

# Raleigh Christian Advocate.

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

ESTABLISHED IN 1855.

RALEIGH, N. C., AUGUST 9, 1899.

NEW SERIES, VOL. 1, NO. 25.

RALEIGH CHRISTIAN ADVOCATE.  
Organ of the North Carolina Conference.

PUBLISHED WEEKLY AT RALEIGH, N. C.

Entered as second-class matter in the post-office at Raleigh, N. C., May 1, 1878.

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REV. N. M. WATSON, BUSINESS MANAGER.

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RALEIGH CHRISTIAN ADVOCATE.

## EDITORIAL.

### "SCIENCE, FALSELY SO-CALLED."

Christian Science is popularly regarded in the South as one of those "isms" whose habitat is confined to the North and West. We have complacently smiled at its absurdities, and have congratulated ourselves that, among our conservative, level-headed, and God-fearing people, such a foolish form of evil cannot obtain a foothold.

To say that, in such an attitude to Christian Science, we are guilty of a certain "ease in Zion" is to put it mildly. We are guilty of closing our eyes to a fact, which, with all its evil, touches our own firesides, and can be disarmed only by a practical and decisive recognition of the situation. We can find in many communities of the State some of our most substantial and sincere people, openly avowing their faith in the doctrines of Christian Science. In different parts of the South, church buildings of this faith are being erected. It is high time that the alarm should be sounded.

Christian Science is that system of doctrine and practice founded by Mrs. Eddy, a woman whose shrewdness equals, to say the least, her spiritual perception and energy. Unlike nearly all other founders of systems of faith, she has made the commercial element of her doctrine highly lucrative. Prentiss Rambo, a Christian Hindu, declares that what is called in America Christian Science is nothing but a form of Hindu philosophy. It is simply an old faith with a new name. Christian Science is based upon the assumption that matter has no real existence; that we have no bodies, and that consequently no disease of the body is possible. According to Mrs. Eddy, "all causation is mind, and every effect is a mental phenomenon." The divine mind is the one eternal principle, and the true aim of life is to come in harmony with this mind. Good is real, but evil is unreal. Suffering is due to errors of mind, and the way to get rid of the suffering is to believe that it is unnecessary and unreal.

Christian Science, from its own standpoint, has this advantage: Its basal principle is so absurd that no argument can be brought against it, just as some things are so true that they have no proof outside the realm of pure consciousness. We may narcotize the mind with metaphysical absurdities until we are ready to say that all matter is unreal. But there is an unshushed voice which will speak out and tell us that matter is real. We know this just as we know that we are, or that twice one is two. There is an abnormal craving for the realization that some things are unreal, and this fact helps many to advocate Mrs. Eddy's doctrine. In all this advocacy, however, there is always a feeling, more or less pronounced, that the judgment has been humiliated. We consider Christian Science one of

the most dangerous errors with which we have to contend. Its mission is to the suffering ones, who are ready to catch at every floating straw for relief. It comes with a singularly accommodating creed, which seems to do no violence to Christian belief. It compels one to subjectively believe that which he cannot objectively believe. It compels one to live in an atmosphere of deception, and, in such an atmosphere, the soul necessarily becomes dwarfed. Teaching that nothing is real, it begets in the devotee an indifference to human ills which kills sympathy and destroys the very foundations of charity.

Christian Science forbids the use of human means and appliances for the cure of disease. It ridicules physicians and laughs at medicines. Every now and then we hear of cases which Christian Scientists have failed to cure, and which, we believe, could have been cured by an intelligent physician. One is not even allowed to pray for recovery or the alleviation of suffering, for prayer would indicate a certain kind of skepticism. Christian Science has undoubtedly robbed many of their lives. It is a strange fact that people are so blind as to discard the human means which God has so unmistakably ordained for the benefit of suffering humanity.

