

Raleigh Christian Advocate.

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

ESTABLISHED IN 1855.

RALEIGH, N. C., SEPTEMBER 6, 1899.

NEW SERIES. VOL. 1, No. 29.

RALEIGH State Laboratory
CHRISTIAN ADVOCATE.
North Carolina Conference.
PUBLISHED WEEKLY AT RALEIGH, N. C.
Matter in the post-office at Raleigh.
Rev. T. N. I. D. D., EDITOR.
Rev. N. M. WATSON, BUSINESS MANAGER.
TERMS OF SUBSCRIPTION.
One Year, - \$1.50. Six Months, - .75
Cash in Advance.
All ministers of the gospel and wives of deceased preachers, \$1.00.
All traveling preachers in the North Carolina Conference, as authorized agents, will receive the paper free.
Watch the label. It shows the date up to which your subscription has been paid. Change in label serves as a receipt.
When address is ordered changed, both old and new address must be given.
In sending money, be sure to state whether it is for old or new subscription.
Address all letters and make all checks and money orders payable to the
RALEIGH CHRISTIAN ADVOCATE.

EDITORIAL.

THE TRUE SIGNIFICANCE.

The question of the Twentieth Century Educational Fund is fully before the people. There is inspiration in the idea; there is inspiration in the success of the movement. The different branches of Methodism all over the world have joined hands and hearts in the great work of placing behind the cause of Christian education the impulsive force, not only of millions of consecrated hearts, but millions of consecrated dollars.

The enterprise will succeed. Soreheads and croakers must keep out of the way. The impulse is heaven-born; the motive is charged with the dynamics of God; the work is attended with the strength of faith and the music of love. The result is assured. Let Methodism rejoice.

But, beloved, what will be the significance of the success of the movement? Will it be the acknowledgment that Methodism is true to the sacred interests committed to her? Will it be a new equipment for her victorious march through the new century? Yes, and much more. The success of this movement will prove the folly of the fears of those who, with sad hearts, have been prophesying the death of the denominational college and the final supremacy of the civil and private educational institutions. There was a time, and it may be now, when certain ones boastfully asserted that, in time, institutions of the church would be absorbed by secular institutions. But such assertions are vain. There never was a time when the denominational institutions were filled with healthier life than now. The success of the Twentieth Century Movement will prove that the Church of Jesus Christ, the pioneer in the work of education, the patroness during the centuries of all intellectual enterprises, the power house which generates the currents which thrill and illumine every civil and social department of life, is determined to continue unto the end her glorious march.

We believe that the agitation of the Twentieth Century Movement will add not only shekels to the treasury, but students to the rolls, of our denominational institutions. Who does not rejoice at the bright prospects of Trinity College and our other institutions of learning? These institutions not only ought to live, but will have a large patronage. Will every Methodist strive to help them to have what they should have?

The revolution in San Domingo is yet going on but in a comparatively bloodless way. General Jimenez, who wants to be president, has not yet realized his desires, but from the way that insurgents are flocking to his standard, it can be safely inferred that he will soon be enjoying that uneasiness said to be characteristic of those who wear a crown. Many Cuban officers are offering him their services.

MAN AND A MAN.

Of all objects that have come within range of the world's intelligence, none has received more attention than man himself. Ever since God breathed into his nostrils the breath of life, he has been the centre of study and discussion. With one, he is but little removed from the brute; with another, he is a bright-winged "son of the morning." With this one, his existence is that of the ephemera, which is born at sunrise and dies at sunset; with that one, his life has a continuity which bridges the chasm of physical dissolution and extends into eternity. Concerning him many theories have been formed—good, bad, and indifferent. Much time has been wasted and much thought, expended in the attempt to define man. Among the most ancient definitions is that given by Plato, who defined man as a "biped without wings". The old cynic, Diogenes, consumed this definition with fervid sarcasm, when he stripped a fowl of its feathers, and threw it into the midst of Plato's scholars, with the remark, "Here is Plato's man." Scientists as well as philosophers have given their definition. They have located his origin in nothing and made his definition nothing. The world cannot improve upon the Mosaic definition which represents man as made by God out of the dust of the ground and having in him the breath of God. Old-fashioned, but true. A definition made by God himself. Yet man is a complexity which will never receive a simplification on this side the Hereafter. It is useless to discuss the question, "What is man?" Too much time has been wasted in such a discussion.

But there is a question for whose answer the world is hungering. It is, "What is a man?" Happily for us the definition is concrete,—visible as well as apprehensible. We have only to look with spiritual eyes at Jesus Christ, "the man of sorrows and acquainted with grief" to know what a man is in the true and absolute sense. In him all excellencies were united. He is the one norm for the ages. He should be seriously, prayerfully studied. This is the one antecedent to that consummation when we shall all "come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

BETRAYING EARS.

Self-deluded, we are often unable to delude others. Covered with the lion's skin, we expose to others the ignoble ears which we cannot see. One of the "newer" evangelists was inveighing in a late meeting against the iniquity of taking up collections. He said: "I never lifted a collection in my life. I have never suffered. People when they tell me good-bye, often leave a dollar in my hand." The brother had found a more "excellent way." He did not "lift" collections, but he succeeded in lifting many a penny from the pockets of the people.

