York Letter.

BY JOSEPH S. TAYLOR.

Henry George is occupying more space, I believe, in the daily press of this city, than any other individual next to the President of the United States. It is very apparent that he is giving a deal of concern to the leaders of both the great parties. By the *Standard*, which he edits, and his five speeches a week, which he promises to make during the present campaign, Mr. George will doubtless convert no insignificant number of voters throughout the great Commonwealth. Mr. George is no ordinary antagonist. The fundamental error of his system is so battered on both sides with noble sentiment and universally admitted with truth, that the whole morsel looks very sweet and tempting. The press tried to laugh him out of the contest when he ran for Mayor; but to the surprise of everybody, and the chagrin of Democrats and Republicans, he came out second in the race, with 67,699 votes!

New York City is the paradise of Henry Georgeism. Here we have hundreds of thousands of working men, many of them very ignorant, very poor, and born on foreign soil. When, therefore, an economic quack comes along with a cure-all panacea for the social ailments which oppress the laborer, the latter does not stop to ask, "Is it right?" "Is it possible?" but he is willing to make the experiment. Now, we know, and Mr. George must know, though he won't admit it, that much of the poverty that exists in our cities is self-inflicted; is due to a general want of thrift and temperance; and all this talk about making everybody rich by a legal plunder of landholders is the raving of a madman, or the method of a knave.

When Pizarro had captured the Peruvian king, that monarch paid a ransom of fifteen million dollars in gold for his release. After deducting the royal fifth, the soldiers proceeded to divide the balance of the booty amongst themselves. Every man found himself suddenly rich. What did they do? They began to gamble, as there was no other way of getting rid of money in the heart of a savage continent; and in a short time the majority were as poor as ever, while a few hoarded their gold, went back to Spain, and spent the remainder of their lives in affluence. This army is a good picture of humanity in New York, or anywhere else.

Rev. Dr. Deems, who marries a great many couples, humorously says he never lets his marriage ceremonies go through entirely smoothly; he always manages to have at least one good "hitch."

On the evening of October 3rd, 1887, the church of the Strangers will celebrate the Twenty-first Anniversary of their present pastor's ministry, to them. There will be present on that occasion to make addresses, Rev. Dr. John Hall, Rev. Dr. Philip Schaft, Rev. Dr. Howard Crosby, and other distinguished gentlemen, clerical and lay, most of whom were present and assisted at the opening of the church.

Not for many years has the peculiar jealousy existing between Philadelphia and New York been so forcibly illustrated as during the Centennial Centennial Celebration just closed. Many Philadelphians look upon New York as almost a foreign city. Scarcely the tenth man in Pennsylvania has ever been to New York. The State of New Jersey seems to be a non-conductor of that social and business fraternity which makes distant centres, one in sentiment and custom. I suppose New York and Philadelphia are as unlike as New York and London; yet they are only ninety miles apart. Philadelphia has just had a show. All the world was interested—except New York! Throughout the State of Pennsylvania, many of the schools had special patriotic services; and in Lancaster City the school authorities made provision for a special and thorough study, in all the schools, of the Constitution. In New York the event passed by, and scarcely a teacher or a principal in any of the schools so much as alluded to the great celebration, and its historical significance. Certainly no

official notice was taken of the occasion by the Board of Education.

Now, this seems unneighborly, to say the least. It seems also unpatriotic. I do not believe the science of government has yet attained the position in the public system of education that it deserves, and that it is going to occupy in the future. The majority of the men now living in this country probably never read the constitution. And I believe the majority of the children who go out of the public schools of to-day have never read it, much less studied it. In the curriculum of New York City schools, the study of civil government is prescribed for the last grade; that is, for pupils of an average age of about sixteen; but the majority leave at fourteen, and therefore learn nothing of the State or National Constitutions.

This is why even the so-called intelligent voters of the country often vote for measures and policies the nature of which they have not the faintest conception of. How many of us can stand up and tell on the instant how the President of the United States is elected; or name half the "powers of Congress;" or name the duties of a Justice of the Peace? Yet, even when you were boys, some of you, you knew all the primary facts of physics, botany, mineralogy, and astronomy, just as boys now do; yet of the fundamental law of the government under which you lived, you knew absolutely nothing, even as boys now know nothing. There are young people in schools of to-day who can go over all the *Caesars* of Rome, and all the kings of Britain, that could not name the members of Mr. Cleveland's Cabinet to save themselves.

I know not how it is in the South, but here in the North, three things seem to me to need urgent attention at the hands of those who control public education. These three are instruction in government, morality, and literature.

The sects have become so jealous of one another, that all religious instruction is banished from the schools, and with it nearly all moral instruction. The Bible is read in some schools, perhaps in the majority; but it is merely read, and in this city "comment" is prohibited by law. Teachers are afraid to mention the subject in the classroom lest they say something to offend some scholar or parent, and through them the authorities; and thus the whole matter, after a perfunctory reading of some passage that does not contain the name of Christ (for fear of offending Hebrew children), is ignored.

Then, again, in but few schools is literature taught as a branch, and always at the option of the teacher. Children grow up without a literary taste, without the knowledge of good literature, unable in fact to distinguish good from bad. But this is the age of reading, and read they must and do. They see exposed at every street corner cheap editions of vile trash and buy it. I do not believe I overstate the case when I say that the literary diet of a majority of the fathers and mothers of the future in this country, is to-day that miscellaneous aggregate of rubbish known as the "dime novel." While the children of the country might read and would read, if properly taught, Longfellow, and Hawthorne, and Tennyson, and Goethe, and Victor Hugo, they waste their time, and waste their precious eyesight, and blight their intellect—and sear their consciences, over the pages of the very dregs and scum of literature.

New York City.

Opinions in Brief.

We say it is time to call a halt, and throw away all this miserable stuff called popular songs, and go back to hymns and tunes that sink the soul in penitence and then elevate it to true worship.—*Alabama Advocate*.

Dr. R. W. Smith, of Randolph Macon, has this to say in regard to the church newspaper: "It is church, college, circulating library, and camp meeting, all in one; with a news stand and nursery attached. It is a circuit rider that never gets sick, and whose congregations rather enjoy bad weather. May it be welcomed, entertained and furthered on its way!"

A Pastor known to us began to feel a deepening earnestness in his work, and an increasing spiritual sense of its solemnity. There seemed no special cause for it, but such was the fact. The result in time was a quickened church and many conversions. The Pastor learned afterward that the peculiar impressions upon his mind and heart began with the agreement, unknown to him, of the women in their prayer meeting, to make this a special subject of prayer—a spiritual blessing upon the pastor. The prayers went silently to heaven, and the answer came. "Pray for us," Paul says, "that the Word of the Lord may have free course."—*Congregationalist*.