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Editorial.

We have just learned of the death of Rev. J. T. Lyon, pastor of Hendersonville Station, W. N. C. Conference. Further particulars will be given next week.

There is a power which cannot be accumulated to excess—I mean moral power, that of truth and virtue, the loyalty of wisdom and love, of magnanimity and true religion. This is the guardian of all right.—William Ellery Channing.

One of the favorite devices of Satan is to induce men and women to transfer personal sins to the category of infirmities. One who yields to this temptation is not only guilty of a gross presumptuous sin, but is in the advanced stages of spiritual decay. John Wesley, doubtless felt the truth of this statement when he said that he would as soon lie and steal as worry. "Take no anxious thought" is one of the most emphatic commands of our Master.

The Nashville Advocate speaks wisely when it says substantially that there should be behind the great effort which is being made by Southern Methodists to raise the Twentieth Century Fund not only a desire to meet the emergency, satisfy public expectation, and consummate the plan, but to express in a practical way our gratitude to God for present and past blessings. Duty, worthy pride, and praise should constitute the basis of every gift to this worthy cause.

We have never heard the modern and seemingly popular exhortation, "Be a Christ," without having our devotional feelings somewhat jarred. There is at least the shadow of sacrilege in the expression. We like the substitute which the British Weekly offers, "Not Christs but Christ's." The position of the apostrophe is very significant. The Weekly says: "In the first place it is to put it very mildly not our duty to be Christ, for to give the advice is to be guilty of an unsurpassed blasphemy." These and other words are used in a criticism of "In His Steps" by Charles M. Sheldon.

We hear very little these days of the "Revised Version" of the Bible. All the same, the "Revised Version" is slowly but surely making its way into a larger public favor. We trust that we are not guilty of anything wrong when we express our belief that the day is not far distant when the "Revised Version" will altogether supplant the old. We may not see the day. In fact, we do not care to see it. But the law of the "survival of the fittest" holds good in interpretations and formal expression as well as elsewhere.

We wish that we had room for the matter in the first column of the eighth page of the latest number of the Texas Advocate. Briefly, Brother Rankin says: "When you write for the Advocate use clean white paper and good pen and ink; you have more time than we for the preparation of your article; an abridged dictionary is very cheap; one of your beloved Presiding Elders sent us a badly written communication; we unravelled all of it but one sentence; wish every writer for this paper could scan one of Bishop Keener's manuscripts. It is written, spelled and punctuated with a delicate precision that makes a printer's eyes dance with joy." This is truly wholesome talk.

TWO BOOKS.

It is a noteworthy fact that the richest contributions to the spiritual literature of Southern Methodism within the last year have been made by two North Carolina preachers—Drs. Nash and Brooks. To those of us who have been accustomed to lament the poverty of North Carolina authorship, especially in the Wesleyan family, the afore-mentioned fact is peculiarly gratifying and stimulating.

Dr. Nash writes on "Spiritual Life;" Dr. Brooks, on "Scriptural Sanctification: An Attempted Solution of the Holiness Problem." Both men are amply equipped for the task which they have so successfully completed. We have known them for years, and we take pleasure in saying that the rich theme upon which they have expended the labors of their mind is as clearly unfolded in their lives as in their books. Belonging to different Annual Conferences, they nevertheless hold a common membership in the one great invisible, indivisible body of Methodism in the Old North State.

We have read carefully both volumes. In doing so, we were prompted not only by motives springing naturally from our personal relationship to the authors, but by a desire to learn everything possible concerning the one great subject of the Spiritual Life. This subject has, indeed, come to the front within the last twenty-five years. Cold, devitalizing rationalism has had its day, and the fragrant breath of the great life which is "hid with Christ in God" is stealing over the heart of humanity.

Dr. Nash gives his theme extensive treatment. It is an ample landscape of which we look. It stretches from spiritual life in the abstract through all the configurations represented by the phenomena of the spiritual man in the flesh to the farthest outposts where "we shall know even as we are known."

In the first chapter there is a lucid and elaborate treatment of the spiritual sphere, in which theology and psychology "meet and kiss each other."

We are glad that the subjects of Repentance and Regeneration are given due emphasis. We have noticed in too many works bearing on spiritual themes an alarming tendency to depreciate these "first principles."

The chapter on "Unity of Spiritual Life," is clear, practical, and exhaustive. The author thus defines "Spiritual Life:" Life as near as we can define it in a spiritual sense, is that kind of spiritual existence, which belongs to God, is manifested in Christ, and is imparted to mankind by the Holy Ghost." In this chapter there are definitions, respectively, of "holiness," "sanctification," and "perfection." According to the author "holiness," designating the state or character of being holy, or sinless, belongs to all who are regenerated. To "sanctify" is to set apart a person or thing for the service of God. The term "sanctification" is applied to every regenerated soul. "Perfection" is defined as being "the state of spiritual being where the whole nature is permeated with the love of God and his righteousness." There is nothing controversial in this chapter, or in the whole book. Yet it is not difficult to see that the author is in sympathy with the views of the Crane-Boland school, which, sooner or later, will be compelled to modify its doctrine of spiritual birth and development.

