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POETRY.

Scatter Seeds of Kindness.

There was never a golden sunbeam
That fell on a desolate place,
That time could never efface;
That sound of ineffable sweetness
That revisited the listening ear,
That stammered in silence forgotten
By many and many a year—
The word or a tone might awaken
The magical power anew
The sweet-voiced singer
That faded from earthly view,
The heart that was ever so weary,
The hand with sin and despair,
The word of tender compassion
That found an abiding place there,
The countless thousands are yearning
For sympathy, kindness, and love,
Whose souls are groping in darkness
Without one gleam from above.
There was never a sunbeam wasted,
Nor a song that was sung in vain,
Whose seeds seem lost in the shadows
Whose savior's love may reclaim.
Scatter seeds of kindness,
For your deeds may never be
Harvest will ripen in glory,
The seeds be faithfully sown;
Life will close with a blessing,
And fade into endless day,
The golden hues of the sunbeam
That faded in the twilight gray.

COMMUNICATIONS.

For the ADVOCATE.

Virginia Correspondence.

BY REV. JOHN E. EDWARDS, D. D.

SOMETHING ABOUT MATTERS AND THINGS IN GENERAL.

It is gratifying to learn that our Methodist Colleges, as a general rule, are opening with encouraging prospects. A. prehensions had been indulged that the short crops, occasioned by the unpropitious seasons, could so discourage the farmers, as to interfere with the attendance of students from the rural sections of the country. If we judge from the number of many reported, at most of our colleges, during the first two or three weeks of the Fall session, it would seem that our calculation was not far from the mark. The indications are that we will be no falling off, but rather an increase of students, both in colleges for young ladies, as well as those for young men. Raleigh Macon is reported to have had a large number of students, at any previous period for several years past, at as early a date as the second or third week of the session. The reports come to us from other Methodist Colleges. We should thank God and take courage. Under the circumstances this may be taken as a clear indication of a growing interest in the cause of Christian education. Our people all over the country are waking up to the value and importance of giving the rising generation, male and female, the advantages of high mental culture, combined with a moral and religious training, without which mere scholarship is liable to perversion and dissipation. The Methodists, more than heretofore, are beginning to recognize the importance and necessity of promoting their own denominational colleges, if they would retain the children in an intelligent allegiance to their own church. By doing this—especially their daughters—to Roman Catholic, and Church Episcopal Schools, to incur the hazard of seeing them at home estranged from Methodism, and with a strong bias in favor of the church in whose schools they received their education. This is most inevitable. And, just in proportion as such a result is to be deplored, the step should be avoided, which parents that love their own children, should positively not permit. There is positively no parental influence at home that can counteract this result. We have seen enough of it in the sphere of education. Girls, now grown up into womanhood are found alienated from Methodism. They find themselves in the church of their parents. The "beautiful service" referred to the mode of worship in the church of their parents. A latitude is allowed to them in their amusements. So it goes. Indeed the parents desired it, patronizing their own denominational schools.

A general thing I agree with good friend, Dr. G. G. Smith, in matters that engage his facile pen, whether in books or periodicals, generally strikes the golden mean; and sometimes, on mooted questions, comes as nigh going on the side of the point in debate as to Q. He can split a hair a mile as Sam Jones would say. He has a startling statement in the Advocate of the 2nd Oct., in speaking in favor of the old probation system. He says, "the requirement of conversion is not made in this section, and so our church is filled up with unconverted people." This is true of the old Methodist Church in Georgia? The remedy for the monstrous evil is not to be found in a return to the unscriptural probation system, but by guarding the door to membership in our church. The Discipline provides

for this. Read paragraph 94. "How shall members be received into the church?" "Ans. 1. When persons offer themselves for church membership, let the preacher in charge inquire into their spiritual condition, and receive them into the church when they have given satisfactory assurances of their desire to flee from the wrath to come, and to be saved from their sins; and also of the genuineness of their faith, and of their willingness to keep the rules of the church." This last clause implies something more than a mere desire to flee from the wrath to come.

There is the further provision that the pastor is to be "satisfied on these points," including "the genuineness of the faith" of the candidate, before presenting the applicant before the congregation for reception. More than the foregoing, all of which is to the point of conversion in the Bible sense before admission to membership, the pastor has a prescribed form of prayer in which he says: "Give thy Holy Spirit to these persons, that they being born again, may be made heirs of everlasting salvation." In abrogating the probation system it was manifestly the design of the General Conference to make conversion, in the sense of being born again, the condition of admittance into church fellowship.

