

# Western Carolina Advocate.

PUBLISHED IN THE INTEREST OF METHODISM IN WESTERN NORTH CAROLINA.

Rev. P. L. Groome, Editor.

ASHEVILLE, N. C., THURSDAY, JANUARY 5, 1893.

Vol. 1, No. 8. Price, \$2 a Year.

## The Western Carolina Advocate

Published weekly at Asheville, North Carolina. Terms of Subscription are as follows: For one year \$2; for six months \$1; for three months 50 cents. To preachers and widows of preachers half price.

Our Agents are all traveling and local preachers, in good standing of the Methodist Episcopal Church, South.

A Commission of 25 per cent. on new subscribers and 15 per cent. on renewals is allowed agents. No commission is allowed on preachers' rates.

Postage is Prepaid by the publisher for all subscriptions in the United States, Canada and Mexico. For all other countries in the Postal Union add 50 cents for postage.

New Subscriptions may commence at any time during the year. Change of Address. When a change of address is ordered, both the new and the old address must be given, and notice sent one week before the change is desired.

Discontinuance. Subscribers wishing to discontinue the Advocate should notify us to that effect; otherwise we shall consider they wish to have it continued.

Irregularities in the Mail. If you do not receive your paper regularly, notify us at once, giving name and address.

To Correspondents. Do not use abbreviations. Write proper names with care. Write with black ink, and not with a pencil. Write only on one side of the paper.

Receipts. We do not send receipts for subscriptions unless the request is accompanied by a stamp. The date on your label will indicate within two weeks that the remittance was received.

How to Remit. Remittances should be sent by Check, Draft, Express Order, Post office money order, payable to order of

REV. P. L. GROOME, Asheville, N. C.

### THE KNELL OF TIME.

1. Heard you that knell? It was the knell of time!
2. And is time dead? I thought time never died.
3. I knew him old, 'tis true, and full of years, And bald, except in front; but he was strong.
4. As Hercules: I saw him grasp the oak, It fell; the tower it crumbled; and the stone— The sculptured monument, that marked the grave.
5. Of fallen greatness, ceased its pompous strain.
6. As time came by, yes, time was very strong, And I had thought, too strong for Death to grapple with.
7. But I remember now, his step was light; And though he moved at rapid rate, and trod On adamant, his tread was noiseless.
8. That in the silence of the midnight hour, When all was hushed as death, and not a sound Crept o'er my window's sill, or woke The echo slumbering there; in such an hour He trod my chamber and I heard him not;
9. And I have held my breath and listened close, To catch one foot-fall as he glided by; But not a slumbering sound awoke, or sighed, And the thought struck me then, that one, whose step Was so much like a spirit's tread, whose acts Were all so noiseless, like the world unseen Would soon be fit for other worlds than this; Fit for high converse with immortal minds, Unfettered by the flesh, unheeded to earth. Time's movements! oh how fleet! and yet how still!
10. Still, as the morning sunbeam, as it kissed The blushing flower, but shook not 'e'en the hairs Of night, the lingering dew-drops, from its leaves, Nor woke the wild bee slumbering in its folds.

ANON.

No man is to be a preacher that is not also a pastor. Though he have the learning of Melancthon and the eloquence of Jerem. Taylor, he cannot properly minister where spiritual wants of a flock with which he does not come into direct personal contact. It is false and foolish to say: "I can make sermons and visits at the same time." The fact is that out of visits and sermons, the penitent, the prisoner, the dying, all the best sermons are born. Mere knowledge speedily becomes a dead and dry as a last year's bird's nest unless it be kept vital by human associations. After a morning spent in the study, the only rational thing is an afternoon spent in the homes of the people. A minister of Jesus Christ has no business to be a recluse. A sound scholar is a man to be admired, but a mere bookworm merits and receives only general contempt. One other thing needs to be said: many of the preachers who imagine themselves too busy with their books to do the work that they have solemnly pledged themselves to do on the outside are not students at all in any effective sense, but simply loungers in libraries.

There is a great deal in this little Discipline and it is wonderful with what facility we sometimes forget its contents. —Bishop Duncan at Goldsboro.

