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## EDITORIAL.

### THE PEACE CONFERENCE.

The Peace Conference is still in session, but we know very little of what has happened in the deliberations of this body. The newspaper reports are very conflicting. It seems that when an important measure is on the point of being passed some delegation expresses an objection, and the measure is killed. It seems strange that some people had the idea that the great outcome of the Conference would be the abolition of war. These people are going to be disappointed. However, they need not feel that the Conference will be altogether fruitless. Minor measures will be passed that will result in the alleviation, to an appreciable degree, of the horrors of warfare. The happiest thing done so far was the decoration of the tomb of Hugo Grotius, the founder of international law.

### ANOTHER MONUMENT IN CAPITOL SQUARE.

We are glad to know that North Carolina is beginning to place a value on her Past. This is shown by the growing spirit of historical research among our students. Old records are being searched as never before. Rich historical mines are being discovered, and our boys and girls will surely place a higher estimate on the past of their State than was placed by the boys and girls of a generation ago. We are studying more closely our great men who have joined the silent majority. It is not to the credit of the generations behind us that so many of our monumental men have no monument over their graves—or elsewhere. We are glad that this year of grace is marked by a legislative action looking to the erection of a monument to that great "commoner" of the Old North State—Zebulon B. Vance. The State may well feel proud of his labors and character, and it will be a fitting tribute to him to erect in the beautiful capitol square in the capital city a neat, artistic monument to his memory. This will be done. The design has been accepted, and the green foliage of next Spring will wave around and over a handsome, enduring monument to Vance. The people of the State should make the day of the unveiling a great one.

### IS THE AGE LOSING ITS CONVICTIONS?

A conviction is more than a mental assent to a fact. It means the approval and authority of conscience, and the moral courage to carry into effect the mandates involved. Pilate was a man of views; John the Baptist was a man of convictions. Pilate's mind was sane and clear. But his heart was so devoid of moral responsibility and courage that conviction with him was an unknown term and an impossibility. So strength

of conviction is an essential element in the make-up of manhood. Men of strong conviction have been the moral pioneers of the world. They have stood by the embers of seemingly forlorn hope and, with the breath of faith and courage, have fanned these embers into the flame which warms and illuminates the truest feeling and thought of humanity. The world is poor indeed when men of conviction are scarce. No intellectual riches can supply the lack. The heart demands a place in all triumphal processions, and when this place is denied, the triumph changes to a rout.

Is this an age of decadent conviction? Some observant thinkers say so. They say that the number of those who really believe something is growing less. They point to the conspicuous absence of Elijahs, Daniels, Pauls, Luthers, Husses, Knoxes, Cromwells, Dows, and Comstocks. Are they correct? Not altogether. Yet we have no hesitancy in asserting that we need fewer views and more convictions. The allegiance of the majority to a political party is based more upon policy than upon the conviction that a thing is right. It is an unfortunate fact that newspapers and stump orators can so appeal to superficial considerations as to theoretically rally men around a standard which they really despise. In a spirit of thoughtless bravado and phosphorescent patriotism they may be brought to die for that which they do not believe. A shibboleth is manufactured, and they are whipped into speaking it. Convictions are sent to the rear or are sacrificed on the altar of political expediency. A sad commentary on the manhood of our nation.

It is not otherwise in the religious domain. How few followers of Christ base their service on principle! "Our Church" is the motto. "Our Christ" seems to have lost its force. There are many who dislike to have another evangelical denomination to set up its banners near them. Why? Because this means not a decreasing Christ, but a seemingly decreasing "my church." What place can conviction have in such a strange, uncharitable phenomenon? There is a disposition to stifle conviction in the atmosphere of expediency or possibility in the force of the so-called inevitable. The outcry against intemperance and other evils has been hushed in thousands of cases by the thought, "It is impossible to do anything; what is the use of my making a resistance? Thus conviction weakens and dies. Manhood must retain its resiliency or all is lost. The spirit of resistance must be with us—and grow. Not the spirit which is captious, cynical, foolish and unchristian, but the spirit which is normal and healthy, and acts at the proper time. We should fight against the fear of being in the minority. To say that a man in a moral struggle is on the losing side may be to pay him the highest compliment paid a man this side of the gates of Heaven. Let this be an age that believes something, and it will be an age loaded with the blessings of Heaven.

