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

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REV. T. N. IVINS, D. D., . . . EDITOR.  
REV. N. M. SIMMONS, BUSINESS MANAGER.

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## EDITORIAL.

### The Soul's Rest.

I am glad that neither the golden sky,  
Nor violet lights that linger on the hill,  
Nor ocean's wistful blue shall satisfy,  
But they shall fill

With wild unrest and endless longing still,  
The soul whose hope beyond them all must lie.

And I rejoice that love shall never seem  
So perfect as it ever was to be,  
But endlessly that inner haunting dream  
Each heart shall see

Hinted in every dawn's fresh purity,  
Hopelessly shadowed in each sunset's gleam.

And though warm mouths will kiss and hands  
Will cling

And thought by silent thought be understood.

I do believe that the next hour will bring  
That far-off mood  
That drives one like a lonely child to God,  
Who only sees and measures everything.

—The Watchman.

### THE THREE SPHERES.

True spiritual development as viewed and measured from the Christian standpoint is marked by an ascension through certain ethical spheres.

The lowest ethical sphere in which the Spirit-touched soul moves is that in which it looks at itself only in its relationship to God. It is only a soul forgiven, purified, strengthened, and guided by God through His eternal Spirit. Its function is to receive and to enjoy, while as a benefactor, it is only to render certain duties to God as an object of love and praise. Of course, in this sphere, religion is only abstract and negative—something fit only for the cloister and the temple, inuring only to the benefit of self, feeding upon present blessing, and looking to future bliss as the ultimate goal. It goes without saying that in this sphere, only one side of religion is seen, and its full meaning is but faintly comprehended.

If there be no interference with the laws of spiritual evolution under grace, another and higher sphere is entered. The full meaning of religion is apprehended. It becomes full-orbed to the view. It is not only negative but positive. It is not only abstract but concrete. It demands not only a pure heart but an outward expression of that purity. It involves not only God as a Father but man as a brother. It encircles a self which expanding touches all human souls. It recognizes not only the duty of presenting a stainless spiritual escutcheon but of visiting the "widows and fatherless in their affliction." In this sphere we see for the first time the thing which St. Paul calls the greatest thing in the world—love. But the exercise of the love has its limitations. It must do no violence to self. It goes as far as it can without causing an abridgment of the privileges of self—in short without causing self to suffer. It cannot understand the meaning of Paul when he said "Wherefore if meat make my brother to offend, I will eat no flesh while the world standeth. It lives, but it must eat its 'meat.'" In this sphere are found those who say that they are not responsible for the narrow views of a brother. They cannot give up innocent pleasures because these pleasures are

stumbling blocks only when the brother is needlessly blind. In this sphere there is no vocabulary in which the word "sacrifice" is found unless it be used in an ethereal devotional sense as applying to the incense and trappings of worship. You must minister to the wounded brother as long as he is not in the mud or among the thorns. Self must not suffer.

But in the course of true development, the ascension, continues. The uplifting wings of the Spirit are utilized. A third and higher sphere is entered. Here we enter into the secrets of the Lord and find the sweetest companionship with his Son. Here we begin to "comprehend with all the saints what is the breadth and length and depth and height of that love which sent the Son of God from the bosom of the Father into a world to be hated and crucified. Religion is seen in all its radiant beauty. The field of duty is as wide as the world. Love threads the rivers, climbs the mountains, sails the seas, pierces the wildernesses, enters the furnaces, breathes the air of pesthouses, soils its hands, muddies its garments, lacerates its limbs, and knocks at the door of death, in order to follow in the footsteps of Christ in ministering to the wants of a sin-stained and dying brother. In this sphere we are willing to give up all "meat" in the shape of privileges that our brother may not be "offended." We are thus willing, because we live with Him whose name is Love, and who sounded the very depths of suffering that poor human souls might scale the shining heights of Salvation.

God hasten the time when the church militant shall dwell in this highest sphere, and, from the heavenly altitude, call a ransomed world to "come up higher."

### THE SULTAN OF SULU.

The question ament the Sultan of Sulu and his harem is forging to the front. Divers newspapers are full of the reported misdoings of the said Sultan and the United States. According to these reports, our government has made a treaty with the august Sultan whose little island, the southernmost of the Philippine group, has a population of something more than the combined population of Raleigh and Charlotte and this treaty sanctions slavery and polygamy, and excludes Christian Missionaries—all for the acknowledgment by the Sultan of the sovereignty of the United States.

It is said that the Synod of North Carolina has refused to take action in the case of Roberts, the polygamous Congressman of Utah on the ground that such action and silence on the Sulu question do not morally quadrate.

A North Carolina daily paper cheers the Synod and at the same time thus delivers itself: "We have no sympathy with polygamy anywhere, and before it received official approval in Sulu, the unseating of Roberts seemed to be the proper course. How can we now unseat a man with two wives, [We thought he had more,] when our flag gives protection and approval to a Sultan who has a harem."

