

Western Carolina Advocate.

Reading Room,
Trinity Col. Parl.
PUBLISHED

IN THE INTEREST OF THE WESTERN NORTH CAROLINA CONFERENCE.

Rev. P. L. Groome, Editor.

ASHEVILLE, N. C., THURSDAY, FEBRUARY 16, 1893.

Vol. 1, o. 14. Price, \$2 a Year.

The Western Carolina Advocate

A religious newspaper, issued weekly at Asheville, North Carolina.

Terms of Subscription.—For one year \$2; for six months \$1; for three months 60 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 5 per cent. on new subscribers, and 10 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.

Discontinuances.—Subscribers wishing the WESTERN CAROLINA ADVOCATE stopped at the expiration of their subscriptions, should notify us to that effect; otherwise we shall consider their wish to have it continued.

Irregularities in the Mails.—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.

SPEAK, THAT THEY GO FORWARD.

We then that are strong ought to bear the infirmities of the weak.—Rom. xv.1.

Let us make a very broad application of this scripture. We as a people are strong. We have behind us unlimited resources, both developed and undeveloped. We can produce enough to support the inhabitants of the world, or nearly so. We have the best government perhaps of any country. We have the ballot, which, while not free from all evil is the best method of selecting Legislative and Executive officers. We have trial by jury, certainly the fairest of all methods of dispensing justice.

Our governments have the three departments, Legislative, Judicial and Executive, so separated as to conserve liberty and maintain law.

We have the Sabbath day for rest and worship as no other country except Great Britain. We have the greatest desirable liberty of conscience as to what forms of worship we will adopt, or what creeds we will believe and teach.

Above all things we have the home as no other people on earth have homes, rich and poor alike have homes, for the cultivation of domestic affection, the parental and filial ties. Where one family meets, one father and mother with their children, where advice and counsel and sympathy are given and received.

The home is the Asylum where the tired laborer repairs after a day of toil to lose a sense of his fatigue in the affection of his innocent children who run to meet him and divert his weary mind, and may be aching heart, by recitals of little histories they have made through the day; the wife buoys up his spirits and reanimates his wasted hopes. It is the place where his benevolent instincts are kept ever active, and his social nature finds its complement.

Home is where the fountains of patriotism well up and are fed. Here childhood nestles, like a bird at rest, from the unknown cares of life; hither it may flee from the temptations and perils of the world. For young, for old, for rich or poor, the home joys are the freshest, fullest, freest, best.

This refuge is ours. On its perpetuity is based the permanence of our government. Nor is there any iron-clad system nor caste to arrest the development of our ever progressive civilization.

These are things which render us strong people and bring upon us the obligation spoken of by Paul.

We are indebted to the gospel of Christ for these inestimable blessings.—There are those who are weak for want of these things. The gospel of Jesus would give them to all people sooner or later.

To enable us to arrive at some idea of the condition of many millions of our race let us try to fancy our Sabbaths abolished, all our courts presided over by mercenary and venal judges, that witnesses gave testimony without being sworn or without feeling any moral obligation to testify truthfully; let us fancy every office filled by men who could pay

the highest price for it, or who was able to take it by force, all following

"The simple rule, the good old plan, That he may take, who has the power, And he may keep who can."

Fancy this condition to remain until all existing Bibles were destroyed, until all old Churches had decayed and all who remembered the Sabbath day, and Christian worship or one line of Holy Scripture were dead, until tradition of these things had become a myth, and all "the foundation should be removed," and you have a picture of heathendom. No laws but such as please the despot, no one to speak for the people, denied the privilege of speaking for themselves—a caste system that forever upholds the rich and powerful and forever oppresses the weak and poor, where the modes and spirit of worship are framed with reference to the social, political and financial interests of the upper caste instead of the worship of God or the comforting and aiding of the poor. Where no state tax is ever levied to instruct the children of the poor because the tax is insufficient to meet the requirements of the rich tax gatherer, where the poor can never educate because after paying exorbitant taxes nothing is left him, and because having no education himself he is indifferent about educating the children of his wives. Where there cannot be homes, as we understand that word, because the sweet influences of christianity are unknown.

