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

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## RALEIGH CHRISTIAN ADVOCATE.

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## EDITORIAL.

### KEEP YOUR EYE ON THE MAIN QUESTION.

We have seen much in the papers recently concerning the statements of certain army officers to the effect that the canteen is a positive blessing to our soldiers. We have no doubt that statements of this kind can be indefinitely multiplied. Suicide has been pronounced a good thing by a certain rhetorical apostle of free thought and other uncanny things. Why should it be thought a thing incredible that liquor should prove a blessing in disguise to our soldiers? But it seems to us under the present circumstances that the effect of the canteen upon the army is not the question. The question is, can an act of Congress be nullified by the ipse dixit of a cabinet officer? Congress has said in perfectly clear terms that the army canteen shall not exist. Attorney General Griggs says that this act must be construed to mean that the canteen shall have an abiding place in the army. Shall the American people be tantalized and ridiculed in this way? Shall the great issue be obscured by a reference to the statement of divers military men with bacchanalian tastes? We believe not. Mr. Griggs and Secretary Alger will find that in diverting the public mind from the main question, they, like the ostrich, are simply hiding their heads in the sand. The pursuers are behind, and vengeance is inevitable. What will Mr. McKinley do? Thousands are waiting to see.

### OUR ORPHANAGE AND PREACHERS' HOME.

We rejoice in the fact that our new enterprise has its beginning under such auspicious circumstances. The city of Raleigh has given \$3030 in a most beautiful site embracing forty-six acres of land. A prominent and large-hearted Methodist of the same city has given \$6,000. Other parties have given smaller amounts. The new enterprise, only a few months after Conference, starts with a capital of over \$12,000. It enjoys the very practical advantage of being supported by the argument of financial strength. It has passed the age of doubt and exults in certainty. At the head of the enterprise is a man who knows how to push it. He talks "Orphanage" incessantly. He dreams of it. It shines in his eyes and is outlined in his placid countenance. We refer to Rev. J. W. Jenkins, the President of the Board of Directors. He gives facts which are bound to tell. He has asked no man for money. He will not ask. He lets the facts beg for him, and proclaim to the Methodist people of North Carolina that one of the richest privileges of their life is before them—that of contributing to the erection of a monument which shall stand for ages as the expression of a people's love for the fatherless and infirm. The Baptists gave last year \$13,000, and supported 150 orphans, the Presbyterians

gave \$11,200, and supported 100 orphans; the Episcopalians gave \$3,000 and supported 60 orphans; the Friends gave \$3,000 and supported 30 orphans, the Odd Fellows \$1,000 per member for the support of 40 orphans. These are some of the facts as given by Bro. Jenkins. He says that the Methodists as a church gave last year only \$1,600 for the support of orphans, and that half of this amount was given by one church. Men and brethren, the situation demands that we rally as one man around the enterprise. We must as a church be first in the great work of living and spreading that "pure and undefiled religion" which consists in "helping the widows and fatherless in their affliction."

### A PROPHYLACTIC GOSPEL.

The other day we were told by a talented and experienced physician, in a private conversation, that he had been trying to teach both theoretically and practically that the greatest work of the medical profession is in preventing disease, rather than in curing it. At the close of the same day we listened to an incisive, robust sermon by a Methodist preacher, who emphasized the truth that the prime function of the Christian religion is in preventing sin, rather than in curing it. We felt that these two men—the healer of the body and the healer of the soul uttered a truth which must have right of way, and which is destined to affect most wonderfully the realm of both material and spiritual therapeutics. The prophylactic element must figure more largely in our evangelical life. This fact adds dynamic emphasis to our duty as guardians of the young. In it we find our most powerful arguments for Christ in the home and school. It sheds a beautiful light on the act of Christ in taking the little ones in his arms and saying, "Suffer the little children to come unto me." Let us cherish and apply the truth.

### HAS IT BEEN IN THE RUBBISH?

The popularity of Mr. Sheldon's books is a matter of astonishment. Two or three million copies of his books have been sold in England alone. They have received notice in the columns of the most influential journals on both sides of the sea. No book, since "Uncle Tom's Cabin" was written, has caused such enthusiasm.

The key-thought of Mr. Sheldon's books is that we should imitate Christ in the practical experience of daily life. The author presses home to young men and old the prime question, "What would Jesus Do?" Christ as a Divine Exemplar is held up before the millions of earth.

Such a foundation truth, in the hands of one who knows how to write English, and is bold enough to apply the probe in tender spots and tear off masks, should certainly insure for the book a liberal patronage. But why should this patronage be phenomenal? Mr. Sheldon teaches no new doctrine. He simply reiterates what Christ made one of the conditions of discipleship nearly 1900 years ago. It is the fundamental teaching of the Christian Church that every Christian must make a practical application to his own life of the truth that we must follow in the footsteps of Christ—do as He would do.