If he were not a member of his peculiar class, we would be tempted to wonder if he really thought that in the foregoing instance, he was really deceiving the people?

A "RADICAL" PRAYER.

We take the following from the newspaper report of a political convention recently held:

"In the opening prayer Very Rev. J. F. Kearney prayed most earnestly for the deliverance of the Filipinos from the 'brute force' now being inflicted upon them. The prayer was radical and forcible throughout, and brought forth rounds of most vociferous applause."

This is a most wonderful exploitation by the world of a poor clericus, so pliable as to be induced to make a "radical" prayer sufficient to bring forth "rounds

of vociferous applause." This happened out in the wild and woolly West," and we are glad that it was not here. We like for our preachers to be able to offer fervent prayers, even in a political convention. But we are so glad that we have no preachers in the sunny Southland who are in the habit of "bringing down" the convention. Seriously, we think such a scene as that described above is enough to make an angel weep. Reading sanctimoniously a short political speech, and calling it a prayer, and addressing it apparently to Jehovah, but really to a crowd of excited politicians, is an act of sacrilege which must receive the severest condemnation of God.

KIND BUT FOOLISH.

Ingersoll had few kind words for ministers of the Gospel. He mercilessly attacked them in his lectures, accusing them of ignorance, dishonesty, and hypocrisy. He poured upon the noble calling the vitriol of his sarcasm and then impaled it on the sharp point of his sacrilegious wit.

His memory, now that he is gone, is treated very tenderly by the men whom he maligned. Some have gone so far as to intimate that he may be enjoying now the "fulness of joy" in the presence of God.

The fact speaks eloquently for the Christian character of the preachers. They were reviled, and they reviled not again. Instead they have covered the grave of the agnostic with flowers, and built for him a home in Paradise. Who can say that preachers are resentful?

While we speak a good for their spirit of charity, we must condemn their maudlin sympathy, lack of judgment, and forgetfulness of Scriptural truth. There are unnamed heroes of Christ on whom these admiring ones could more appropriately bestow their praise, and for whom they could build monuments and mansions in the skies.

If Ingersoll's life on earth bore any resemblance to the life promised in Heaven, we have misread the facts.

The storm that raged along our coast was the most fearful witnessed in a half century. The first reports were bad, but it seems that the worst had not been told. Many lives have been lost, two towns were destroyed, and many boats have been wrecked. It is said that most of the bank ponies were drowned. The church buildings of the M. E. Church, South, at Ocracoke and Hatteras, respectively, were destroyed. Col. Julian S. Carr, with his usual liberality, gave a large check to the sufferers, but a greater part of the proceeds we learn was returned to him.

Course of Events.

AFFAIRS in the Transvaal are undoubtedly approaching a crisis. England and Germany are too near to each other in South Africa. Oom Paul Kruger is clear-headed and obstinate. Great Britain is sending troops to Africa every week. The reserves in Natal have been ordered to hold themselves in readiness to respond to a call for instant action. The Boers, also, are very active. They have placed an order for 14,000,000 Mauser cartridges. Relations between the two nations are very much strained, and an outbreak should not be a matter to occasion great surpriso.

The trial of Dreyfus is still dragging its length along the days. It will probably be a week before a verdict is rendered. The most incriminating evidence given within the last week was that Lebrun-Renault, who testified that on the day of degradation Dreyfus had practically confessed guilt. There are two facts, however, which tend to weaken this evidence. One is that Renault did not report this confession to the proper

officer. The other is, that in the beginning of the conversation in which the so-called confession is embodied, Dreyfus protests his innocence. Du Paty de Clam, the coadjutor of Esterhazy, has been excused, but his evidence has not been made public. Bertillon, the inventor of the anthropometric system, made himself the laughing-stock even of the Judges in his attempt to prove that Dreyfus is the author of the bordereau. His evidence was completely overthrown by other experts. What will be the outcome no one knows. If Dreyfus should escape conviction, it will not be through any lack of desperate effort on the part of the Judges to bring about a different result. It must be remembered that the acquittal of Dreyfus is equivalent to the conviction of the Army.

THE news from Cuba is not cheering. The payment of money to the Cuban soldiers has been suspended on account of the dishonesty on the part of some soldiers, and the difficulty in determining who the parties are to whom the money should be paid. The payment of the "three million dollars" has been a dismal failure. There is a spirit of restlessness among the people at large. In some quarters, the spirit of revolution can be plainly felt and seen. It is possible that the United States may face in the course of a few months a state of things similar to that in the island of Luzon. The Cubans will have to be left to themselves no matter what will be the result, for the United States will have to carry out the philanthropic plans, at the expense of lives. In the meantime, the war against filth and social disorder is being pressed to a remarkably successful issue in the cities and towns. If this government do no more for Cuba than to clean it from filth, a great work will have been accomplished.

Ten Talent Men.

(From the New York Observer.)