Now, Christian Missions is an organized effort to carry the benefits of Christ's religion to all the world. He commanded it when he left his disciples in charge of his work. We know he did command it because the idea would never have originated with man. It is one of the last of his doctrine man will accept at all, and thousands reject the idea still.

It is according to divine methods, this giving the gospel to all men. God does not do things by halves. He made the sun to light the world and vivify it, he girt it about with the elastic atmosphere, and sends his clouds to water the whole earth for just and unjust; when God would show how he loved us, He gave to us his Son. So God's gospel is for all men, as the sunlight, the air, the water. Like the arms of the sea embrace every continent, island and promontory, so his arms of love would all mankind embrace. "God is no respecter of persons." His gospel was not only meant for all, it is suited to all and all need it first above all other things. As to what effect it has upon the races of men, we have only to look at the Negro. Brought to America only two centuries ago as cannibals, to-day they are free citizens, holding office in the best of earthly republics. What the gospel has done for them, it can do for all others, and it will do greater things for all who will abide in Christ's words and let his words abide in them. As God meant to develop the race by their imbibing the principles of the gospel, so it is necessary for all; for it is not possible to become what God meant the race to become any otherwise.

It is in the divine plan to do this work by man, not that God needed to shut himself up to only one plan, but because God loves and would honor man very highly, therefore he will accomplish it through human instrumentality. Angels could have been employed and no doubt would gladly have undertaken to save every lost son and daughter of Adam's race. But God keeps this for us.

Let us glance at some of the hindrances to Protestant Missions:

1. It is probable that the doctrine of election as taught by extreme Calvinists should be included when William Carey stood up and proposed that we consider the subject: "The duty of the christian Church to give the gospel to the heathen." Dr. Rylance said: "Sit down, young man, when the Lord wishes to convert the heathen he will do so without you and me."

2. In its early history the Protestant Church was poor and few in number.

3. The navigation of the seas was by small and dangerous ships, propelled by sails instead of by steam. Many foreign ports were closed against christian commerce, which was actuated more by a

desire to rob and gain dominion, than to bless and save. The perils of climate, of being devoured by cannibals, the difficulty of learning an unwritten tongue and of overthrowing superstitions of multiplied centuries growth, offered obstacles too great for the faith of the Church. Some individuals had faith but not funds. So they set to work to raise the funds and awake in other breasts the convictions that burned in theirs. They prayed God to remove the barriers that impeded their work. A progressive civilization under God's blessing removed them all. They prayed God to raise up men, and the fire caught from heart to heart till hundreds of volunteers have offered themselves.—Yet other hindrances still bar the way of progress.

1. Ignorance of the plain command of Jesus, and of its application to themselves to "go" or "send" on the part of many.

2. Ignorance of the plan worked by the church in raising money and supplying the destitute with the gospel.

3. Ignorance of the widespread destitution referred to above.

4. Erroneous, abnormal ideas of our needs inherited from avaricious ancestors, cultivated by them through all the years of childhood, fostered by a petted, selfish nature and a depraved society that places its estimate not according to what one is, but according to what one has. So that we say to whatever benevolence is presented, let me first consult ambition, pride, fashion, and if there be enough for these and something more, "I will see you again."

5. Misapplied use of the gospel. It is used by too many merely for the comfort it promises its devotees, as a sedative; whereas it is designed rather to be a tonic. We ask rather how much will the Church do for me, than how much can I do through it. *Cui bono?* We do not look at it as the army of the Lord marching to extirpate all enemies from God's country, and designed to take the world for Christ. So long as it is regarded as a stepping stone to personal elevation, its full power cannot be felt for the world's elevation. The universal good is sacrificed to the local and selfish. If we wait until we can give something we do not need, we will never give.

