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REV. F. L. REID, Editor

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POETRY.

A Living Faith.

I live, and yet not I alone,
For He
Who is the Christ doth find His throne
In me.
And I shall live because He lives;
No end
Shall come to all the joys He gives
His friend.
And here and there it matters not,
I say;
Joys here, bliss there; a glorious lot
For aye.
So then with patience let me run
Till I
Shall hear the welcome words, "Well done,"
On high.
—New York Christian Advocate.

COMMUNICATIONS.

For the ADVOCATE.

Letter From Japan.

BY REV. W. A. WILSON.

The fourth session of the Japan Mission convened the 3rd of Sept. and closed on the 8th, Bishop Wilson presiding. The General Conference had made provisions for the Mission to be erected into an Annual Conference, but the Bishop thought it best to continue the mission for two years.

The session was a very pleasant one, and the reports were encouraging in every respect. During the year seven missionaries have been sent out by the Board. Work has been found for all, and still there are demands upon us for more missionaries, and it is found, by taking extensive fields, the force we have cannot occupy, as they should, the points already opened, much less the points where effective work might be done.

Those of the mission who were engaged in schools have had a most successful year, and those who were on the field were blessed abundantly. The plans for the coming year have been enlarged and the brethren have gone to the work with hopeful hearts trusting in the same God, who has blessed us hitherto. The reports of the work in the Theological School at *Kwansei-goku-in* are encouraging to all who know how important such a school will be to our general work, as it affords training for our Christian young men who are preparing for the ministry. Miss Gains' Girls School, located at Hiroshima, has been quite successful, and as the new buildings have been erected and are ready for this year, it will no doubt be greater than before. Under serious difficulties, Mrs. J. W. Lambuth has had a very prosperous girls' school at Kobe, doing most of the teaching herself. For the coming year this school has been better provided with teachers: Miss Kaye Harlan being made Principal, and Miss Bice Bible worker, in connection with the school. The reports of the ladies of the mission were interesting and showed how important woman's work is in this mission. Miss Strider and Mrs. Dukes made a good report of their Sunday School, and Bible work at Matsuyama. Mrs. Wainwright's report showed how well she had worked at Oita, where no foreign lady had ever been, much less resided, till she and Dr. Wainwright went to that place two years ago.

The reports of the ladies who had engaged in Sunday-school work were very encouraging. I wish to mention some of the touching incidents in Mrs. Newton's report. Her work has been in one of the villages near Kobe. She had great encouragement in her work and this incited the Buddhist priests to oppose her work and they effected their designs by influencing the villagers to refuse to rent a house. Her children continued to follow her, and as she was driven from house to house, she succeeded in getting a shed and putting matting on the ground, she kept up her work, and the numbers and interest increased all the time. As Mrs. Newton told them of our common Heavenly Father, and the home he has prepared for the faithful, the little waifs and outcasts would ask these questions: "When shall I see Jesus?" "When shall I go to heaven?" These children have gotten some knowledge of the Bible from Mrs. Newton's teaching and are so impressed with the character of Christ that his

name will always be a charm to them. During the vacation months the Theological students, helped by the native Missionary Society, have been laboring in various parts of our mission and they made encouraging reports of their labors. We may hope to be aided greatly by these young men as they receive Theological training.

The cry of all is that we need reinforcements, and we hope that the number for whom provisions were made will soon be on the field. Yornaguchi is to be supplied and can't be worked, even visited, until some one comes from home.

Mrs. J. W. Lambuth in her report insisted that we could employ twenty-four women, and any one who knows the needs of the work here would not question the wisdom of sending out that number at once. There are nine large towns and cities where we have work already opened, and the services of lady Missionaries is imperative in these places in order that the work among the women may succeed. If men had the tact to labor effectively among Japanese women, the prejudices among Japanese against such work would have a bad effect on his work among men.

Miss Gains has long needed a music teacher in her school, and as the school is on such a good basis the need is much greater than ever before. At Oita, where my work is to be for this year, the people are very anxious for a girls' school, and as we have no one, an opportunity for a most excellent work must go unnoticed, and my work will be badly crippled, as I shall be limited in my work to men, or nearly so.

My field of labor lies on the Southwest boundary of our mission, about three hundred miles from Kobe, and is the most destitute part of the whole empire, and there is the most bitter opposition to Christianity. I suppose there will be no other Protestant Missionary in this whole province of more than one million of souls, and there will be no other work done among these people than an occasional visit by some one of the missionaries of the English Church. Surely this is a time for us to pray the Lord of the harvest to send forth more laborers into his vineyard. In this province there is very little work done by the natives, so those helping the Lord against the mighty are few and the difficulty of not knowing the language with many other obstacles seem to indicate that we could do but little. I have a good interpreter, and am trusting in God, and not in my own strength, and willingly leave the results with Him. God has carried on the work here under just such difficulties until there are thousands of Christians in this land. We believe that God is going to triumph in this land, "and that right early." Oh, that the church at home would see that we need more laborers and see that such as are needed were sent to our help.