The slipshod way of too many pastors in receiving members is "filling the church with unconverted members," not only in Georgia, but elsewhere. Happily, not to any considerable extent, in the Va. and N. C. Conferences. It is a fearful thing to think of a church being "filled with unconverted members!" The condition of admittance to Mr. Wesley's Societies no longer obtains in the Methodist Episcopal Church, South. Something more than the "desire to flee from the wrath to come," is the condition of church membership. A genuine, saving faith, involving spiritual regeneration, more or less strongly attested, is the condition. All obscurity on this subject should be cleared up.

The death of Mrs. Tillett, wife of Rev. W. F. Tillett, D. D., of Vanderbilt University has filled many hearts with sorrow. She was an exceptionally beautiful character. Being her pastor for four years I am prepared to form some just estimate of her intrinsic excellence and worth. Handsome in person, graceful in manners, constant in Christian deportment, she won all hearts that came in contact with her. She was the idol of her parents, and was held in the highest esteem by the whole community. "None knew her but to love her; and none spoke of her but in praise." Less than one year from her marriage, in Mount Vernon Church, in Danville, she was carried to the same church as a corpse. The rustle of bridal robes, and the splendid pageant connected with the marriage ceremony were so soon exchanged for the funeral knell, the badges of mourning, the weeping procession, and the sad solemnities of the burial! But she died as she lived, a model Christian. It is rare that such a demonstration marks the death and funeral services of any one as was exhibited on the occasion of the obsequies of Mrs. Tillett. It was my lot to officiate at the funeral and the burial. The floral tribute, on the occasion of the funeral, surpassed anything that has ever fallen under my notice. The family and the bereaved husband share largely in the sympathies of the wide circle of friends in Danville, and in all parts of the country, where the bereaved ones are known.

Mrs. Tillett was the daughter of Mr. John H. and Mrs. Susan Schoolfield of Danville, Va. She was educated at the Wesleyan Female Institute in Staunton, Va., where she professed conversion in 1882, and in all her after life illustrated the power of the Gospel in "keeping her through faith unto final salvation." But it is no part of my design to write an obituary, or biographical sketch of this noble and excellent woman. This I have done through the *Nashville Advocate*.

Extensive preparations are being made for Sam Jones' meeting in Lynchburg, which according to appointment, begins on the 18th October. Great expectations are excited. The crowd in attendance will be immense. With but few exceptions the pastors of the different churches in Lynchburg will heartily cooperate in this meeting. A large Ware House that will seat four thousand persons, is just now being put in readiness for the occasion. It is hoped and prayed that the great evangelist will come to us "in the fulness of the blessing of the Gospel of Christ."

NEW BOOKS.

Passing Through the Gates, and other sermons, by the late Bishop Holland Nimmons McTyeire, D. D., edited by the Rev. John J. Tigert, D. D., is the title of one of the latest books from our Nashville Publishing House. Dr. Tigert has done his work well. The introduction is a pen and ink portrait of Bishop McTyeire as a preacher. These sermons richly repay careful study. Bishop McTyeire's style is remark-

able for its conciseness. It is crisp, sententious, incisive. His sermons are suggestive. He wrote with a reserved power. The funeral sermons of Bishops Soule, Kavanaugh, Doggett, and Marvin, together with the funeral sermon of Dr. McFerrin, and his address at the Ecumenical Conference, contain an invaluable treasury of Methodist history. The volume is cheap at one dollar as a book. Its contents are invaluable. No one will regret the outlay in adding this volume of sermons to his library. There is not a dry page from lid to lid. The Bishop's sermons as read, are more instructive and better understood than as heard from the pulpit.

The Coming Kingdom, by Rev. Willard W. Wadsworth, from the press of Trow's Printing and Book-binding Co., N. Y. is timely, stirring, and instructive. It contains a lively discussion of the foreign missionary question, in the light of the freshest facts, and latest statistics from various fields. The style is animated, perspicuous, and even elegant. The author is thoroughly imbued with his subject, and writes *con amore*. The encouragements and discouragements in foreign missionary work are brought face to face. The advance all along the line is depicted in lively colors. Their is more in this book, directly to the times, and pertinent to the subject, than in any other publication that has been offered to the public from the press of this country. The price is one dollar, and it may be ordered from our Publishing House in Nashville. It is heartily commended from an honest conviction of its great value.

Lynchburg, Va., Oct. 4th, '89.

For the ADVOCATE.

Our Vanderbilt Letter.

BY REV. N. H. D. WILSON.

