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REV. T. N. IVEY, D. D., EDITOR.
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RALEIGH CHRISTIAN ADVOCATE.

EDITORIAL.

IN HIS PRESENCE.

For every individual there is some spot on earth which represents for him all that is comfortable for the body, congenial to the aesthetic tastes, and stimulating to the mind. This spot, though seldom visited or even seen, is nevertheless a cherished reality.

For every child of God there is a place which represents all that is dear to the soul. Seen only by the inner eye, visited only by Faith, Hope, and Love, designated by no latitude nor longitude, existent anywhere, not dependent for beauty on blue of sky or gold of sunshine, glowing in the darkness of the darkest night, shining with a "light that never was on land or sea," it is the Arcadia of the Christ-possessed and Christ-possessing heart. It is called "In His Presence." Here conscience sits in the mellow light of peace. Here faith feasts its eyes on the bosom of the Father. It is the "secret place of the Most High," and the soul "abides under the shadow of the Almighty." Blessed place! Accessible to all of earth's millions, and designed as a permanent abiding place in this life and that which is to come.

In His Presence! Who may abide here? Why, the little child just treading the daisied fields of morning, and the white-haired pilgrim who is nearing the last mile stone; the sceptered ruler and ragged Lazarus; the beauteous star of the salon, and the shrinking Magdalene; the laborer in the harvest field and the sailor on the heaving sea. All these may stand within the circle of "In His Presence." But remember that all who do so must have the pure heart and consecrated life. "Blessed are the pure in heart for they shall see God"—and they only. No one who has failed to cast out, by the Spirit's power, the last idol from the heart in order to make room for Jesus can rest under the smile of the Father. All the sick thousands who have gone from the outer court into the presence of the King have used the pass-word: "None for self and all for Thee. All the ransomed thousands who have feasted their eyes on "the riches of grace" in His blessed presence have first shouted from the depths of their hearts: "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord."

In His Presence! Sad it is to think of so many of earth's millions who know nothing of this happy place. Some have never heard of it. Others have heard of it around the fireside, in the Sabbath school, and from the pulpit. They have read its glories in the Book of Books and in the lives of those who are now singing in the upper courts. Yet they are content to live with famishing hearts at a distance from His Presence. It is sad to think that so many who once enjoyed His Presence and were recognized as children there have wandered far away.

Struggling in the deep defiles of low-born thoughts, feelings, and acts they have lost the light on the mountain top. They drink no longer the water which flows from the eternal fountain. They have exchanged the bread of life for the husks of sin. And yet the gates to In His Presence are standing open.

"In His Presence!" Here may we abide. Elsewhere, faith has no vision; hope, no torch; love, no sweetness; service, no fruitage; life, no crown. Elsewhere, the skies are wild and starless, the way is lone and long, and the darkness deepens. In His Presence alone is "fullness of joy and pleasures for evermore."

AGGRESSIVE METHODISM.

That Methodism has the best machinery for aggressive church work, is one of the favorable opinions often expressed by those within and without her fold.

In formulating her polity Mr. Wesley freely appropriated from other churches what he conceived to be the "best things," and wrought them into harmonious unity.

And with this polity, readjusted now and then to suit new times, exigencies, and conditions, Methodism, under the blessing of God, has grown in a little more than a century, to be the largest Protestant denomination in the world. But our yesterdays cannot be wrought over into our to-days, nor must we congratulate ourselves on past victories, and sit down in ease; as in the past, so in the future, we must keep our polity wisely adjusted to the demands and conditions and needs of to-day. And if Mr. Wesley originally borrowed from other churches to formulate our polity, so ought we now to study the aggressive work of other churches, and wisely appropriate that which proves itself good. For instance, there is hardly an intelligent preacher or layman within the bounds of the North Carolina Conference who does not lament the inefficiency of our Domestic Mission work. The time has come when somebody ought to speak out plainly. Our Baptist brethren (all honor to them for it) are doing a far more aggressive work in this department than we are; they are giving more money, and using it more intelligently and effectively. They are building up a methodic system, under the direction of an accomplished and vigorous Secretary, by means of which every outpost and wayside mission shall feel the throb of central life. By this system every missionary working under the direction of the Board, is assured of the help of some strong man at every strategic point for a week or ten days every year. Under the direction of their Secretary (another name for Bishop or Presiding Elder) they mobilize their force at the proper point and at the proper time. We have all the machinery for doing this work much more easily, and just as effectively, but we are not using it.

Our plan—at least our practice—has been to make starvation appropriations and pick up a number of men who for one course or another are not in self-supporting charges, and send them forth to "root hog or die." What these heroic souls have suffered in body and mind no tongue can tell, no pen record. Small pay, little encouragement, and no help. No man can do his best under such conditions.

That they have done as well as they have is almost a miracle. Year after year we are dragging our missionary charges along with little evidence of improvement. Why not recognize the folly and cruelty of such a system and begin at once an aggressive work? Pay our self-sacrificing missionaries living wages, even if we have to decrease the number in order to do it; release our Presiding Elders from the necessity of giving any Sunday service to the strong circuits and stations, and let them give themselves

and a part of the time of every preacher in the District to helping at these weak points. Some such plan as this would infuse new life into our flagging system, and enable Methodism to do her part in advancing the Master's kingdom in this world.