### CENTERS OF LIFE.

Great centers of life are centers of attraction from which profitable lessons may be learned by him who knows to penetrate their occult arcana. Is it a vast prairie over whose bosom once rolled the restless sea, where the tombs of helpless living forms perished in remote upheavals of the sea's very bottom and remained to sustain a rich herbage when the prolific rays of solstitial suns, through many ages should lend a fostering hand? If so, thither will flock to feed vast herds of bison and wild horses, which in turn become an attraction to beasts of prey in the mountains and forests and scarcely less savage man from barbarian or civilized homes.

Is it a great river, or sound, or sea teeming with myriad life never resting from its search for nourishment, sought after in turn by more aggressive and powerful enemies, and these again by men, for in them is promise of continuity of being?

Is it the city where are centered all the radii of life's vast wheel?

Here are stored resources for all the needs of man. The finest products of the soil are here. The agriculturist and horticulturist, the shepherd and herdsman, cull from all they have the best, what is richest in life values, skilled eyes reject what holds no marrow, and it drifts away while ready discernment grasps the good. If some are slow to know these things the consequences are they are left to operate at more unfortunate distances. The life is dear to its possessor, and all life is assertive in proportion to the intensity and sum of it. Hence the city life is cumulative, and its assertiveness and cumulativeness render it the more magnetic. It is surcharged of its own vitality and it discharges to be charged again. It is to be contemplated by men of small life force as the boys do the menagerie at a safe distance.

In mental acumen, cultivate those faculties on which life is to rely. Here lawyers confront each other armed with blades of scintillating wit, invective, sarcasm and logic to demonstrate who has title to the first place. Here physicians bring the endowments of nature acquisitions, of industry and experience of the clinic to give life for life. Here the men of the quill receive the copious streams of sentiment and thought flowing from all the literary world, and through the filter of judgment must create and supply the demands of the times, sustaining a healthy moral and intellectual growth, or pandering to the depraved taste of those who have received the sentence of death in themselves. Here facilities for life's sustenance have been perfected; water, caloric, rapid transit, instantaneous—well nigh spontaneous—light and every convenience which experienced architects can devise wait on life. The phone and spark rushing at rapid rate have transformed the world into a whispering gallery. The manifold lines over the pedestrian's head like chords of theolian harp respond in melancholy or cheerful notes to the message that shall pierce like steel the soul, or bid anxiety cease with the word "tis well."

Therefore the ever-wasting forces of individual life drive multitudes to wage the struggle close as may be at the gates behind which the tributes that suscite are deposited.

For long and weary leagues from rustic seclusion, where life's demands have been very limited, the man of single and plain parts will come to increase his store, not without that, however, which he possesses in redundancy, by which is needed at the center and finds ready change. Often the very superficiality of the great city satiates the limited capacity and unfits for self-defense in the battle. To his son it is a dream from which the woods and fields awaken him filled with regret that it has vanished so soon.

The normal church is such a center of religious life; her gates are open day and night to the hungry and thirsty mortals may find what their souls stand in need of, and where revival fires burn because the church is close to her Lord, people flock to its meetings, because

hunger-bitten and cold, they are warmed and fed. It becomes a magnet and center of attraction. A man sometimes is such a center of life. Be he teacher, physician or pastor, other needy lives are completed by his. The rough ashlar takes on the beauty his skill decrees. Perhaps a man well rounded, richly endowed by nature, cultured and filled with the Holy Spirit is the richest of all the earthly centers of life. Such an one is magnetic in a high degree, and is the character spoken of by Isaiah, chapter 32:2: "And a man shall be as an hiding place from the wind and a covert from the tempest (life's foes); as rivers of water in a dry place, as the shadow of a great rock in a weary land."

To the afflicted, bereaved, impoverished in his flock such a power is the true pastor. To the ignorant he is a light and knowledge. He interprets hidden providences and sheds sunshine wherever he goes. Happy people with such a pastor. Happy church and happy pastor who know the Great Center of all life, who often go to Him who is the giver of all life and being, who has the Spirit without measure, in whom dwells all fullness, and who led captivity captive to give rich gifts to men. All other centers of life and power are but feeble types of Him who is all in all. There is all derived, but in Him is life.