The discussion has fire in it, and we do not wish to approach too near the blaze, but a great big sad eyed wonder fills our mind and heart when we think of the inconsistencies of which the Christian church in North Carolina was guilty of all the years when it condoned polygamy and other evils when our government was sanctioning polygamy in Utah. Then, too, we are bothered with these trivial questions: How can we refuse to do one duty because we neglect another? Is there not a slight difference, to use the words of another, between "asserting Christian authority over a polygamous country and establishing polygamous authority over a Christian country?"

In the light of the fact that just now there is much "wild talk" on the Eastern question, we must be excused, until furnished with proof, from swallowing some of the published statements concerning

the relations of the august Sultan of Sulu to the United States. In all seriousness, we ask the following questions: (1) Has any treaty been made by the United States with the Sultan of Sulu? (2) Has there been made any arrangement by which polygamy and slavery have been sanctioned by our government in Sulu, or by which Christian missionaries have been excluded? (3) Has any arrangement whatever with the Sultan ever been officially recognized by the President? (4) Have the statements that are accepted as true by so many ever been officially reported?

The true answers to these questions will, we think, put the mooted matter in a new light.

### ORTHODOXY AND NEWSPAPERS.

While there may be a disposition on the part of newspapers as a class to criticize some phases of cast-iron orthodoxy, yet it is a fact, which is both patent and pleasing, that some of the most stalwart defenders of the faith of the "Fathers" are found among those who occupy the secular tripods. We are glad to see so many of our daily papers rebuking the incoherent mouthings of so-called apostles who are too intellectually progressive to accept the old doctrines on which the faith of humanity and the glory of civilization are based, and on which have been built the lives whose beautiful afterglow still plays among the centuries and lights the way to the eternal home of the soul. The editorial utterances of some newspapers on certain theological questions are a scathing rebuke to many who stand in pulpits. All honor to the press which stands true to evangelical truth and stand on the watchtower when the regularly appointed watchmen have fled.

It was only a few days ago that the Atlanta Constitution contained an evangelical editorial in reply to Mrs. Humphrey Ward, who is teaching that the story of the atonement is only a fiction. The Constitution, like the majority of the great dailies, believes in the necessity and fact of an atoning Saviour. It thus sends its parting shaft: "This is perhaps not a subject for a daily newspaper to dwell upon; but with Briggs, pounding away at the Bible on this side, and Mrs. Ward offering baptism to unbelievers on that, it is time for some one to rise and make remarks." Good for the Constitution.

### LET US WIPE OUT THE REPROACH.

The North Carolina Conference has no enviable record in the matter of Epworth Leagues. It is behind every other Conference in the Connection. So says Rev. H. B. Anderson, the Secretary of the Conference Committee on Epworth Leagues. The Mexican Mission Conference is ahead of us. With only 5,000 members it has more leagues than ours with 65,000 members. Knowing our preachers and laymen as we do, we feel safe in asserting that while we recognize the situation we do not accept it in the sense of folding our arms and giving up the struggle. The difficulty is not in the conditions characterizing our Conference. The Western North Carolina Conference with practically the same conditions as ours is doing good work with its Epworth Leagues. The Conferences are well attended and enthusiastic. The report at Concord, we have no doubt, will be highly gratifying.

Prominence should be given at our approaching Conference at Washington to the Epworth League question. A determined effort should be made to bring this institution of the church before our preachers and laymen in such a light that there will be next year a great advance in our Epworth League interest. The undercurrent of prejudice or skepticism must be dried up, and the demands of duty must be recognized. It has been clearly demonstrated that there is hardly a work in the Conference which cannot support an Epworth League. Let us pray and work to the end that our reproach may be wiped out.

## Course of Events.

THE latest news from the Philippines as received by the War Department is to the effect that Aguinaldo has retreated into the mountains to Boombang, where he will probably locate his capital. Lawton, Young, and Wheaton have him practically surrounded. He has no communication with the coast, and being in a country which cannot yield any supplies, he will be, doubtless, in the hands of his pursuers. General Wheaton landed his troops at Lingayen last Monday. The report is that the country is submerged, but that the waters are falling.

AT this writing, affairs in South Africa look much brighter for the British forces than at this time last week. Up to last Friday it looked very gloomy for General White's forces at Ladysmith. The calamity of a few days before, in which a large number of British prisoners had been taken by the Boers, together with the fact that Ladysmith was completely surrounded, had a very depressing effect in London. On last Friday, however, the British made several sorties, severely defeating the Boers and capturing a great number of their men. The Boers were compelled to fall back from Colenso, and the British were greatly elated. Since then there has been a dearth of definite news. The situation looks brighter at Mafeking, where the Boers are said to be disheartened over the unexpected resistance to their attacks. The Boers are perhaps concentrating their forces around Kimberly. This is one of the strategic points. The report which represented the Boers as firing upon a white flag is probably incorrect. General Joubert, while a strong fighter, is a humane man, and would not allow such conduct. None of the troop ships have arrived at Cape Town. It is thought that General Buller can begin his march northward by November 15th.