What we want is the most effective men possible for our mission points, a readjustment of the work of the Presiding Elder, and the co-operation and personal help of the preachers in charge of circuits and stations. If anyone has a better plan for aggressive work, they are at liberty to speak through these columns.

THE ROBERTS CASE.

We have nothing but good words for those who are working so strenuously to save our government the humiliation and disgrace of having a polygamist in its Congress. Mr. Roberts has broken the moral law. He has broken the civil law. He flaunts before the eyes of the American people his shameless depravity, and expects to be sustained by the country. It was wisely said, in the last issue of the *Nashville Christian Advocate*, that Mr. Roberts may be able to retain his seat through the votes of men whose lives are as immoral as that of Mr. Roberts. Right here is the rub. This danger would not exist if the Christian people of this country would only cry out constantly against private immorality in the lives of some of our public men. We are too too much given to crying out against evil in spurts and spots. There are probably men now holding public positions who are as guilty as Mr. Roberts. But this fact should not keep us from praying to be delivered from the evil of polygamy. At the same time, those guilty of private immorality should not be spared.

THE MAN WITH A GRIEVANCE.

Like the poor, he is always with us. Like some poor, he believes that the world owes him a righting. He expects his friend and acquaintances to espouse his cause, neglect their own interests and labors, alienate, if necessary, their friends, and devote themselves heart and soul to righting his wrongs. If any decline this generous proposition, he sets them down as indifferent to justice and righteousness, without sympathy with the oppressed, unworthy to be called men.

It is really astonishing how numerous are these men and women with a grievance. A man in government service comes to say that his chief is prejudiced against him, denies him promotion, threatens his dismissal. You try to get at the root of the matter, but cannot learn that your caller is at all at fault. His chief is wholly to blame. He is a bitter partisan, and, in total disregard of civil service laws and principles, favors exclusively Republicans or Democrats. He is from Connecticut or Kentucky, and secretly hostile to all employees not from his own State. He has one favorite in the office, and makes everything bend to her interests. Your man with a grievance makes out a very plausible story. He goes into particulars. He gives day and hour. He has a long list of incidents that prove how sadly he is ill-used. Should he be dismissed, what will become of him and his dependent family? He has no resources, can do only this one sort of work, has served the government long and faithfully. Will you stand by and see such injustice, without raising your hand to help the oppressed?

No. You will set this wrong right, or know the reason why it cannot be remedied. You go straight to the office, indignation in your heart and fire in your eye. You will demand righteousness. That chief will quail when he sees and hears you, stammer, apologize, and promote your friend off-hand from his beggarly twelve hundred dollar place to two thousand. "Thrice is he armed that hath his quarrel just." Thus you commune with yourself on your way, at the door, in the corridor while waiting for the messenger to take in your card. You are ushered into the presence of this rascally chief. A glance shows you that he is a gentleman. You conclude to withhold your demand for justice until after a little conversation. With some hesitation and misgiving you introduce the subject of your visit. You find you are the third caller that day on the same errand. Your

friend's grievance is so unendurable that he has found it necessary to seek other sympathy and aid besides yours, though he assured you that a word from you would make all right.

The chief tells you that your friend has long been inefficient. He sends for his rating, and shows you that it has been so slow that he should long ago have been dismissed, in justice to the government that pays for service never rendered, but has been retained out of sympathy for his family. Or, he is efficient but quarrelsome, always keeping his office in hot water, insubordinate to the point of destroying discipline among twenty or thirty men and women. He has exhausted the patience of all his fellow clerks, demoralized an entire branch of the public service, and nothing remains but to discharge him.

How about partisanship? The chief and your friend prove to be of the same party. Religion? Both are ardent Methodists. Residence? Both are natives of the same town, and still vote in the same precinct. Favoritism? Well, that is a matter of assertion on both sides. But the chief seems such a fair-minded man that you cannot help believing this ground of complaint as fanciful as the others. You apologize for troubling him, protest your confidence in his fairness, retire with the fire in your eye reduced to ashes, and anticipate your report to your friend with decidedly mixed emotions.

Of course, this is not always the sequel. Too many chiefs are partial and prejudiced. Too many clerks have genuine grievances. But what should they do with them? Should they carry them to their friends, and try to have them righted or should they try patiently to disarm prejudice by extraordinary industry, fidelity and courtesy? No chief is independent. Each is accountable for the efficiency of his bureau. He must have efficient helpers. He cannot afford to let his prejudices run against thoroughly good workmen, and in nine cases out of ten he will not. Granting that he is unfair and partial, he can be met in almost every case and conquered by incontestable efficiency and faithfulness; and, if not, the proper recourse of the employee, after exhausting appeal to right superiors, is quiet withdrawal. He should not make his personal grievances the subject of public controversy.