Scarcely a week has passed since I was at my desk in the ADVOCATE office, and yet here I am in another state, living another life, and it almost seems to me being another man myself. Surely I am sharing the joys and the sorrows of my brethren of the Conference in so far as itinerating goes.

A VISIT TO CHAPEL HILL.

Leaving your home, Mr. Editor, which now seems almost my home, on Thursday, Sept. 26th, I came on to Chapel Hill, the home of my college life. Here I spent a day, renewing the ties of friendship with those who in days gone by had been very kind to the little college boy. I found "Uncle Joe" Martin unchanged in his genial character, but decidedly changed in face by the removal of his beard. At his home I also had the pleasure of renewing my acquaintance with my class-mate and friend, his son-in-law, Dr. S. B. Weeks, who was about to start for Johns Hopkins University, for another year. My home during my visit was at Dr. Mangum's. I found the Doctor looking much better than I had even hoped. He had begun his work at the University, and was, contrary to the expectation of all, improving steadily. I was glad to learn from him and others that his sickness had been the occasion of many expressions of respect and love from both students and faculty, not only expressions in words, but the tender courtesy which speaks louder than words. Let the church in N. C. unite in prayer that God may bless with restored health this noble minister and teacher. Much to my regret, my stay was so short I did not get to meet Bro. North. I did, however, visit his new church and have no hesitancy in saying it is one of the most beautiful I ever saw. I consider Chapel Hill one of the most important and most difficult charges in our Conference. He who goes there must needs work laboriously, act wisely, and live close up to the Master, or he is a failure. I was unable to judge of Bro. North's work as a pastor in general, but his labors have been wonderfully blessed of the Master in the salvation of precious souls.

TWO DAYS IN GREENSBORO.

Though a citizen of the state of Tennessee, and for two years almost a stranger to my birthplace, Greensboro is still my home. Saturday and Sunday were most pleasantly spent there with friends and relatives. Sunday night I had the pleasure of attending the anniversary of the Greensboro Bright Jewels. It would have made Aunt Mary's heart glad to have seen the success of her little ones. The whole exercise was tastefully arranged and well executed. I certainly enjoyed it. My mind went back to the "Busy Bees," the little band which afterwards joined the Bright Jewels. I had been one of its first members, and in it I had done some of my first religious work. Three of the young men who are here preparing for the Christian ministry have been members of that little band. May it long continue to help send the Gospel to the nations of heathendom, and long may it do its no less noble work of training the children to work for their Savior.

OFF TO NASHVILLE.

Monday I bade farewell for another season to my home and loved ones, and started on my journey to this city. For the first time I was to pass through the Switzerland of America. To High Point I traveled with Y. M. C. A. boys of Trinity College, who were returning from the District Meeting at Winston. They seemed full of zeal and consecration. A noble band—I was glad to meet them. Mr. Coulter, the State Sec. was also on board and I had the pleasure of a long talk with him about the Y. M. C. A. work in N. C. His idea of a definite work for young men, different from and auxiliary to the work of the churches, pleases me much. Let the Y. M. C. A. confine itself to its distinctive work, and then let it have the hearty support of pastors and people of the various churches. It is doing much for Christianity and deserves our support. Leaving the Air Line at Salisbury, we began our ascent of the hill country. The day was rainy and foggy, and of course we saw the scenery at its worst. Nevertheless, it was then grandly beautiful. I dare not try to describe it; it must be seen to be appreciated. An interesting magazine lay beside me, but I cared not for its contents. Before my eyes stretched out the magnificent handiwork of my Maker, and each moment revealed new beauties, new grandeur. I could but feel how small I was in the presence of him who made all; and yet my heart swelled with thanksgiving that he had permitted me, even me, to call him Father. "Behold, what manner of love the Father hath bestowed upon us that we should be called the sons of God."

TWO HOLSTON BRETHREN.

But while we were still in the midst of this paradise, beneath us the beautiful French Broad, above us the towering mountains, the gathering shadows of night shut us in to ourselves. Afraid to read by the flickering lamps, I began to amuse myself by an examination of each new comer as he entered. Presently two strangers caught my eye. A brief examination convinced me that they were preachers on their way to Morristown to the meeting of the Holston Conference. As soon as the younger man had deposited his saddle-bags and made himself comfortable, I went over and introduced myself. He proved to be none other than the noble, though sometimes erring P. E., of the Asheville District, Dr. C. T. Carroll. His companion was Dr. J. A. Reagan, of Weaverville, for years an itinerant, now one of the most influential local preachers in his conference. It was indeed a pleasure to meet them. Of course we talked of the proposed transfer of the N. C. territory which is now held by Holston, and of course Dr. Carroll was much opposed. He is a strong man; an earnest man. What he lays his hand to is done with his might. Firmly convinced that he is right in this matter, he will fight the proposition to the death. He loves the church at large and desires its welfare, but Holston is his idol, and he can see no benefit to the whole church in the suffering of his own Conference. We respect and honor him for the love he bears his Conference, but trust the General Conference, viewing the matter with unprejudiced eye, will recognize state lines and give N. C. Methodism a unity and strength she can not have while scattered as she is today.