Oita, Japan, Sept. 9th, 1890.

For the ADVOCATE.

Who Shall Muzzle the Ox?

DEAR BRO. REID: It may be that your answer in the *Advocate* of Sept. 2nd was not the proper one. I have been so busy for thirty-five years, trying to do the duties of a Methodist preacher, that I have not had time to inquire how far others came short. I have never allowed laymen to talk to me about the failings of other pastors. I had taken for granted that all our preachers were industrious and faithful. The question lately put to you indicates that somebody thinks some one is not faithful. A prominent Methodist, whom I have known and loved for nearly forty years, writes me a very serious letter on the subject. He says your "answer is not proper. He says: 'The preacher agrees to do a certain work, and if he fails to do the work or meet his obligation he should not be paid for it.'

Paul says (I Cor. 9:14) "Even so hath the Lord ordained that they which preach the gospel should live of the gospel." The same apostle says (2nd Thess. 3:10) "If any would not work, neither should he eat." He quotes from Moses: "Thou shalt not muzzle the mouth of the ox that treadeth out the corn." But I'm sure Paul would promptly muzzle any fat, stubborn ox that refused to tread out the corn. The question seems to be, Who shall "muzzle" the fellow?

I understood the Editor to advise the stewards to pay the unfaithful preacher, and complain to the Elder. How would that correct the evil? The Bishop would send him to another charge to neglect his work and be paid. To leave the matter of salary to the likes and dislikes of individual members would not be well, for some are always hunting for an excuse to neglect their duty. People objected to John the Baptist on one ground, and to Jesus on just the opposite.

Let the stewards meet such a case in a manly way. The Discipline requires them to tell their preacher what they think wrong in him. Let them do this in their official capacity as a body. If he does not mind his ways, let the stewards, in the fear of God, pay him for what work he has done, and then send up to the Annual Conference an official request for the arrest of his character under Question 20.

A. D. BETTS.

(We give Bro. Betts the privilege of expressing his views in opposition to ours. It may be that his plan is the better one, but we think it better first to pay the preacher what has been agreed upon and then enter complaints against him, if he has not done his duty. Let the stewards fulfill their part of the contract, and then they can with more consistency charge the preacher with a failure to fulfill his part of it. If he fails in his part of the contract and they in theirs, they are both in the same boat. It is certainly not the duty of the stewards "to muzzle the ox."—Ed.

For the ADVOCATE.

A Word From Weaverville.

BY REV. J. A. REAGAN, M. D.

MR. EDITOR: I like the spirit and matter of Dr. Crowell's articles in the *Advocate*, and *Methodist*. They are instructive, sensible, and should be read and thoroughly digested by all. That article in the *Methodist* on "Better go it alone," should be well studied by young men seeking an education, their parents and friends. A young man destitute of energy will do no good, while young, or in after life. Give me a young man full of energy and self reliance—let him have pure religion, and the world, and the church will hear from him in years to come; but when a young man feels that if he gets out of money his parents and friends will supply his wants, so that he can smoke cigarettes, read novels, spend his time with the young ladies, and, as he has it, have a good time. I do not care how much talent he may have it will remain latent—he will never set the world a fire unless he pores kerosene oil on it and applies a match. The good he will do can be expressed by the right hand figure in the number ten. While reading the Doctor's articles, and thinking over the big state of North Carolina, with her large Methodist population, the idea suggested itself to me: Why not make New Trinity, a great North Carolina, Methodist University for the whole state, and adjoining states? And let us have colleges, where they are needed for the benefit of those who can not attend the University, besides colleges are feeders of Universities. Vanderbilt is a great, and good school, but there are hundreds who would take a University education that can not go to Nashville. Durham is a growing town, and will soon be a city. We have many wealthy men there, and elsewhere in the State, and adjoining States, that would contribute to an enterprise of this kind. One University is not enough for the growing Southern Methodists—States see this, in an educational sense, and establish, or are arranging to establish Universities in every State. Let us have a great Methodist University in the Old North State. We need it, and there are willing hearts, with means that would gladly help in this grand work. Old Trinity could remain where she is, as that section needs a school, as does the good people, West of the Blue Ridge, need Weaverville.

By the way, Weaverville opens with brighter prospects than she has ever had. Young men from different parts are here, while families are renting houses, and moving in to educate their children. In fact every house and cabin is now full, and several are building—there have been some twelve or fourteen lots recently sold for building purposes.