Dr. Nash has not been carried away with the seemingly popular teaching concerning the second coming of Christ. He believes with all his heart that the world will be saved through the preaching of a Crucified Christ, not by the coming of a glorified Christ. His views on the Millennium are, in our opinion, sound. His views of the disembodied spirit are stated in these words: "That the soul enters immediately at death into a state of conscious happiness or misery is taught in the Scriptures beyond doubt or cavil."

Dr. Nash expresses his thoughts in terse and virile language. There are no evidences of an exploring spirit. He trends beaten paths only to disclose new beauties by the way. The reader who goes to this volume to get revolutionary ideas, or even new ideas on the "Second Blessing" and kindred subjects has a disappointment in store for him. But he who reads the book to come in contact with warm, stimulating thoughts strongly expressed, logically linked, and

practically applied, will be rewarded for his pains.

The field of spiritual truth in "Scriptural Sanctification" is not so large as that in Dr. Nash's book. The title of Dr. Brooks' book is sufficient to show that the object of the author is to establish certain points with reference to the spiritual life which lies between regeneration and disembodiment. His object is to prove by Scriptural and experiential argument that, subsequent to regeneration, there is a second radical and instantaneous work of divine grace in and upon the believer which takes place before death and completes the salvation from all sin. The reasoning is earnest and logical. There are no flashings of fanaticism between the lines. As far as fancies are concerned, the author's mind is a tabula rasa. The spirit of deep devout earnestness breathes on every page. It seems to us that he is very generous as well as reasonable in his definition of terms and explanation of phrases. It is readily seen that he does not occupy any extreme position. We believe that he has succeeded more nearly than any other writer we know of in presenting the real composite of belief on the subject of sanctification.

He admits that entire sanctification may be simultaneous with regeneration; that regeneration is always initial sanctification; that the instantaneousness of the work of sanctification is similar to the instantaneousness of the work of the Spirit in regeneration; that the believer upon whom this subsequent work has not been wrought before death may be saved; that depravity may be a better expression than "inbred sin;" that, in sanctification, physical depravity is not taken away; that purity is not maturity; and that the term "perfection" should never be used except qualifiedly in the sense of maturity or ripeness of character. But the author believes that, in this second work, moral depravity is removed. We think that he, like all other writers on the subject, has failed to make clear the distinction between physical depravity and moral depravity. For this reason and others we believe that he has failed to disprove the doctrine of Mudge and others that neither in regeneration nor in any subsequent work is there any destruction of the thing called original sin. In fact we can not see why the learned author could not consistently hold to the "repression" theory.

A worthy feature of this book is the ample space given to the argument from experience. Is it not a fact that there is a disposition at the present day to discount experience? This was the battle cry of early Methodists. An experience which confirms Holy Writ is one of the most precious inheritances of the God-filled soul. The chapters of Dr. Brooks' book bearing on experience and its evidential value form, we might say, an original acquisition to our spiritual literature.

Has Dr. Brooks "solved the problem?" We do not think that he has. We do not think that Dr. Brooks himself thinks so. The problem will never be solved until the doctrine of original sin is clarified. This is the strategic point in the struggle. We wish to know if it is, and what it is. With this knowledge men will come nearer to an agreement on the subject of spiritual experience.

No, Dr. Brooks has not solved the problem, but he has written one of the best books of the present decade. It will go out as a force working for righteousness, and calling men and women to the shining table lands of the truer and higher life. The intellectual honesty, the exalted motives, and the sweet spirit, of the writer will commend the book to every soul that is feeling after God.

We only wish that these books may find a place in every Christian home, especially in North Carolina.

We are proud of the fact that the "white slavery" flourishing in so many of the larger manufacturing towns of New England has but a small place comparatively in the manufacturing towns of the South. We take pleasure in commending Mr. W. A. Erwin, of the Erwin Cotton mills, for his recent act of philanthropy in connection with his operatives. For the one hundred and sixty-five of his operatives who cannot read and he will provide a school with books and other expenses, for five months. Strange to say only fifteen out of the number have refused to take advantage of the offer.

WILL SOME ONE EXPLAIN?

Will some one lead us into the light? Before its adjournment Congress passed a law, the 17th section of which reads thus:

"That no officer or private soldier shall be detailed to sell intoxicating drinks, as a bartender or otherwise, in any post exchange or canteen, nor shall any other person be required or allowed to sell such liquors in any encampment or fort, or on any premises used for military purposes by the United States, and the Secretary of War is hereby directed to issue such general order as may be necessary to carry out the provisions of this section into full force and effect."

Yet we learn that the anti-canteen law so emphatically passed by Congress has been nullified by the decision of the Attorney-General, who says officially:

"If this act was intended to be prohibitory of the sale of intoxicating drinks in post exchanges or canteens, as well as in encampments, forts, and other premises used for military purposes, then, to say the least, Congress used a very circuitous route to reach that point. Many superfluous words were employed to enact a simple provision, which could easily have been stated in a single sentence declaring hereafter no intoxicating drinks should be dealt in or sold in any post exchange or canteen, or any premises used for military purposes by the United States. The act does not make any such declaration. On the contrary, the first clause merely forbids the detail of any officer or private soldier to act as a bartender, or otherwise in the sale of intoxicating drinks in any post exchange or canteen. Why specify officers and privates as forbidden if it was intended to forbid the traffic of all other persons? The designation of one class of individuals as forbidden to do a certain thing raises a just inference that all other classes not mentioned are not forbidden."