THE OTHER SIDE.

Dr. Reagan proved to be an earnest advocate of the transfer. He says that the prominent laymen in this territory are almost unanimously in favor of the transfer. The leading appointments in the Asheville District have said so in the face of a presiding elder whose heart and soul are against it. A number of the minor appointments, however, swayed by the influence of the district "Bishop," failed to ask for the transfer. In the Franklin District he says they want to come, but they have been led to believe that Va. will get her three districts anyway and if they also leave the Holston Conference it must cease to exist; hence rather than sound the death knell of the grand old Conference by their withdrawing, they will give up their own preference and remain. Dr. Reagan is in every way a capable judge, and he assures me that the time is ripe for the transfer. The laymen almost as an unit, and quite a number of ministers, favor the transfer; the best interest of N. C. Methodism and the welfare of the church at large demands the move. The Holston Conference as a body will, no doubt, oppose the movement; but we appeal to a higher power and await in confidence their action.

Space does not permit any word about the remainder of my trip. Four hours were spent on Mt. Look-out, near Chattanooga, Tenn. They were hours of deep enjoyment. God's mighty hand has wrought wonderfully. Man's ingenuity, has also achieved seeming impossibilities. I would like to devote a whole letter to that visit, but I may not delay here.

THE SHADOWS GATHER.

Speeding on to this city and the Vanderbilt, I found a ready welcome from old friends. Of course I was sad because I found many old faces gone, but no doubt I shall soon find many friends among the new. A deep shadow has rested upon us since I came; deep then, deeper now. Last year about this time our Dean, Dr. W. F. Tillett, brought to our midst his beautiful and attractive Christian bride. She was fast winning her way into the hearts of all. Beautiful in face and form, graceful in manner, consecrated to her Savior, her heart was set upon helping those who in the providence of God were her husband's pupils. Last year she did much to add to the enjoyment of "the boys," and to draw them to herself and her husband. She had entered upon her married life under circumstances which seemed to foretell the highest happiness and the widest usefulness. But ere a year had passed at the threshold of her life, in answer to the Father's voice, she paused, surrendered her loved ones, laid down her work, and entered into rest. (Katie Schofield Tillett died at the home of her parents in Danville, Va., on Saturday, Sept. 28th.) No words can tell the loss the church and the world have experienced in the death of this noble Christian woman; much more is it impossible to tell the loss of husband and child and parents. Surely this is an inscrutable providence, but since God did it we know it must be best. May the Holy Spirit strengthen, bless, and comfort the afflicted ones.

Such was the deep shadow that rested upon our community when I returned, but another was impending and soon settled upon our hearts. On Thursday, the 3rd inst., Casimir Zdanowicz, Professor of Modern Languages and Literature, died at his home on the Vanderbilt Campus. Prof. Zdanowicz was a native of France. He had already won for himself a prominent place in rank as a scholar, and was fast advancing to the front. He was a faithful and zealous teacher, a refined and genial man, a tender and loving husband and father; but above all he was a conscientious, trusting child-like Christian man. At the funeral exercises Chancellor Garland, in behalf of himself and colleagues, in most emphatic and unmistakable terms bore witness to the greatness of the character of the departed as to scholarship, manhood, friendship and Christianity. Strong as were the words used, those who knew him could see in them no exaggeration. One of our strongest, best and truest men has gone, and we are in deep sadness.

My letter is too long, but my pen has much else it would like to say to its old friends. Bear with me this time; grant me a frequent hearing, and I will try to be more brief. I shall speak more largely of Nashville and the Vanderbilt in my next.

Nashville, Tenn., Oct. 5th, '89.

For the ADVOCATE.

Signs of True Piety.

BY REV. E. L. PERKINS, M. D.

