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## EDITORIAL.

### THE CHURCH IN THE FIRST PERSON SINGULAR.

Rev. John Watson is furnishing for the *Ladies' Home Journal* a series of articles bearing on modern church life. This sturdy Scotch writer favors his strong practical thought with some very pungent sarcasm. The article for October is entitled "The Candy-Pull System in the Church." The article is more dignified than its title would indicate. At one place, the writer refers to a fact, which, though well known by the public, is not considered with that seriousness which the interests involved demand. We refer to the fact that the element of individualism in church membership has become almost eliminated. The Church in its very constitution has that corporate character which cannot legitimately be ignored. Church members must think and act as a body, else some of the most important ends for which the Church was instituted will be lost.

While this is true, Church members must think and act as individuals in order that the Church may best exercise its corporate capacity, and *vice versa*. For us to live as a State, and not as individual citizens, would not be more destructive to the State than for us to live as a Church, and not as individual members of the Church—personal followers of Jesus Christ. For us to live as families, and not as fathers, mothers, sons, daughters, brothers, sisters, would not be more subversive of the family institution, than for us to live as Methodists, Baptists, and Presbyterians, and not as individual Christians, would be subversive of the visible and invisible Church.

We think that the fact that we are living too much as a Church and too little as separate followers of the Lord Jesus Christ explains some of our ecclesiastical disorders.

We once went to a strange city and found there an acquaintance who was very sick. We found that he had been utterly neglected and ignored by the church, whose special care is to save the unfortunate, but had received the kind, assiduous, brotherly attention of the lodge of which he was a member. How often we hear of men who, as members of a secret society, visit the sick and suffering of that society, but do not as members of the church visit the sick and suffering of their church? The case is so common that we often hear the church reproached for being less Christian than the Masons. Of course, we understand the fallacy of the argument. But the question is, Why do not members of the church feed their hungry, clothe their naked, and visit their sick, as generally and as faithfully, as members of a secret society attend to their unfortunate ones?

Several different yet true answers may be made. One is this: The individual element is not as strong and as highly developed in the case of the church as in the case of the secret society. The fault lies not in the nature or constitution of the church, but in those who compose it. It is often the case that Brother Easy hears of a sick brother or some other object of charity, and delivers himself thus: "Well, here is a duty for the church, and I suppose that the church will perform it." The old saw, packed with wisdom, is exemplified: "What is everybody's business is nobody's business."

We are sure that a more emphatic and strongly charged individual life in the church would make a holier church. The weak brother whose spiritual epidermis turns the flying arrows of truth as easily as a roof turn rains would no longer, with an unctuous smile, exclaim: "Didn't he give it to the church today?" But he would, instead, fall upon his knees and exclaim: "Lord, have mercy upon me a sinner." Let there be a general individualization of the church, and personal responsibility will be accentuated, spiritual self-examination will be the rule, and a closer intimacy with Christ will be the result.

We do not incline our ear to the somewhat popular cry against church "machinery." We believe that the church, surcharged with the Holy Ghost, is able to run all the machinery from a Missionary Society to an Epworth League. Yet we are compelled to look upon some of the so-called machinery of the church as an "unfortunate necessity" in the sense that taking medicine is an unfortunate necessity. But we must take the medicine until there shall be no longer any use for it. So we must have the "church machinery" until there shall be no longer any necessity for it. The truth we wish to impress, however, is this: The time which we have just mentioned will come when the church, while living as a church, will live also as individuals whose constantly recurring question will be, "Am I living as a true disciple of Jesus Christ? An intensive cultivation of the spiritual vineyard is needed. The Ego in the church is the demand of the hour.

### A SERMON WITHOUT A TEXT.

We do not know of a preacher in the North Carolina Conference who is not willing, on every possible occasion, to give a good word and deed to the "Old Raleigh." Yet it would be strange, if in as large a body as the North Carolina Conference, we should not find a few who are inclined to repudiate the one-sided agreement that they are, as pastors, to act as agents of the Church organ. Such "repudiators" greet the business notices to the preachers with that peculiar smile which foretells the placing of a very mild but practical quietus on such presumptuous appeals and ukases from the business rooms of the "organ." The poor Business Manager is punished by being made to look daily at lists as lean as Pharaoh's kine, from the bailiwicks of the recalcitrant would-not-be agents.

Now, while there may be no "repudiators" among us, yet it may help us to deliver ourselves of some practical thoughts by assuming that there are such negatively charged shepherds.

Can a preacher afford to act as agent for his Church organ? In proving the affirmative of this question, the commercial line of argument, we presume, will be more effective. Let us draw a debit and credit line and see what the preacher receives from his Church organ.