What is the attitude of Christian Science to Christian faith? This question is all-important, for some Christian Scientists claim that they are Christians, and that there is nothing in the new doctrine which does not square with the teachings of the Bible. Here is where Christian Science gets in its shrewdest work and becomes guilty of a most monstrous falsehood. Unsuspecting ones do not see the danger in time to avert it, and they finally find themselves adrift upon a dark and stormy sea. Let us see. The Bible teaches us that God is a personality with certain attributes. Christian Science denies His personality and dubs Him the "Principle of God, *alias* God. With the followers of this faith, God is simply "mind or intelligence." The Bible teaches that Christ is the Son of God, and the son of Mary. Christian Science repudiates the doctrine that Christ is God in the flesh. It denies the reality of the body, and thus with infidels and agnostics makes the incarnation a myth. It even denies that Christ is the "one perfect man." It says that suffering is due to error of the mind and indicates a lack of harmony with the divine mind, called God. Now the Bible teaches that Christ suffered in the flesh. According, then, to Christian Science, Christ was in error and was not in harmony with God. The Bible teaches us that Christ came to save mankind from sin. Christian Science teaches us that there is no such thing as sin, and thus would convict Christ of the foolishness of giving up His rich and divine life to save man from a danger which has no real existence. The Bible teaches that we should pray—pray without ceasing. Christian Science teaches that we ought not to pray for the recovery of an afflicted one or for the alleviation of his suffering. It is thus seen that the one who espouses the tenets of Christian Science must sever the bond which connects him with the God of the Bible, the Son of God, and Christian religion. Christian Science teaches that agnostic, infidel, Jew, Mohammedan, and heathen can meet on the ground of its doctrine. We have no hesitation in affirming that it were better for one to remain agnostic, infidel, Jew, Mohammedan or heathen, than to embrace this new faith, whose creed is so accommodating. With all earnestness we would bid our people beware how they leave their safe anchorage to embark on this strange sea. In doing so, they spread their sails to a breeze which will drive them far away from God, Christ, and Heaven. Christ is the one hope of mankind for this life and that which is to come. Let personal desires and purposes, possessions and loved ones, health and life go—but

may Christ remain. May our sky ever hold the "Bright and Morning Star."

But some one may say, "Is not a tree known by its fruits?" Has not Christian Science effected cures that are wonderful, and that should suffice to entitle it to immunity from adverse criticism, if not to belief?" We admit that Christian Science has effected some remarkable cures. But these cures are not more remarkable than those effected in all ages by mountebanks and saints. The Emperor Constantine, Syrrhus, king of Epirus, the Emperor Vespasian, Edward the Confessor, Philip the First, and others, embracing the most depraved characters, who had no knowledge or regard for soul or body, were wonderful healers. The notorious Schroeder effected some remarkable cures. There is just as good reason why we should espouse his doctrine as that of Christian Science. Dr. Dowie, of Chicago, who is the most renowned healer of this kind in America, roundly denounces Christian Science as a monumental fake. The realm of psycho-therapeutics is a mysterious one. It has never been explained. The body has a wonderful influence over the mind, and the mind over the body. Certain diseases of the body can be influenced, if not entirely cured, through the mind. Every physician knows this, and often uses it in his practice. But Christian Science pushes this fact to a grotesque and criminal extreme. When any system goes so far as to make the whole world of reality a lie, discard the use of remedies which God in His goodness has furnished, drive away from the bedside of the suffering the physician, who is one of humanity's noblest, wipe God out of the universe, make Christ the foolish victim of monumental error, tear down the altars of faith, hush the voice of supplication, and send the shivering soul rudderless out on the great ocean of life—that system merits the denunciation of all good men and women. As for our part, we would rather die than sow the seed and reap the harvest of "Christian Science"—falsely so-called.

### The Sunday School Missionary Society

[The Review of Missions.]

We have been earnestly and repeatedly asked to make an official deliverance touching the relationship of the Sunday School Missionary Society to the Board of Missions, and what it involves. Light is invoked at four points: (1) In regard to the nature and scope of the organization itself; (2) as to the best methods for making the organization most efficient; (3) How to avoid conflict with the Juvenile Society of the Woman's Board; (4) How to prevent the misappropriation of the money raised by the society.