There is no need of pressing, quarrelling, or using unfair means to get students to a particular school. Let all do good work, true work, just such work as the church requires, and such as will be approved of God, and all will have as much as they can do. "Let brotherly love continue." Work for God, and the rising generation. Prepare the young men and women of the church to take the place of the old as they are called home. May God help us as a church to do our whole duty in this noble work.

I fear the church is not working the young as they might. When I was converted and joined the church, the first class meeting I attended they called on me to pray. It scared me badly, but I have never shrunk from any cross, no matter how heavy. All the young of that day were put to work early after conversion. The best time to break a horse is while he is young—the best time to shape a tree is while it is a small sprout—the time to make a good working Christian is while he is full of early love. Let him become well established in a doing state or habit, and you can never make a worker out of him. Let us have a grand Methodist University to train young men to work. Let us have colleges to educate them in all the branches necessary to be taught in college, and let us have prayer and class meetings to keep the fire burning in the heart, and Methodism will then be what it ought in our grand old State.

For the ADVOCATE.

Our Washington Letter.

(From our Regular Correspondent.)

"Despise not small things," has been ringing in my head ever since I heard a story of how a drunken tramp was reformed by the thoughtful kindness of a dear little girl. The story was told at a child's temperance meeting, and believing it to be worthy of repeating I present a synopsis of it: Two little girls playing in a park discovered a drunken man asleep. One of them said: "Oh, dear, the hot sun is shining right in the poor man's face," and taking her dainty little handkerchief she carefully spread it over the swollen and sodden features of the sleeping drunkard. An hour later the man awoke and putting his hand to his face discovered the child's handkerchief, which he spread out on his lap and wondered where it came from, and whether he could get a drink in exchange for it. Suddenly the tears arose in his swollen eyes. He had noted a name in one corner, Nelly Blank. Once he had had a happy little girl named Nelly, but that was years ago, before the rum fiend had owned him. After a long struggle with the emotions aroused by the name of the owner of the handkerchief, the man jumped to his feet determined to again assert his manhood and defy the liquor demon. Placing the handkerchief in his bosom he started in search of work. After trying in many places and being refused on account of his dissipated appearance he found himself in a large store arguing with the porter to let him see the proprietor. That gentleman happened to overhear a part of the conversation and being struck by earnestness of the tramp's voice he invited him into his private office. The tramp took advantage of the opportunity, told the story of his determination to reform and produced the child's handkerchief as an evidence of his good faith. As the merchant took the handkerchief and observed the name thereon his hand shook and he turned away his head to wipe the moisture from his eyes. After engaging the tramp to work for him and giving him a small amount of money to provide for his immediate necessities the merchant said he would like to carry the handkerchief home, and promised to return it the next morning. Can't you guess the rest? Nelly Blank was the merchant's little daughter, and that handkerchief is to-day the most highly prized souvenir in the possession of that reformed drunkard, who has for some years been a member of the great mercantile firm of Blank & Co.

Two hours after my last letter was mailed the President vetoed the bill prohibiting pool selling in this District because of its excepting the

grounds of the Washington Jockey Club from its provisions. Mr. Harrison thinks this form of gambling should be prohibited everywhere. I agree with him, but judging from past experience it will be extremely difficult to get a bill through Congress to do it.

The Rev. Charles W. Baldwin, who has given the subject a most careful study, says the people of Washington spend more than \$6000,000 a year for liquors, which is at the rate of about \$20,000 for each working day.

A new Temperance organization to be known as "The Total Abstinence Union of the District of Columbia" has been organized. It is non-partisan and non-sectarian and starts out with a membership of about fifty.

The growth of Temperance in Washington is practically illustrated by the Gospel Temperance Society which this week celebrated its ninth anniversary. It now has more than six hundred members.

The silver anniversary of the Order of Good Templers which occurs November 25th, is to be enthusiastically celebrated here. The Grand Lodge has appointed a committee to arrange a programme covering several days, and it is confidently expected that Dr. Oranhyatekka, of Toronto, Canada, who is the official head of the order in America, will be present. It is certain that the Grand Lodges of Virginia and Maryland will take part in the exercises. The Good Templars have reason to be proud of the record made by the order during its twenty five years of existence.

The sixteenth annual session of the Catholic Young Men's National Union is now being held here. There are three hundred delegates present, representing the United States and Canada. Cardinal Gibbons, Bishop Keane, and other dignitaries of the Catholic Church are here.

Mrs. Flora Adams Darling is to organize the National Society of the Daughters of the Revolution next Saturday. All ladies are eligible to membership whose forefathers aided in any manner the American cause during the Revolutionary War.

Washington, D. C.

For the ADVOCATE.

Our Virginia Correspondence.

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

HIGHLY COLORED RHETORIC.