### The Part of the League in the Movement for Collections in Full.

BY REV. J. J. STOWE.

President Tennessee Conference Epworth League.

The Epworth League should be in the front rank in every forward movement of the Church. This battle cry of missionary assessment in full is one long needed, and it stands for infinitely more than the mere paying and collecting of money. As Leaguers how can we help in this great work?

(1) By prayer: the only way to quicken the conscience and reach the pocket of many is to get the Spirit at work among the people. To succeed in even so worthy an undertaking in any other than a spirit of prayer, is to fail. We need first to meet the conditions of prevailing prayer for ourselves—for the Church—that we may see these things from the Christ standpoint, and feel as He does and have His strength for service.

(2) By receiving and giving out information, that our zeal may be according to knowledge, that the motive may be right, the method wise. It is not a surface movement, based on pride of charge or district, fired by an uninformed and fleeting enthusiasm we need, but a deep conviction, founded on a knowledge of the need of the world, the wealth of the Church, the purpose of Christ, the plan of salvation, inspired by the Spirit; this conviction bringing forth its inevitable fruit of a larger liberality; then there will be no "reaction." These great missionary truths can be taught through the missionary periodicals and pamphlets, the Church papers, the Conferences of the League, the mass meetings, the services of the local chapter the mission study class, the individual Leaguer. "Facts are the fingers of God," says Pearson. Let us see to it that these point out to all the path of duty in this campaign.

(3) We can help by paying more money. How pitiable our donations in the light of present opportunities and obligations! How slight our sacrifices beside those of our friends who give up homeland and loved ones to do the work which is ours as much as theirs. How sinful our selfishness in the light of His life who, though he was rich, for our sakes became poor.

(4) By securing, under the pastor's directions, contributions from others; not by giving ice cream suppers, spelling bees, or donkey parties—God save us from all such, for they are a delusion and a snare—but by prayerful patience, Christian tact, and the application of the truth about missions from God's Word and world. Let no League, even in so good a cause, feel free to follow a given course without the pastor's approval, for surely every wise preacher can and will use his League in this great work, and he is in a position to know where and how his young people can labor to greatest advantage.

The simple suggestions given above are such as would occur to any one thinking for a moment on the subject. The question is, Will we carry them out? Knowing these things, may we do for them!

### MISSIONS OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

Our foreign mission fields are China, Brazil, Japan, Mexico, Korea, and Cuba. We also have work for Germans and Indians. In addition, small appropriations are made to a few weaker Conferences in the Northwest. Preaching the gospel; teaching in day and boarding schools; dispensing medicine; house-to-house visitation by Bible women, and the dissemination of Christian literature covers the work done in these fields.

#### CHINA MISSION.

Opened in 1848 by Drs. Taylor and Jenkins. In this, the greatest and most difficult of all mission fields, a half century of sowing is now to be followed by a century of reaping.

Organized in 1886 into an Annual Conference, we now have: Missionaries, 29; native traveling preachers, 15; members, 285; increase, 94; Sunday schools, 22; scholars, 1,837; Epworth Leagues, 10; members, 386; organized Churches; 19; churches entirely self-supporting; 3; boarding schools, 3; pupils, 561; day schools, 7; pupils, 129; hospital, 1; dispensaries, 3; patients treated, 15,688; total value mission property, \$138,795.