We notice these in the order of our statement. The law which makes the organization of all Sunday schools into missionary societies imperative is as follows: "Let every Sunday school be organized into a missionary society auxiliary to the Board of Missions." (Par. 246, p. 102, Dis. 1898.) The superintendent is expected to perform this duty, and the preacher in charge is expected to see it done. The animus of the law is that missions, in their spirit and work, enter into the very fiber of our ecclesiastical composition—that, with us, a Sunday school means an institution for promoting, especially among our children, the one object of Church organization: the giving the gospel to every creature.

The society is coextensive with the school, and ought to utilize, in the best possible way, all the elements of the school. A form of constitution and by-laws has been prepared in this office, and pastors or superintendents needing them in making their organizations will be supplied on application.

The efficiency of the Sunday School Missionary Society is not to be measured wholly, or principally, by the amount of money collected from the children from time to time; but rather by the amount of missionary information imparted to them and the amount of the Christ spirit imbibed by them. To this end, we would suggest and advise that in each school, once every month, right of way be given the missionary society. That the songs, prayers, teaching, giving—

all be along this line. Indeed, we feel that the whole day ought to be given to missions—that the morning sermon ought to find its theme in them, and that the night service ought to be a mass meeting in their interest. Why not? Can anybody tell us? The work of winning this world for Christ is surely worth one-fourth of our religious time, one-fourth of our religious thought, one-fourth of our religious effort, one-fourth of our religious giving.

On circuits let the Missionary Sunday correspond with the day of the preacher's monthly visitation. In this way, we believe the Sunday School Missionary Society may be made effective, not only in largely aiding our present missionary movement, but also in doing what is incalculably better—training a missionary Church for the future.

It was never contemplated that there should be the slightest conflict between this organization and the Juvenile Society of the Woman's Board. There certainly need be none. The Juvenile Society cannot command all the elements of the Sunday school, hence the demand for an organization peculiar to the Sunday school. If, however, in any place the maintenance of both organizations is found to be impracticable, let there be an arrangement by which both the work and the proceeds shall be mutually shared. But be sure that the work of training and developing the children goes on. We cannot allow a common cause to suffer while we stop to contend about the little money that is to be gotten from the children.

The pastor who always makes his collections full, who, at the same time, educates his people thoroughly in regard to the relative importance of each claim, never has any difficulty in determining what to do with the Sunday school collections for missions. It is the man of deficits—the man of "lumped" collections—the man in whose esteem all claims are alike, and every claim equally a burden, that finds, or rather makes, the difficulty.

It is perfectly right for a pastor who has faithfully tested his other sources of supply to use the Sunday School Society money to cover his deficiency. Some pastors have the wisdom and the facility for making all their resources for foreign missions pass through this channel. It is no mean accomplishment and no unworthy plan; but it is not right that the pastor should consume the money of the Sunday School Society in paying the forfeit of neglect in other channels. Even the man who "lumps" his collections, and thus ignores the supreme dignity and paramount importance of missions, may use the money of the Sunday School Society in meeting his deficiency on foreign missions; but he may not use it in meeting other deficiencies. The motives appealed to in all legitimate calls for money in the interest of foreign missions makes it, when secured, a sacred fund. That raised in Sunday schools—from the children—is doubly so. Now, let the law, both in the spirit and letter of it, be kept. God will honor the keeping and be honored by it. The Church will appreciate our loyalty, and our loyalty will largely bless the Church.

### THE DOCTRINE AND POWER OF THE SPIRIT.

The supreme need of our times, as of all time, is the conscious presence and the wonder-working power of the Holy Ghost. We need Him (not it) to interpret Christ to our intelligence and faith, and to bring us—help us to go—to Christ, our Savior—to go to him with all our heavy burden of sin and care, to go to Him to teach us our need and duty, and to help us in the work. He would have us do for his glory and for the salvation and betterment of men.