It is very plain that the millions have accepted an old truth as new. This explains why Mr. Sheldon's books have had such a large sale. The fact is not complimentary to the ministry of our Evangelical churches. We are afraid that the truths illustrated in Mr. Sheldon's books and appearing so fresh and original as to command an enormous circulation, have been hidden in the rubbish. We are afraid that Christ in our pulpit and private teaching has not received sufficient prominence as the Christ for every-day life as well as for the Sabbath; the Christ of the workshop as well as for the closet;

the Christ to be followed as well as to be loved.

Let us bring the old truth from the hiding place, clothe it as Mr. Sheldon has clothed it, present it as Mr. Sheldon has presented it, and a larger number will see Christ as the "fairest among ten thousand, and the one altogether lovely."

### GOD'S ANSWER TO A GREAT QUESTION.

Life, in general, is a thing of restless longing. There is in the soul a vacancy. Filling it often consumes a life-time. Childhood feeds its soul upon the expectations of that day when every longing shall be satisfied. As the years pass, men enter the various fields of life. One enters a learned profession; another earns his sustenance from shop or factory. This one moves in the mad whirl of business; that one satisfies his longing for excitement on the battle-field. Some sit with folded hands and watch the great procession of opportunities filing by; others dive into the depths of sensuality and revel in the gilded halls of sinful pleasures.

Trying to do what? To fill the vacancy in the soul—to satisfy the soul's longings. When one succeeds in filling this vacancy, or in satisfying his longings, whatever they may be, he possesses happiness, or, in general, peace. The politician says that he wants reputation and power; the farmer, an independent living; the scholar, learning; the merchant wealth; the debauchee, pleasure. But what each wants is peace.

How many obtain it? From a majority of the world's millions goes up the wailing cry, "O where shall rest be found?" To this despairing question, only two answers have been given—that of the world and that of God.

The world says, "Find peace in what I give you." From the cradle to the grave there is a mad rush for the sights and sounds and the possessions of this globe. Experience, observation, and the Word of God teach us that the world's answer is untrue, and that happiness does not come from the possession of things without. Solomon, in the utterance of those pathetic words, "Vanity of vanities, all is vanity", convicts the world of a monstrous falsehood.

God answers the question, by saying, "Thou wilt keep him in perfect peace whose mind is stayed on Thee", and later, through his Eternal Son, by saying, "Come unto me all ye that labor and are heavy laden, and I will give you rest." This peace and rest are stayed upon something within the heart that has been regenerated by the Holy Ghost. This something is conditioned upon an indwelling Christ. The natural heart cannot enjoy peace. Let there be untuned chords within the soul, and all the melody of earth would be but harsh discord. Let there be in the heart the ugliness of sin, and it cannot be hidden by all the beauty of gems, of sunset halos, and sparkling eyes. No calm can reign without where there is a storm within. Only in the fountain "opened up in the house of King David" can sin be washed away.

It would be as impossible for man to restore to the withered rose its pristine blush as by his own efforts to bring back that peace which was lost in Paradise. He must look to God through Jesus Christ. To one who thus looks, consecration is the beautiful flower of his life, peace the bloom, and service the fruitage.

When God promises "perfect peace" he does not promise freedom from storms of trial. He promises that grace which makes the soul superior to trouble. During the roughest, stormiest season, there comes upon the ocean a week of wondrous calm, when the bird called halcyon builds its nest upon the sleeping wave. So in the midst of the storms of life, it is our privilege to find a place where white-winged peace doth hover, as hovered the cherubim over the mercy-seat. May this glorious privilege be utilized by all our readers.

### THE GREAT QUESTION AND ITS ANSWER.

What is likeness to Christ? That seems to be the question of the hour. It is not a new one. "The imitation of Christ," ascribed to Thomas a Kempis, written in the fifteenth century, and translated, perhaps, into more languages than any other book except the Bible, shows how old and universal has been the interest in this theme. It dates back, indeed, to the period of the apostles and Christ's own words, when he said, "I have given you an example, that ye should also do as I have done to you." But this thought, while ever present with the church, is now receiving a new emphasis.

Popular literature shows this. Mrs. Elizabeth Stuart Phelps Ward writes "The Singular Life;" Hall Caine, "The Christian;" and "In his Steps" and other similar works by Charles M. Sheldon are being read by scores of thousands. Ian Maclaren has given us "The Mind of the Master." Christianity or the church in its claims for allegiance is judged by this standard. The day has passed when one can urge these claims, saying; "Do not look at me, but look at Christ, our founder." People insist that Jesus must be reproduced in the lives of his followers. The question of creed also pales into insignificance compared with that of bearing the image of the Master. By this both men and institutions are judged.

Our question, however, is far easier to ask than to answer. A truly Christlike person is more readily recognized than defined. Such a one has something besides common virtues. Men and women who rise no higher in the Christian life than the stages of fidelity and cheerfulness under ordinary circumstances fall below Christlikeness. Fidelity and cheerfulness are two great and noble attributes. We honor the man who is faithful in the discharge of his regular duties. Indeed, we often feel that this is enough to ask of many. It is about the sum of our demands of children. If a boy is faithful to the tasks given him at home, punctual and regular in his attendance at school, and with lessons learned each day, we call him, rightly, a very good boy, and as parents are justly proud of him. Likewise is it also in the case of servants. If they are faithful and reliable in the discharge of duties, always in their place, we are well satisfied in their conduct. Fidelity in the discharge of one's calling, which includes honesty, is a great virtue, and yet, noble and grand as this virtue or conduct is, it does not ordinarily represent Christlikeness. Under certain conditions it may, but ordinarily it shows no higher life than might be lived by a heathen stoic. Christ came into the world to reveal a higher principle of living than the mere performance of duty in one's business or profession. A Christlike life calls for something more.