#### JAPAN MISSION.

Work opened in 1886 by Drs. J. W. and W. R. Lambuth and O. A. Dukes. Twelve years of labor have been greatly blessed of God. In this Annual Conference, organized in 1892, we have: Missionaries, 35; native traveling preachers, 12; members, 600; increase, 41; Sunday schools, 56; scholars, 1,665; Epworth League, 1; members, 28; organized churches, 13; self-supporting, 2; boarding schools, 3; pupils, 294; day schools, 5; pupils, 264; total value mission property, \$37,333.

#### KOREA MISSION.

Opened by Bishop Hendrix in 1895. Dr. C. F. Reid, of the China Mission, was appointed superintendent. The conversion of Mr. T. H. Yun and his urgent appeal to enter Korea became a call of Providence to the church. The superintendent reports: Missionaries, 6; local preachers and helpers, 6; members, 204; church buildings, 4; total value mission property, \$7,900, with \$2,000 in addition given by Gen. Yun and his son, in the bank for an Industrial School at Songdo.

#### MEXICO MISSION.

In 1873 Bishop Keener laid in the City

of Mexico the foundation of our mission in that country. The combined statistics of the Central (organized in 1886), the Northwest (organized in 1890), and the Mexican Border (organized in 1885), three Mission Conferences now in Mexico, which represent the fruits of incessant toil and heroic devotion for twenty-four years; are: Missionaries, 28; native traveling preachers, 44; members, 5,706; decrease, 43; Sunday schools, 117; scholars, 3,509; Epworth Leagues, 35; members, 1,171; organized churches, 142; boarding school, 1; pupils, 75; total value mission property, \$120,041.

#### BRAZIL MISSION.

In 1874 Rev. J. J. Ransom was sent out to organize and superintend work that had been begun by Rev. J. E. Newman. The new mission grew rapidly, and has proven a wide and open door. There are now in the Brazil Mission Conference, organized in 1886: Missionaries, 21; native traveling preachers, 12; members, 1,992; increase, 263; Sunday schools, 28; scholars, 1,078; Epworth League, 1; members, 50; organized churches, 91; churches entirely self-supporting, 6; boarding school, 1; pupils, 70; day school, 1; pupils, 50; total value mission property, \$76,870.

#### GERMAN MISSION.

At the suggestion of Dr. Wm. Winans, of Mississippi, in 1842 a mission in behalf of German immigrants was begun in New Orleans. In a few years the work was carried into Texas, where we now have our German Mission Conference, organized in 1890.

A joint commission upon the part of the Texan Conferences is planning wisely for future educational and evangelistic work among the Germans in that State.

#### INDIAN MISSION.

In this work, which was organized in 1844, efforts are made to reach several distinct classes of people—viz., the whites, those of mixed blood, the fullbloods, and the blanket Indians. The Indian Mission Conference, should be self-supporting at an early day, as a very large proportion of the members are whites.

#### CUBAN MISSION.

This mission, though appropriated for by the General Board, was connected with the Florida Conference until the meeting of the Board in April, 1898, when, in response to a memorial from the Florida Conference, it was taken under the control of the Board as a regular mission field. Dr. C. A. Fulwood is superintendent of the work. We have a membership of 55 at Havana, 65 at Key West, and about 120 at Tampa. The Woman's Home Mission Society is doing a valuable work among the Cubans in Tampa, having established two day schools and one boarding school for Cuban children. The ladies who teach these schools, by visiting the homes and Sunday school work, are steadily winning the children and their parents to Christ.

#### WESTERN WORK.

The eight Western Conferences, to which appropriations are made, are: Columbia, East Columbia, Pacific, Los Angeles, Denver, Montana, Western, and New Mexico.

#### SUMMARY.

In our foreign fields we have: Missionaries, including wives, 128; native traveling preachers, 87; members, 9,503; increase, 462; Sunday schools, 230; scholars, 8,379; Epworth Leagues, 48; members, 1,660; organized churches, 275; churches entirely self-supporting, 10; boarding schools, 8; pupils, 990; day schools, 17; pupils, 483; hospitals and dispensaries, 5; patients treated, 15,688; total value mission property, \$388,639.