### HAPPY YULE-TIDE.

The Christmas about this city has been spent in a manner, so far as we can estimate, to honor Him whose advent to earth is celebrated at this season. Nearly or quite all the churches had some kind of public demonstration, chiefly Christmas trees as is the wont of the whole country. The pastors preached sermons appropriate to the season. At Central the Epworth League held a watch-night service, and with regrets at the shortness of '92, held improvement for 1893.

New Year's Day came on Sunday and was a field-day for midwinter. At the Central the Communion was administered, after a very appropriate and seasonable sermon by the pastor. The congregation at night was very large also.

It is enough to say that Dr. Weaver conducted service at North Asheville, it being the first Quarterly Meeting occasion for that charge.

Rev. J. C. Troy and F. Taylor made excellent talks to the Y. M. C. A. in the afternoon and four young men arose for prayer and promised amendment for the coming year.

Two services were held each at Riverside and Bethel. At the former place five persons arose for prayer at the evening service.

### PASSING ANOTHER MILESTONE.

Like other brethren of the itinerancy it was our fate to have to move after Conference this year. Only for one short year did we serve the delightful station of Waynesville—not a large but very important appointment. The membership numbers nearly two hundred and is composed of as true and loyal a band as can be found in the Conference. We should have been delighted to serve them many years had not a wider and more important field been opened before us by the hand of Providence.

We shall number among the dearest friendships of life those which sprang out of Christmas with them and were generously remembered in holiday presents. There is a charm about pastoral responsibility that more than compensates for the fear of short coming, and he who has given his developing years to that holy pursuit, finds the gates closed to a sad heart. But the Master will give good cheer to his faithful servants.

It is an excellent move contemplated by some concerned men of Asheville—the holding of religious outdoor services of an interdenominational character in the neighborhood of Cripple Creek. Grace—the Holy Spirit incarnate—is the potent for reclaiming fallen humanity in all places. While some shall wait all pray for revolution and renewal in that quarter.

### WHITHERWARD.

How wise people are with reference to this life and its interests! No enterprise or business which has been carried on for twelve months would be considered to be on a safe basis without a casting up of the debits and credits and an inventory made of stock on hand. Business methods require this. But in the other and more important business, even the very first that should claim attention, how many years have passed and no special consideration has been given to the status of affairs, the real condition of interests in the other world.

There are multitudes who could very intelligently give an answer to any question concerning their temporal interests and prospects, but who, if closely questioned, could not give any definite information about their spiritual affairs. They know very well where they will live for 1893, if the year should be theirs, what business they will follow, and their special plans are before them, and their resources to meet emergencies. Mark you, all this applies to the present life. As to the more important life, the life that is to be forever with the Lord, or to be cast away from his presence forever, there are no determinate plans nor expectations. Is this wise?

Where are you friend? In what direction is the prow of your little boat on life's sea pointing? Direction is a very important matter in all forward movements. Destination is governed by direction. You will not then be surprised to land at the port toward which you are going, will you?

Take care! the landing place may be reached before you know it. The captain of a ship at sea, in your condition, with reckonings lost, sky overcast, storms impending, and no other sail in sight, having drifted for months, knows not when the cry will be raised, "land ahead!" There is no harbor, no lights along the

roar of the sea, as it thunders on the rock-bound coast, foretell wreck and ruin.

Where are you reader? You do not know! Then is it not high time that you should know? The publican in the temple knew where he was as he cried, "God be merciful to me a sinner." He had discovered his spiritual latitude and longitude. He realized his danger and cried to the right and only source for help, and he received his new chart and compass. He went down to his home justified. He reached port safely.

Paul, the aged, knew where he was as his years were rapidly passing—he sends this message to his son in the Gospel, "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." The years of his life ending and beginning were indeed happy.

Reader, may this year of our Lord, 1893, be, in this respect, a happy new year.

### BEAUTIFUL LIVES.

Every man feels instinctively that all the beautiful sentiments in the world weigh less than a single lovely action, and that the susceptibility of generous emotions are accidents of life, permanent goodness is an achievement and a quantity of life. "Fine words," says one homely old proverb, "butter no parsnips;" and if the question be how to render these vegetables palatable, an ounce of butter would be worth more than all the orations of Cicero. The only conclusive evidence of a man's sincerity is that he gives himself for a principle. Words, money, all things else, are comparatively easy to give away; but when a man makes a gift of his daily life and practice, it is plain to all the truth, whatever it may be, has taken possession of him. From that sincerity his words gain the force and pertinency of deeds, and his money is no longer the pale drudge 'twixt man and man, but, by a beautiful magic, what ere while bore the image and superscription of Caesar seems now to bear the image and superscription of God.—J. Russell Lowell.