The public service affords lessons in this matter among men in higher positions than clerkships and chiefships. Members of Congress and Senators lose their hold upon their constituencies, and are not returned to their seats. Forthwith they carry their grievances to the President, if he is of their party. They have been left stranded, and he must float them again. Postmasterships, collectorships, consulships, foreign ministries, must be given them—not at all because they have a special fitness or training, but to console them for their grievances.

Nor is this exploiting of grievances confined to any city or any walk of life. A pastor has trouble within his church. The finances halt, and, rightly or wrongly, he bears the odium. The congregations decrease, and whisperings arise that a more popular preacher is needed. Personal and local jealousies develop, and through lack of tact or prudence, he is enlisted on this side or that. Come how it may, he has a grievance. What shall he do with it? Keep it absolutely within his own bosom, and set himself to remove or conquer it? Such is the right course, and in most cases it will succeed. But he is strongly tempted to make it a parish and a community matter. Nothing is easier. A five minutes' speech from his pulpit, a dozen lines in a newspaper, even a sentence or two to an indiscreet friend, will divide his church and his town into hostile camps, set going a hundred gossiping tongues, drag to light the secret of scores of households, sow seeds of lifelong hate and vindicate him? Never! He may muster a majority vote at a congregational meeting, his friends may persuade him to "stand for a great principle," he may hold his pulpit for a few weeks or months amid bitterness and recriminations that make efficiency impossible and life a burden, and then he must go discredited, leaving a rent and disheartened church to mourn his folly and his own.

A young man enters a store, an office, a bank. He soon discovers that his employer is a hard master, exacting, unreasonable, irascible, impossible to please. He does his best for a while, endures what he cannot avoid, and tries to be efficient and faithful. By and by he begins to brood over the situation. He finds his

employer bears in the community just the reputation that he deserves. He has been unable to keep good men in his employ, changes very frequently, and the community understands why. Now our young man begins to meditate exploiting his grievance and raising an issue with his employer. "Surely," he argues, the public will take my side. Every one will understand why I leave such a man. I shall never need to say that I resigned voluntarily. If there is to be a quarrel, it will be the public and myself against this odious man. I have nothing to lose, and everything to gain." So he joins the issue only to find the public entirely indifferent, and himself unable to explain to those of whom he seeks employment, why he did not remain in his former place, and endure its hardships with manly courage and patience. Their conclusion is that, if he could not get on with one employer, it is extremely doubtful whether he can get on with another, and they, at least, do not care to take the chances.

It is a favorite saying of Mr. Moody that "God has no use for a discouraged man." May we not add, "The world has no use for a man with a grievance?" There is probably no practical lesson that the young so urgently need to learn. Every position in life has its hardships, which are very easily transformed into grievances. A little brooding over the former, and lo! they are the latter.

The first suggestion of wisdom is to avoid that brooding as you would contagion. Accept them as simply hardships, indispensable parts of healthful discipline, unavoidable in any occupation or calling, wherever exercised. Endure them bravely, patiently, and, above all, silently. Next to brooding over, talking about them will make them grievances. Talk about anything, even the weather, but never about your hardships.

And if, in spite of you, they have become grievances, and you are tempted to throw yourself upon the justice of the world to right your wrongs, reflect first how infinitesimal a part of the world you are, and how impossible it is that the world should pause even to hear your story, much less to fight your battles. You may say this is selfish and wicked. So saying you speak out of the bitterness of your heart, not out of the clearness of your reason. But grant it. Still the fact remains. Join battle over your grievance, and you are certain to find yourself fighting alone, amid indifferent or mildly amused spectators. And of the issue of that battle there is no doubt—you will go down in total defeat. Hardships you will have, grievances you need not have. But if unhappily you have them, you need not exploit them; or, if you must exploit them, you need not count on public sympathy and aid. If you would win success and enjoy peace of mind, engrave on the palms of your hands, "The world has no use for a grievance."—*S.S. Times.*

Rudyard Kipling's Estimate of American Girls.

In a recently expressed estimate of girlhood, Rudyard Kipling makes this comparison: "The maidens of Devonshire are comely and sweet, those of the better parts of London refined and gracious; the damsels of France shy, demure and fascinating; but the girls of America are over and above them all." The man of letters comments in detail upon traits of mind and character which distinguish them more than personal charms, although those are implied. He claims that the girls of this country "are exceptionally clever—talk, think, and take care of themselves, without the least sacrifice of womanly grace and tenderness." He attributes this largely to co-education and the association of boys and girls in childhood, which naturally results in strong friendship, even competition, between them in studies and sports. "American girls learn to regard men sensibly, not being taught to consider every one they meet in the light of a possible future husband. Again he asserts that they are "superbly independent, using without abusing the large liberty allowed them."

This he determines as the result of "the beautiful life they lead together in societies, clubs, and social functions, which are strictly feminine in membership, without masculine influence or association. Well-educated and self-reliant, in their girlhood, they are capable executive women, assuming life's duties as pleasures and privileges, rather than tasks."