#### HOW THE MONEY IS SPENT.

Some who have no vital interest in foreign missions, and seek an excuse for not contributing, assert that it requires two dollars to send one dollar to the foreign field. The truth is, the only expense in sending funds is the letter postage. As to the use of the dollar, 93 cents in every dollar is applied to the work in the mission fields, while the remaining seven cents must be made to cover the expense of collection, disbursement, and administration, which includes salaries of secretaries and treasurer, clerical help, the publication of a monthly periodical, the printing of leaflets, mailing of circulars, dissemination of literature, and a large correspondence.

#### WHAT IS NEEDED.

The supreme need of the hour is a missionary revival throughout the church. This must begin in the individual, and must grow out of a devotional study of

the Word of God in relation to missions, and earnest application for a personal endowment of the Holy Ghost. It is only by this prayerful study of God's purpose in the gift of his Son for the redemption of a lost world, and by a closer fellowship with Jesus Christ, that the conscience can be awakened to a true sense of loyalty to God and duty to man. We need pastors who will faithfully lay the missionary obligation upon the people; we need a membership rooted and grounded in the principle of the gospel, informed as to the facts of the missions, and constrained by the love of Christ to go or send. We need a missionary periodical in every home and a contribution from every member. Every Sunday school should be organized into a missionary society. Every Epworth League should co-operate with its pastor to secure the full collection under assessment before it undertakes to work for any special contribution; and every man and woman, as a steward entrusted with the gospel, should be consecrated to the work of carrying out the Lord's command.

### The Church Member Away from Home.

It ought not to be a difficult thing for a Christian to determine how he shall employ his Sundays while spending a summer away from home. The right course to pursue will soon be made clear to one who gives conscientious thought to the matter. But there is often considerable hesitation about adopting this right course, and, it is to be feared, there is absolute refusal to adopt it. This is why the coming of the summer boarder is looked upon by pastors in some rural communities with dismay. They know that among those who will settle in the parishes for the summer quite a number of church people will be found, the majority of whom, while active enough in their home churches, will have absolutely nothing to do with the church in the country. They assume this attitude, not because of any well defined antipathy for the country church, its pastor or membership, but rather because they desire at least a temporary release from the burdens and responsibilities of church work.

After all has been said in favor of this view of the question, it must be conceded that it is a narrow and selfish view, and by no means in accordance with the teachings and practice of our divine Lord. His ambition, and one of His greatest joys, was to go about doing good; and even when He took His disciples apart into a desert place that they might rest awhile, He was not idle, but engaged with energy and enthusiasm in the great work of preparing these men for the responsible duties they were soon to assume.

It is doubtful whether the example of indifference and negligence is more contagious anywhere else than in a summer resort. If the visitors are known to be members of the church, they are watched with unremitting vigilance by the people of the place, and any evidence of irreligiosity is speedily seized upon by the latter as a justification of their indulgence in the same irregular practices. The pastor of a church in a town in Northern New Jersey in which many visitors spend the summer, has come to look upon the arrival of the latter in the light of the descent of the Vandals upon Rome. The religious life of the place is invaded; the Sabbath, which is a day of peace and churchgoing during the rest of the year, becomes a day of carnival; the congregations in the church, which should be increased, are greatly diminished; the Sunday schools maintain only a feeble existence, and the place is more or less demoralized generally. If the Christian people among these summer boarders were to set a proper example, an entirely different condition of affairs would obtain. Instead of being wantonly desecrated, the Sabbath would be preserved for the high and holy purposes of Christian worship and instruction; the people of the place, who are in a measure dependent upon the visitors for sustenance, would have before them the inspiration of a noble example, and being released from Sunday work, could turn their steps to the house of God, and the moral and religious atmosphere of the place during the summer season at least would be radically improved.

As long as one purposes to adhere to a high ideal of Christian life and practice he is under obligation to maintain a vigorous activity in the cause of his Master