A popular preacher of one of our greatest cities, writing recently in one of our periodicals of large circulation, discusses the careers of a number of the greatest poets, painters and public men, under the title of "The Tragedy of the Ten Talent Men." Among those who are thus treated of are such English poets as Burns, Shelley, Byron and Poe, and such others as Andrea del Sarto, Napoleon and Cleopatra. I confess that it was with a shock that I read this article; it was interesting in itself; it refuted in a few well-chosen words the apologies that have been made both by themselves and others for the wasted powers of lives of high possibilities; and it drew a just and appropriate moral under the caption, "Greatness a pledge to goodness." But despite all this, I felt a growing dislike for the title of the article. It was a painful reversal of the truth. Just such a reversal as we meet with so often in the speech of those whose standard is purely worldly-wise. So that though I conceded the high purpose of the paper, I wish more and more that it had not in its title sacrificed truth to the trick of taking captive the ear.

We concede readily enough that there have been tragedies in the lives of the ten talent men from the first, but not such tragedies of self-indulgence, of cruelty and of sin as stained the lives and wrecked the careers of these men of great brains and little souls. We cannot reckon any of these in the glorious company of those to whom the King committed ten talents. Not only so. Those ten talent men of whom the Lord speaks in the parable had no excuse to make such as have been made for Burns and Byron and the rest, but they with full hands met their Master, they heard His sweet words of commendation, they received further trusts, large and honorable, from His hands.

When we lay the parable before us, and study its true meaning, do we not see that these true men of intellect, leadership, genius, are rather one-sided men, and in fact, one talent men, who have hidden that talent in the earth? Let us not, for the sake of a contrast, force this too far. We are ready enough to yield praise commensurate to their performance to all the great men who, being but men,

have done great things in the earth, even though they have not been rich toward God. Yet, is it not true that most of those who possess genius are so constituted that instead of being men of ten talents they are conspicuously narrow in their capacities? Some men minister to some one side of man's nature, often supremely well. But the old distinction is forced in upon us by their lives. They were great poets, painters, soldiers; rarely so constituted that uniting several great faculties they can be called great men. Mr. Longfellow was reaching towards the truth when he said: "Lives of great men all remind us, we can make our lives sublime;" but he missed accuracy of statement (which we do not often demand of poetry), in the universal form he gave his thought. Not "all," but oft he should have said.

In the article referred to, there are frequent quotations from two great men of our century, who came much nearer being ten talent men than any of those so called. These are Sir Walter Scott and Thomas Carlyle. Both of these men had tragedies in their lives, but they were moral rather than immoral tragedies. It seems to me that no one of any spirituality can read Scott's "Last Journals," without reading beneath the sad story of the bitter battle he was called on to wage against a debt—not of his own contracting but for the payment of which he was bound—the deeper story of a noble nature once captivated by pleasure and greedy of worldly rank girding itself for ever grander triumphs in the arena where conscience strives with convention. When that noble heart ceased to beat it was more than the laying aside of a skillful pen; it was the last act of a life that had been full of strength, of lusty human effort, but wholesome, generous and unflinching in its allegiance to Him who gave much, and would require His own with usury.

The Competence of Christ.

The competence of Christ for his vocation, the mystery of his person, the finality of the revelation which the world must owe to him and him alone,—these are truths through which we must read everything in the gospel. They are the master light of all our seeing. It is a person who can say such things of himself—who has, to use the convenient Germanism which is still liable to be misunderstood in English, this self-consciousness—who is the subject of everything the evangelists have to tell. It is not an ordinary man of whom they write, one among the rest who can be distinguished only as being more truly and purely man than they. It is one who is conscious that he is alone among the rest, who can confront them as they cannot confront each other, who is really in some sense, in relation to men, in the same line with God. We do not know God unless we know Christ; Christ belongs to the reality in which God is revealed to man. It seems a pity to identify this truth, which can be verified in experience with the *Quicumque vult*, or any such symbol. It provokes a needless antagonism to the New Testament teaching about Christ, and it does not contribute in the least to the understanding of him. The same remark would apply to what the New Testament tells us of the Holy Spirit. No one knows God truly who has not received the Spirit and had the Father revealed in the Son. This is what is meant by saying that the Father, the Son, and the Holy Spirit are one God. And this, too, is the catholic doctrine of the Trinity, the only doctrine of the Trinity which is generated by the New Testament and by Christian experience—this, and not the formulæ of the Athanasian Creed. The strong historical sense of Dr. Sanday's article is too much limited to his treatment of the evangelical documents; when it gets unrestrained play, it will prove more emancipating than he sometimes seems willing to allow. And the utmost freedom in relation to historical creeds will not affect in the least our power to preach the gospel. There were no creeds when Jesus said: "All things have been delivered unto me by my Father. . . . Come unto me, all ye that labor and are heavy laden, and I will give you rest."—*The British Weekly.*

The personal and practical test of Christianity is to try it. Pascal says: "Human objects must be known in order to be loved; divine must be loved in order to be known." Christ may be known, and to know him is eternal life.