Cheerfulness also does not necessarily represent Christlikeness, although the exhortation to be cheerful runs through Christ's commands from the precept, "Be not therefore anxious for the morrow; . . . sufficient unto the day is the evil thereof," until we hear him saying, "Let not your heart be troubled: ye believe in God, believe also in me." Perhaps only a Christian can most truly sing:

"The year's at the spring  
And day's at the morn;  
Morning's at seven;  
The hillside's dew-pearled;  
The lark's on the wing;  
The snail's on the thorn;  
God's in his heaven—  
All's right with the world!"

Sometimes, indeed, cheerfulness is one of the highest of Christian virtues. But cheerfulness is not always a mark of Christlikeness. It frequently arises from mere animal exuberance. We see it in a happy-go-lucky negro of the South, who, in tatters and rags, basking in the sunshine, appears all the day happy and contented. The cares of life rest so lightly upon him that he is ever cheerful. Cheerfulness arises also from the possession of characteristics entirely lacking in such a negro. Grit, "sand," makes men cheerful. It shines out in resolution in the midst of disaster. The men of Chicago who erected their signs and announced their continuance in business amid the debris of the ruined city in October, 1871, had this spirit. The Klondike miner who faces the fearful obstacle of arctic cold, and never loses hope while he has life, possesses this virtue. The writer has seen one who never frequented the sanctuary, who never

made a profession of religion, who never, apparently, prayed, in spite of his boyhood training in a New England Christian home, on his last bed of sickness, at the age of three score years and ten, as jovial and cheerful as he had always been through life.

The type of manhood combining faithfulness to the obligations of one's calling with cheerfulness in their performance, is very high. A stalwartness is in the combination of these two virtues that makes grand men. Christlikeness, however, we instinctively feel, calls for something more. Christ said to the young ruler: "If thou wouldst be perfect, go sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me." "But his countenance fell at the saying, and he went away sorrowful: for he was one that had great possessions." Two things were required of the young ruler,—service for others, and this service at the cost of his heart's treasure. To render this is to be like Christ, for his own life was of this self-sacrificing nature. We need not wonder that the young ruler, having great possessions, went away sorrowful. We do not like to sell all that we have and give to the poor. But likeness to Jesus demands this, if necessary. His words must, of course, be taken generically. Of the wealthy they demand the bestowal of material possessions; of those rich in social gifts, the bestowal of their power of entertainment; of scholars, the bestowal of knowledge. In short, whatever possessions we have are to be given to the needy. This is Christlikeness, and this is the imperative demand of the present age upon those who profess to be his followers. It is not enough that we should be upright and honest in our business and cheerful in our homes. The call is for something more. We recognize this immediately in our judgments of men. There are many whom we can call upright and honest, but the number is far from being large of those whose lives are so fragrant with patient self-sacrifice and helpfulness that for them can appropriately be written the inscription, "An Imitator of Jesus."

The result is attained only by close association with Christ. "Abide," he said, "in me." "Without me ye can do nothing." "Lo, I am with you always, even unto the end of the world." We know how men are helped through companionship; how the life of a husband may be transformed by the loving influence of a wife, how a pupil may be moulded by the example of a teacher. The abiding presence of one who is noble lifts the base to his own level. The weak becomes stimulated and aroused through the strong. So the man who chooses Christ as his continuous companion and friend appropriates unconsciously and unavoidably in some mystical way the character of the Master, and is built up like Him. This is the whole process, and to attain this result is to reach the supreme.—S. S. Times.

An earnest effort is at last being made to check or restrict the liquor traffic among the natives of Africa and the islands of the seas. A committee has been formed in England which was able represented at the recent International Temperance Congress in Paris, and there aroused an interest which is expected to result in an influential French committee. A German committee has already been formed, and these committees are now well represented at the conference of the Powers at the Hague. The King of the Belgians, the Duke of Westminster, Lord Salisbury and Mr. Chamberlain promise hearty support to the movement, which receives strong moral support from the emphatic testimony of the last Blue Book on Native Affairs in South Africa, showing the disastrous results of the liquor traffic. The Dutch Reformed Church of the Transvaal has lately sent a deputation 308 strong, from all parts of the country to Pretoria, to protest against the traffic as undermining the national character not only of the native races, but of the Boers themselves. This is regarded as almost an epoch in the history of the country, owing to the relations thus established between church and state. Lord Kitchener is known to take the same position with regard to the liquor traffic in the Soudan.

Christ has given us the earth for our body; but he himself is the soul in which our souls must root; the eternal help, the source of succor and all supply.—Beecher.