### Drift of Thought.

#### THE CURSE OF PARTISANSHIP.

[Zion's Herald, Methodist.]

"Nine out of ten moral and religious persons, who are not connected with the church in any of its branches, when asked why they have never associated themselves with the organized body of Christ's followers, will reply that they have been repelled by the self-seeking, unchristian spirit manifested by so many professing Christians. It is the curse of partisanship clinging to the body of Christ's followers ever since the sad day when the Apostles wrangled over the question who should be greatest in the new kingdom. This greed for preference spreads from individuals to party, and from party to church, and from church to sect. It is the most unlovely thing in the history of the Christian organization, and alas! it prevails to-day almost, if not quite, as much as it ever did. The church militant is like a hollow square of infantry with bayonets turned inward instead of outward. The strifes which agitate the church to-day are nearly all within its own ranks. Religious partisans are so blinded by their own hand-to-hand conflicts that there is little time or strength left for the wide battlefield of the world. Would that the church might, at some time in its history, present a wholly united and unbroken front to the hosts of sin and worldliness. But that time will never come until the partisan in religion drops his pitiful pewter blade of contentiousness, and grasping the bright sword of faith and consecrated zeal turns to fight the legions of Satan which swarm on every hand."

#### CREEDS.

[The Presbyterian.]

"There is just now a great outcry against creeds. There may be some reason for it, as when they divide a small community into a number of weak, struggling, dying churches, when one evangelical church might do far greater service for Christ and souls. Creeds may be made, with some, a substitute for piety. Oftentimes they are as dead as the pillar of salt. But after all, principles ordinarily determine conduct. Practice is built on doctrine. An unprincipled man is one who has no creed. The teachings of the pulpit and religious literature must be scriptural, or they will drag down whom they should lift up. If we have wrong views of God, his character and relations to ourselves; wrong beliefs as to the authority of God's Word, the necessity for holiness, the nearness of judgment and the permanence of the decisions of the last day, then the church will be composed of nominal Christians, or the spiritual life will run down to its minimum. We need to give more honor to the Word of God, to believe it with the whole heart, to accept its principles as the guide of life and to yield the entire being to its control. Then there will be found a speedy solution of questions which now perplex the church; then the strong will minister to the weak; the kingdom of Christ will march grandly on, and consistent Christian living will draw multitudes to the foot of the cross."

#### IMMIGRATION.

[President Eliot.]

"I believe that every honest and healthy man, woman and child brought into the country is a gain to it. Our population is on the average very sparse. Immense regions south of the Ohio and west of the Missouri are still undeveloped for the lack of human labor, and not a single one of the old States has anything like the number of inhabitants it is capable of supporting. Fields, forests, quarries, mines, roads, trades, mills and factories all need more laborers, and will need more and more for many generations to come.

"I hold that the sixty-five millions of immigrants and descendants of immigrants who now occupy sparsely this continental territory would show themselves ungenerous and ungrateful if they now closed it to other immigrants who wish to seek here for themselves and their children a better future than the Old World offers them."

"I deny that such political and social evils as we suffer from are to be justly attributed to recent immigrants. It is the experienced voters, and not the inexperienced, who are responsible for weak or bad legislation and administration. It is not new immigrants who buy votes, or who pass the tariff acts which invariably breed vote buyers. Our notorious spoliemen and political machinists have been some time in this country."

[Edward Atkinson.]

"It would perhaps be well to defer the question of restricted immigration until we have repealed existing laws by which immigration is now very greatly promoted to the injury of this country. I am inclined to think when we cease to obstruct imports methods more immigration by these articles with the there will be no occasion to enter extent question of restricting it to promote the domestic industry of people whom we would prefer to keep with them rather than country by excessive numbers inducing immigration may be heartily approved by those who would invite all to come in the natural course of events, nor we may still extend a warm welcome."