We are anxious to believe that the Attorney-General is both intelligent and faithful to the interests which have been placed within his care. But to be candid, we are now wrestling with this problem: How can we reconcile ordinary intelligence and average fidelity with a decision which says that the term "no" is particular instead of universal, that negation means affirmation, in other words that a law which says that no man shall sell liquor in any fort or encampment really means that some men may sell liquor in any fort or encampment. This seems to us some of the Devil's logic. Will some one lead us into the light? We look upon the army canteen as one of the greatest evils of our country. Thousands of boys, who last Spring kissed their loved ones good-bye with lips which had never touched intoxicating drink are now treading the drunkard's path—and this path started at the army canteen. Are we still to suffer this evil? Has not the greatest representative body of this country spoken against it? Can the liquor power carry its point in the face of the august law of Congress? If so, may God pity us. Who will lead us into the light?

THAT FAST DAY PROCLAMATION.

Governor Rollins, of New Hampshire, speaks in his Fast Day Proclamation of "the decline in spiritual religion [in New Hampshire] and further on says: "There are towns where no church bell sends forth its solemn call from January to January; there are villages where children grow to manhood unchristened. There are communities where the dead are laid away without the benison of the name of Christ, and where marriages are solemnized only by justices of the peace."

When we first read these words, we were disposed to thank God for Gov. Rollins and to believe that he had reasoned from a particular to a universal, and, in doing so, had painted for the whole State of New Hampshire a gloomy picture which belonged only to certain localities in that State. But we were not allowed to rest in this happy belief. Dr. Buckley in the last number of the Advocate confirms the statement of Governor Rollins. The Doctor thus writes: "For a long period we have seen this change taking place. There is scarcely a town in that State in which we have not travelled on foot or on horseback. For twenty summers, we wander-

ed through its forests and climbed its mountains, and many a town in which we saw large congregations gather in the house of God is now churchless. Nor is New Hampshire alone. The situation can be paralleled in every State in New England. But the same transition is taking place in the Middle States."

We are thankful that the situation above described does not obtain in North Carolina. While there is too great popular indifference to the value of preaching, we do not know of any town or village where there is not a preaching place of some kind. The great Methodist and Baptist Societies are fixed too closely on all points of the field to allow any village to be without a church. Time only strengthens our conviction that the bulwarks of the Christian civilization of this country are in the South. Over a century ago a great, chilling, devastating wave in the shape of slavery came sweeping down on the South from New England. Can it be that it is in the eternal purposes of God that from the South will roll back upon New England, the warm vitalizing waves of evangelical religion? Stranger things than this have happened.

It is ebb tide in New England now. God grant that it may not be so long. There will be a glorious flow when Christ is lifted up again among those bleak hills.

WEEKLY REVIEW.

Since the taking of Santa Cruz by General Lawton, we have heard but little of the operations in the Philippines. There is a period of comparative inactivity there it seems. It is thought that Aguinaldo is reorganizing his army, north of Malolos his fallen capital. There are flying reports that the insurgent army is suffering greatly from desertion. But it must be evident to any one acquainted with the situation that the insurgent leader can count on additions to his army for some time yet.

The Cubans have sprung a surprise upon the people in the States by announcing that the \$3,000,000 appropriated by the United States, must be divided among 48,000 soldiers, mostly officers, instead of the 13,219 given in the estimates prepared under the direction of the provincial Governors. The lists will be carefully studied and all names not representing a member of the Cuban army will be eliminated. It is widely believed, however, that the first estimate of 13,219 was too small and based upon inaccurate and misleading information. The pro rata amount will probably be less than \$100.

The "negro question" will not "down." The people in a section of Georgia embracing several counties are in a ferment over the horrible crime perpetrated by a negro in that section last week. The negro has not yet been caught, but it is thought that at least 200 negroes have been compelled to leave the country. It is probable that public indignation was never more fully aroused in the South than at the present time in Georgia. Illinois still meets the negroes at the border with shot guns. The trouble culminated at Pana last week in the death of a number of people including some women. In Tennessee, in a certain section, the negroes are giving great trouble.

It has been announced at the State Department in Washington that the Commission appointed by Great Britain, Germany, and the United States would sail from San Francisco for Samoa on April 25th. It has been practically agreed by the three governments that no finding will be valid unless unanimously approved by the Commission. Whatever the Commission determines will be accepted by each government. So all fears of a difficulty in this direction, have been dissipated to some extent. The acceptance of the unanimity provision is equivalent to a recognition of Mataafa's Government which has already been recognized by the three consuls. Some of the German newspapers are very bellicose in their tone. They speak of Germany's "dignity and honor." At this juncture we are inclined to believe that in the appointment of the Commission, the problem has been solved. Samoa is too small an object to be receiving so much of our anxious thought.