It is the office of the spirit to make Christ real to us. It is not necessary for us to bring Christ down from above, nor to bring Christ up again from the dead. He is not afar off but near at hand, if under the anointment and by the endowment of the Spirit we will but discern and claim his presence. He is present with us on the insistence of our faith to turn our natural weakness into a supernatural power—to make the weakness of man the power of God.

Ours is a materialistic age. The multiplication of machinery is one of the signs of the times. Progress and invention and discovery, the two latter in order to the first, are the watchwords of our

generation—the keynotes of our times. But the dream of perpetual motion is as far off as ever. Machinery can't create power. It can only conduct and conserve the forces of nature and multiply almost endlessly these powers and forces.

And so it is in the uses of Divine power in the various agencies and appliances of the church. One is almost bewildered in a study of the vast machinery of the church. We are terrified at times, as in material things, to lose sight of the source of power as we stand dazed and confused or as we are filled with admiration and enthusiasm, in viewing the results and exhibitions of the organization and adjustment in the outward forms of church work. Alliances, leagues, associations, assemblies, conferences, synods, missions, agencies of refuge and reform, societies for this and that and the other—all these are but illustrations of what good men and consecrated women are doing to help and save the people. The purpose of this writing (its prime purpose, at least,) is to keep ever before us the vital connection between the divine source and power and the results of convenient and useful human organization. The latter must not be neglected; but the former is of vital necessity. "Not by might, nor by power, but by my Spirit, saith the Lord."

One visits a fort where the splendid new cannon are replacing the old smooth bores. He watches the mechanism of the marvelously constructed machine, mounted upon its disappearing carriage, and having inspected it, he asks, "Where, after all, is its power? This turning upon a swivel, this rising and sinking at will, this fine adjustment to every required position, all this is well enough in its way. But what does it do?" For answer he is shown a cone of steel that weighs 1,500 pounds, and is told that the gun hurls it a distance of 9 or 12 miles. He tries to lift it and cannot. He rolls it a little way on a smooth surface; but it has no power. It is inert, motionless. They place it in the gun and it is still impotent. There is the powder, and a quantity of it is placed in the gun behind the shell. Still it is inert. There is a little fulminating cap, which of itself is useless; and there is a small battery, of a few cells, the electric current from which is harmless to the touch. There is no power here to do a large work. So he thinks. But he is mistaken. A button is pressed. A flash of lightning speeds along the wire. The pent-up energy of the power breaks forth in a slow, sullen roar. The mighty instrument of death hurls its monstrous shell high into the air and far over the water, and he watches it as it descends, slowly, but yet so swiftly, five, six, ten miles away, and pierces through the iron deck of a vessel and sends it to the bottom of the sea.

The writer is sitting while he writes convenient to one of our great railways. Frequent trains, carrying freight and passengers, speed their way North and South. Such examples of carrying power constitute a striking wonder of our civilization and century. But the steam-chest is the secret of the rolling and thundering train. Given the train with all its appliances of engine and steel rails and water and coal, and yet nothing is accomplished and done except as the generated steam is let on to the well-adjusted machinery. With this there is power and motion with the valuable results of transit and trade.

What the ignited powder is to the gun and the expanded steam is to the locomotive is the impact and impress of the Holy Ghost to the otherwise inert and useless organism and machinery of the church.

Come, Holy Spirit, from above,  
With thy celestial fire;  
Come, and with flames of zeal and love  
Our hearts and tongues inspire;  
Bethis our day of Pentecost,  
The coming of the Holy Ghost.

—Southern Christian Advocate.

### What No Man Could Say.

"I have met," said Augustine, "many sayings in Plato and in Cicero which were beautiful and wise; but among them all I never found 'Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.'"

No wonder, O Augustine! Plato and Cicero were but men; Jesus is the Son of God.—American Messenger.