IT CANNOT be doubted that the United States is watching with keen and jealous eyes its trade relations in China. It was not until sometime ago that the United States could be recognized as having an equal chance with England, Russia, Germany and France. But now it is different. The "open door" is to be maintained. The following dispatch has been published in London: Negotiations in London have resulted in an agreement between Great Britain, China, and the United States to maintain their "open door" in China, which power will undertake to develop both British and American trade. It is understood that Germany and probably Russia will give the United States written assurances as to the maintenance of the "open door."

LAST Tuesday's elections brought satisfaction to all political parties. The results may thus be summed up: Massachusetts went Republican; New Jersey went Republican by an increased majority over last election; New York, Democratic in the Tammany district, Republican elsewhere; Kansas, victory for the Republicans; South Dakota, Republican; Maryland Democratic; Kentucky, both parties claiming the victory; Ohio, Republican, Mississippi and Virginia, Democratic.

JUDGE Simonton has ruled that the Corporation Commission of North Carolina has no authority to levy the taxes which have been placed on the railroads in the State. It is thought by some that this ruling will deprive the Public Schools funds of the special appropriation of \$100,000 made by the last legislature. Treasurer Worth thinks that the appropriation will be paid, though it may be somewhat delayed. There has been some talk about another meeting of the legislature to deal with the matter involved in Judge Simonton's decision.

## THE TWENTIETH CENTURY MOVEMENT.

It becomes more apparent with every passing week that the movement to raise \$500,000 for our schools and colleges is going to prove a great success. In those Conferences that have completed their organization at a very rapid rate, we shall be surprised indeed if the final figures do not go beyond the sum indicated by the General Conference. Some of the Conferences, it is true, are lagging behind. This, however, is not because the people are unwilling to give, but simply because proper steps have not been taken to secure their gifts. That all of them will fall into line and do their full part, we cannot doubt.

The money is sorely needed. Our educational enterprises are all suffering for the lack of larger means, and the competition which they are called upon to face is becoming sharper with each succeeding year. Inside of the last ten months about \$24,000,000 has been given, in one form or another, to institutions of learning in different parts of the country. We cannot hope to keep up with the progress of the age unless we improve our equipments and increase our endowments; but all the conditions are now changed, and we must take steps to meet them.

But there is also another view of the subject that ought not to be overlooked. Nothing better could happen to our people than that they should be called upon at this great turning point in the world's history to part with a portion of their substance for some worthy cause. Some of them are very rich, counting their possessions by the millions; a great many of them are in perfectly comfortable circumstances. All of them are able to do something. The appeal that is now addressed to their consciences will, if it is responded to in the right spirit, prove a great blessing to them in many ways. If the canvass does not issue in an overwhelming revival of true religion, it will be because it is prosecuted, not for the purpose of glorifying God, but simply for the purpose of securing worldly advantage. Against this danger let us be on our guard. Out of a deep gratitude for all the favors that we have received from our heavenly Father in the years that are gone, and with a sincere desire to render better service to him in the years that are yet to come, let us lay down what we can upon his altar, joyously consecrating our own souls and bodies at the same time.—Selected.

## THE REVIVAL OF RELIGION.

BY W. ROBERTSON NICOLL.

In the first place, like every revival of religion that the church has known, the next revival will make Christ and Him crucified to shine before the souls of men. The preaching of the next revival will be the preaching of the Cross, the preaching of mere mercy, but of the mercy of God in Christ reconciling the world to himself, not imputing to men their trespasses. The glory of the cross must be preached in the power of the Holy Ghost who alone can reveal it to souls. I say that no other gospel has been preached to the reviving of the church. In the midst of his labors Wesley was challenged with a demand for his secret, and he answered in the words of the hymn:

"Now I have found the ground wherein  
Sure my soul's anchor remain,  
The wounds of Jesus, for my sin  
Before the world's foundation slain."

Is this theology? Yes, but it is theology that may be sung. Must every preacher be familiar with dogma and be able to state the orthodox doctrine of the Atonement? There is no theology that the soul really needs but the theology that may be sung. All the theology of the Cross has been fused into the language of intense simplicity and passion in the lines:

"Not the labors of my hands  
Can fulfill thy law's demands;  
Could my zeal no respite know,  
Could my tears forever flow,  
All for sin could not atone;  
Thou must save, and thou alone."

This is the gospel of all the great evangelists, the gospel to which Wesley escaped from the moonlight gospel of William Law. This is the only gospel for the soul under condemnation which sees its guilt taken away by Christ, the dying substitute. This is the gospel by which we live and die, which gives the death wound to spiritual confidence and expresses completely our ruin, our misery and our hope. To bring sinners to the sin-bearer is the first work of the revived church.