(1) He is the personal beneficiary of the organ. He may toss aside in disgust the dry-as-dust platitudes of the editor; he may cast contempt on the spring and autumn effusions of the correspondent who lisp in numbers; he may fail to appreciate the epistolary diversions of the children. Yet there is something in every issue which brings value to the preacher. It may be important news of some church enterprise, the death or

marriage of some friend or brother in the ministry. It may be this or that, but it is something which is needed. Then, too, the paper often gives to interested friends some important news concerning the preacher himself and his work. It tells about his new church, his meeting, and publishes his special notice. It gives to the public the news of his sickness or other misfortune, and when "the silver cord is loosed," the paper figuratively stands in tears over the cold clay and commends the departed soul, and the widowed wife and fatherless children, to the God of pity.

(2) The church organ brings much to the church within the bounds of the preacher's work. There is not a subscriber who is not a better Christian for the weekly visits of the paper. The man who takes his church paper makes a better Sunday school Superintendent, a more faithful steward, a stronger lover of his church. The larger the list of subscribers at a place, the larger will be the congregations on Sunday and at the prayer-meeting, the smaller the deficit at the end of the year, and the more encouraging the report of the preacher at Conference.

(3) The paper is worth so much to the Conference in which the preacher takes as much pride. It gives the Conference a chance to say that it is at least keeping up with liquor-sellers and other worldly organizations in having an "organ." It preserves the connective character of Methodism, deepens the interest of every part of Methodism in every other part, and publishes the news of the Conference.

A religious paper is the agent of Christ in the great work of the extension of His kingdom. Its office is to preach the gospel in type. Whosoever receives the religious paper receives Christ.

In the light of the foregoing statements, and others just as true, can a preacher afford to act zealously as the agent of his church paper? May we not in all seriousness more appropriately ask, Can he afford *not* to act as an agent?

### THE BAPTIST UNIVERSITY.

Last Wednesday, September 27, marked an era in the educational history of the Baptists of North Carolina. It was the opening day of the Baptist University. For many years the members of this denomination had looked forward to the time when they should have a large central, high-class institution of learning for the Baptist womanhood of the State. They can now rejoice in the fruition of their hopes and can congratulate themselves on having an institution of which they may justly feel proud.

The buildings are large and elegant, favorably located, and well-equipped. President Blasingame enters upon his work with an enviable reputation for scholarship and administrative ability. His faculty is large and experienced.

The number of boarders at present is so large that new buildings will be erected at once. There will probably be one hundred and fifty boarding pupils during the first term.

We congratulate our Baptist friends on their success. They deserve it, and, as Methodists, we feel that there has been a new and valuable accession to the ranks of those institutions whose sole ambition is to guide our men and women, boys and girls into a noble Christian manhood and womanhood.

### PICKFORD SANITARIUM.

The great scourge of Southern negroes is consumption. The ravages of this dread evil are so fearful that in some places the mortality is six times that of the white people. Some time ago L. A. Scruggs, A. M., M. D., a worthy colored man of Raleigh, moved with pity for his race, and animated by a noble purpose to give his life to the amelioration of the suffering of the consumptives of his race,

projected an enterprise which materialized in what is known as The Pickford Sanitarium, at Southern Pines, N. C. The institution and Dr. Scruggs, General Manager are well endorsed by the best citizens of Raleigh and by the city and State boards of health. The central building is large and reasonably well equipped, but there are many things necessary for the most effective working of the Sanitarium. The institution deserves the help of all, especially the white race, and we trust that Dr. Scruggs will continue to receive the heartiest aid from both North and South.

### Do It Now

"How do you accomplish so much, and in so short a time?" asked a man of Sir Walter Raleigh. "When I have anything to do, I go and do it," was the reply. The man who always acts promptly, even if he makes occasional mistakes, will succeed when a procrastinator would fail, even if the latter have the better judgment.

When asked how he managed to accomplish so much work, and at the same time attend to his social duties, a French statesman replied, "I do it simply by never postponing till tomorrow what should be done to-day." It was said of an unsuccessful public man that he used to reverse this process, his favorite maxim being "never to do to-day what might be postponed till tomorrow." How many men have dawdled away their success, and allowed companions and relatives to steal it away five minutes at a time! Amos Lawrence's motto was, "Business before friends."

"Tomorrow, didst thou say?" asked Cotton. "Go to, I will not hear of it. Tomorrow! 'tis a sharper who stakes his penny against thy plenty—who takes thy ready cash and pays thee naught but wishes, hopes, and promises, the currency of idiots. Tomorrow! it is a period nowhere to be found in all the hoary registers of time, unless perchance in the fool's calendar. Wisdom disclaims the word, nor holds society with those that own it 'Tis fancy's child, and folly is its father; wrought of such stuffs as dreams are, and baseless as the fantastic visions of the evening." O, how many a wreck on the road to success could say, "I have spent all my life in the pursuit of tomorrow, being assured that tomorrow has some vast benefit or other in store for me!"