Hearing a woman using the most violent language in denouncing the Methodists, because they did not use as much water in their initiatory rites, as suited her fancy, and noticing that she greatly stood in need of a daily dipping, instead of one dip in a lifetime, I was naturally led to the following reflections: If cleanliness is not Godliness it is one of the oldest children which Godliness has produced, and the child has a very striking resemblance to its parent. At the same time filth is the offspring of sin and closely resembles its ancestry. Whoever has lived long has noticed that sin and uncleanness are genial companions, and the Bible has very properly associated these terms. "Neglecting the body" is one of the charges brought by one of the Apostles, against certain classes of people.

A celebrated chemist remarked that the degree of civilization attained by any nation might be arrived at by ascertaining the amount of soap used by the people, and I am strongly impressed with the belief that there is a friendly alliance between pure religion and good soap. The first man I ever heard curse his mother to her teeth, using the vilest language, was drunk, ragged and covered with dirt. His mother stood with a vacant stare, with an old black pipe in her mouth, and her clothes looked as if they had long since been divorced from the wash-tub. In our large cities, as you approach those quarters where the dens of vice abound, you become aware of the fact by the scenes of filth which greet the eye on every side of you. Some people seem to think that filth is an emblem of humility, and that the soul within is rendered humble and pure by a good coat of filth without. Some of the ancient nuns, acting upon this principle, refused to change their clothing or to exterminate the vermin from their dwellings, because, they said, the body needed punishing on account of sin. This looks like trying to win heaven by doing evil to ourselves, rather than doing good to others, thus they reverse the doctrine that "Pure relig-

ion and undefiled before God and the Father, is to visit the fatherless and the widow in their affliction and to keep thyself unspotted from the world." Our Savior places the grounds of admittance into heaven upon charitable conduct. "In as much as ye have done it unto one of the least of these ye have done it unto me." We conclude that pure charity and pure cleanliness are the best signs exhibited by those who are really on the road to heaven.

For the ADVOCATE.

Honoring the Governor.

Our Governor is a Christian, and does not feel honored by a ball. His respect for his church and his baptismal vows make him very uncomfortable in a ball-room. Some propose to honor him by a "hop," in ignorance.

Others, insincerely. These wish to enjoy the carnal "hop," and hope to make it respectable by having the Governor present, or by having his name associated with the "hop" in the newspapers. Those who have proper respect for the Governor will never ask him to attend a ball.

Yours truly,

A. D. BETTS.

Something Out of Joint.

The *Wesleyan Advocate* very sensibly says: One case, in many that have recently attracted our attention illustrating the inconvenience of having unordained men in the pastorate, came to our notice last week. An unordained pastor in the North Georgia Conference has recently had a great revival on his circuit. Quite a large number have applied for membership in the church. A committee, including the pastor, wrote this editor an urgent letter asking us to go. He could not go. Then a telegram came to the pastor at Austell begging him to go and baptize the candidates for membership or send some one that could baptize them. The Austell pastor was engaged in a meeting of his own and could not go. It is uncertain if any one can be obtained for some weeks. There is something out of joint in a system where such delays as the above are so numerous as in some portions of our church; either the baptism is made too much of as a preliminary to full membership in the church, or the disability of unordained pastors ought to be removed.

A Word From Bishop Duncan.

Bishop Duncan spoke as follows concerning the Church paper at the recent session of an Annual Conference:—"The church paper is your junior preacher, and a very faithful and efficient preacher he is. Rain or snow does not keep this helper from meeting his appointments. The people may be detained at home by a storm, but this preacher comes to their homes, and preaches to them by the fireside—preaches clearly and forcibly, and often, better than the able senior. The intelligence of the church, the interest which people take in church work, or their spirituality, is measured very correctly by their reading of our church literature. The plea of poverty will not excuse them. A matter so essential to their spiritual good, and to the welfare of their families, can only be neglected out of indifference to the great interests involved."

A Timely Hint.

At the Louisville Conference the balloting for delegates to the General Conference ramified through every part of the body in a way that indicated (to at least one visitor) an absence of all cliques and combinations that was honorable to all concerned and auspicious of good things for the church of Christ.—*Nashville Advocate*.

Matters of Opinion.

Nashville Advocate: "The professed Christian who shows by his words and acts that he considers the question of a high tariff or low tariff more important than that of his own high or low spiritual condition, will come out of the campaign where he started in—a shabby specimen of a disciple of Christ."

Central Methodist: "Seven is the perfect number, and if the following seven rules were faithfully observed, they would do something toward making a perfect man: Before thou openest thy mouth, think, first, what thou shalt speak; second, why thou shouldst speak it; third, to whom thou art about to speak; fourth, concerning whom or what thou art about to speak; fifth, what will result therefrom; sixth, what benefit it can produce; seventh, who may be listening."

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