My attention was arrested by an editorial in the *Raleigh Advocate*, of Oct. 8th, under the head of "Colored Rhetoric in Canada." The question arose in my mind, can it be that we are never to have an end of this highly "colored rhetoric?" Are we in all time to come, to have these mendacious utterances from the press and the pulpit; from Bishops and other clergy, from generation to generation, repeating traditional lies? Is there to be no end of it? The editorial comment on the passage, quoted from the fraternal address of the negro representative at the late Canada Conference, places the speaker in an attitude that is very equivocal, to say the least of it. He deals in rabid, lying abolition rhetoric that has become stale by repetition. The vile calumniation is either very ignorant, or he is a malicious falsifier of the facts of history. Happily, the inflated rhetoric was in the presence of the *Canada* Methodists, and not before the General Conference of the northern branch of the Methodist Church in the United States, where his bombast would have been applauded to the echo. The *Canada* Methodists knew that it was fiction, not fact he was uttering. This representative of the African Methodist Episcopal Church on the occasion referred to, drew on his imagination for his facts. The Editor, in his comment, is felicitous in suggesting an amendment to, or a substitute for the passage quoted. The colored representative, before the *Canada* Methodists, might have said, with more of truth and common honesty that he was born of parents, recently cannibals; that he was indebted to negro slavery for the position he holds, as the representative of his race in this country; that the church of which he boasts had never existed, but for slavery, and that his race owed a debt to the white missionaries who labored among the slaves of the South that could never be repaid. No, the

blind, bigoted slanderer was not honest enough to state the facts in the case. And this is all that *Southern Methodists* are to get—to say nothing of other denominations—for the long years of patient, self-denying labor bestowed on the negroes of the South during the days of slavery! Who started the slaves on the path of moral and religious improvement? Not Northern fanatics, and "blood and thunder" abolitionists: No! It was the white missionaries who labored with the slaves on the rice and cotton plantations of the South. The Methodists alone had gathered more than 200,000 of them into church fellowship before the close of the war; and up to 1850, and even later, in some pastoral charges, the negroes worshiped in the same houses, communed at the same chancel, and were presided over by the same pastor that had charge of the white membership. More than that, in a considerable number of the pastoral charges in Virginia, North Carolina, South Carolina, Georgia, Mississippi, and Louisiana, especially in the towns and cities—the colored membership was largely in excess of the whites. When I left the Newbern Station in 1842, there were more than twice as many colored members than there were of white members. So in Norfolk, Va., in 1849-50, in the old Cumberland Street charge, there were two or three colored members to one white. I held their Leader's Meetings, gave them the communion, and had pastoral oversight of them. This usage prevailed to a much greater extent in South Carolina, Georgia and other Southern States in slave times. In the Louisiana Conference, as late as 1845, there were more slaves in church membership than white members. And yet this bombastic negro rafter, representing the African Methodist Episcopal Church, would have his hearers to believe that despite the cruelty, "lash," "bloodhounds," "superstition," "ignorance," "abject slavery," his race had risen by their own efforts, his church had risen to its present gigantic proportions. The labors of such men as Bishops Capers, Andrews, and Wightman, in the earlier years of their ministry, and the graves of our white missionaries now ploughed over and forgotten in all the Southern States, and the faithful labors of white pastors who preached to the negroes regularly, for years and years, bear testimony to the falsity of the blatant representative of the African Methodist Episcopal Church, in his speech before the *Canada* Methodists. Slaves, by the hundred thousand, will rise in the judgment to testify against the arrogance, ingratitude, and misrepresentation of the representative, and the like of him, who utterly ignore the labors bestowed on the slaves of the South, before such ingrates were born.

The slaves, in church membership with the whites, were attached to their pastors. Many, very many of them were patterns of piety; and had it not been for the intermeddling of Northern preachers and politicians they would have remained in pleasant fraternal relations with the Methodist Episcopal Church, *South*. Only a handful, comparatively, adhered to the Colored Methodist Episcopal Church, in America, which holds an affiliated relation to the Southern Methodist Church. They have been decoyed off from us by misrepresentation; and yet many of them know that the very best friends they ever had—the friends that had done more for them, in the way of religious instruction than any others, were the Methodist preachers, who preached to them, prayed with them, baptized their children, buried their dead. Such vile slanderers, and boastful braggarts as the representative, fraternal messenger to the *Canada* General Conference would try to make it appear that, since slavery was abolished, the negroes by their native grandeur of character had risen to the dignity and influence of the church he represents. According to his view, the negro by his "independent spontaneity," as Dr. Rosser would say, has broken off his ignorance, superstition, and debasement, and assumed his high position in the scale of being.

Lynchburg, Va., Oct. 11th, '90.