The energy wasted in postponing until tomorrow a duty of today would often do the work. How much harder and more disagreeable, too, it is to do work which has been put off. What would have been done at the time with pleasure, or even enthusiasm, becomes drudgery after it has been delayed for days and weeks. Letters can usually be answered most easily when first received. Many large firms make it a rule never to allow a letter to lie unanswered overnight. Promptness takes the drudgery out of an occupation. Putting off usually means leaving off, and going to do becomes going undone. Filing a deed is like sowing a seed; if not done at just the right time, it will be forever out of season. The summer of eternity will not be long enough to bring to maturity the fruit of a delayed action. If a star or planet were delayed one second, it might throw the whole universe out of harmony.

Cæsar's delay to read a message cost him his life when he reached the Senate house. "Delays have dangerous ends." Colonel Rahl, the Hessian commander at Trenton, was playing cards when a messenger brought a letter stating that Washington was crossing the Delaware. He put the letter in his pocket without reading it until the game was finished, when he rallied his men only to die just before his troops were taken prisoners. It was only a few minutes' delay, but he lost honor, liberty, life!

"A singular mischance has happened to some of our friends," said Hamilton. "At the instance when he ushered them into existence God gave them a work to do, and he also gave them a competency of time; so much that if they began at the right moment, and wrought with sufficient vigor, their time and their work would end together. But a good many years ago a strange misfortune befell them. A fragment of their allotted time was lost. They cannot tell what became of it, but sure enough, it has dropped out of existence; for just like two measuring lines laid alongside, the one an inch shorter than the other, their work and their time run parallel, but the work is always ten minutes in advance of the time.—*Ex.*

## From Other Tripods.

### The True Sovereignty.

There is hope for us all. Sovereignty will come into our lives the day that we cease asking what the world is going to do for us, and turn square on ourselves and ask what, for the honor of the free creative spirit there is in us, do we propose to do today for the world. Greatness is in being more exercised about what goes out of us than about what comes in. We have become great when hampered activities seem to us a more fatal thing than withheld favors.—*S. S. Times.*

### All in the Meaning.

We hear not infrequently in these days of "the larger Christ." The expression has come to some minds an attractive sound. It seems to make more of Christ; it appears to promise more for Christianity. But in the interests of clear thought the phrase should be challenged. What does it mean? Is there a fact behind it? If so, what is the fact? These are important questions, and it may be that some of those who glibly use the expression, "the larger Christ," would be puzzled distinctly to afford an answer to them.—*N. Y. Observer.*

### Something Wrong in the Premise.

Some lessons there are in life which the earnest man yearns to know, but which, once learned, the wish is that they were unlearned. A physician in South Carolina was asked, not a generation ago, by a learned counsellor at law, to teach him how to cease the use of tobacco. His request was granted, and he ever afterwards detested the taste of the weed. In a few months he requested that same physician to teach him how to use tobacco again. That was an unusual case, but the incident has an undercurrent of reality, reminding one of other lessons learned in life, of which men become dissatisfied.—*Southern Christian Advocate.*

### Must not Ignore the Children.

A respected reader, an earnest Methodist Churchwoman, writes us in great distress concerning the attendance of her children on public worship. She experiences increasing difficulty in securing the cheerful attendance of her boys. She believes the pastors could relieve this difficulty by spending a few minutes every Sunday in talking to the children. We remember Dr. Briggs, when pastor of Trinity in this city, was in the habit of talking five minutes to the children as a prelude to the regular service. This, also, we believe, was the practice of Dr. Oldham in his pastorate in Delaware. Other ministers have tried it with satisfactory results.—*Western Christian Advocate.*

### More of it Than False.

I believe we have got the best land under the sun. We have the best government in the world, with as able men in control as we have ever had. I believe that that man in the White House to-day is as able as any ruler that we have ever had. He is an earnest Christian man and lives near to God. He needs our prayers and the prayers of all Christian people. I believe that our Congress is made up for the most part of noble men of God. There is no parliament in the world that contains so many godly men as our Senate and House of Representatives. It is folly to wait till a man is dead fifty years before you recognize his worth. The men that have represented this district in Congress for the last fifty years have nearly all been upright and honorable men. Let us not spend our time in grumbling, but rather thank God for the good men whom he has raised up to govern this land.—*Southern Churchman.*

### Spongy Piety.

The piety of many people amounts to an effort to see how much they can get from God, and how little they can do for God. But the principle of selfishness is incompatible with the principle of piety. Religion is a matter of duty, as well as of delight. In the ideal life there will be as much output as input. To every breath inhaled into the lungs, there corresponds a breath breathed out. So should it be in the Christian's experience. In proportion as he receives, he should give.—*Exchange.*