God gave His Son! JESUS GAVE HIS LIFE! "If we have not the Spirit of Christ we are none of his."—John.

"Ye are my friends if ye do whatsoever I command you." "Go into all the world and preach my gospel to every creature." "Freely ye have received, freely give." "He that hath my commandments and keepeth them he it is that loveth me." "The commandment of the Lord is exceeding broad," "I have heard thy voice, O Lord, and I was afraid."

IN CHARLOTTE.

More and more are we impressed with the magnitude of our great Conference as we go from place to place in the interest of the ADVOCATE.

We spent a couple of days in Charlotte, which with her beautiful streets, elegant residences, great factories, shops and large wholesale houses is a center of great importance. King Cotton is brought hither from many counties and exchanged for manufactured and imported goods. The mighty compass reduces it to a minimum bulk about the density of white pine wood to remove impediments in shipping. Charlotte is well connected by rail to the whole country, having six roads, over which a score of daily trains arrive and depart with the mails and living freight.

We visited all the Methodist churches in the city, preached for Bro. Tyler at Tryon Street at 11 on Sunday, made a talk at B Street Sunday-school at 3 p. m., and preached for Bro. Carpenter at night. All these brethren are justly held in high esteem by their respective charges, and all rendered the ADVOCATE substantial service, which is held grateful remembrance by the Editor.

The next session of our Conference will be held in Bro. Creasy's church, which is nearest to a model of any we know. It is heated by a hot air furnace, and by an ingenious device of his own

invention, Bro. her Creasy can place himself in electrical communication with his ushers or his sexton without disturbing his congregation even in the midst of a service. The church can be made warmer or cooler by a sign from the leader, and every arrangement looks to comfort of body, and they wait upon the Lord without distraction. What a contrast to the old shelters known to all my older readers where we sweltered in summer and shivered in winter, and our minds involuntarily wandered from the preacher's theme to the crackling fire on the hearth at home.

All the organizations necessary to do the churches work are in good condition. To become more thoroughly acquainted with one another, the ladies of the Methodist churches had recently held an informal sociable in the parlors or Sunday school rooms of Tryon Street church. The results were so satisfactory that others will follow.

The weather was very inclement, but there were over 100 Sunday-school scholars out at B Street church in the afternoon, and there is vast possibility and promise in that congregation. We have promised them another visit.

Brother Carpenter is doing well at Church street, where a new church is in demand. His daughter is organist.—More of his people will read their church paper hereafter. To the long list we had before, we entered forty new names. The pastors all rallied to our support and good success attended us.

We strolled with Dr. Creasy through the cemetery, one of the prettiest in the whole country. One monument is especially historical. It stands little more than a stone's cast from the entrance, and commemorates Alexander Craighead, who with the gospel of peace preached also the gospel of liberty if it must come even by war. We bow to the spirit of the old fathers in Mecklenburg and believe in their Declaration of Independence. They just came short in the matter of men, arms and cash enough to make history the most thrilling. They were not wanting in spirit and formal declaration.

We went through the great Mecklenburg Iron Works, the thrifty Liddell Co's establishment, and elsewhere about the city, our admiration increasing all the while.

The Commercial College, by Jackson & Day, is doing a large business in its way. It was crowded with students from many sections during our visit.—We looked through the large furniture emporium of Mr. E. M. Andrews, who sells more furniture probably than any other man in North Carolina, and who is a staunch Methodist withal, and his prosperity is due to the popularity his fair dealing and adherence to correct business principles have secured for him.

The hospitality of Charlotte is wide.—We stopped at the hotel Buford, but not allowed to remain, we spent a night with Bro. Carpenter, one with our old life-long friend Walter Brem, the best of all good fellows, around whose refined fire-side we have always been at home. With the Elder at Charley Tillet's, the edifying Sunday-school leader, we dined, and at Dr. Petree's, a new addition to the Charlotte Board of Physicians, than whom we think none has a more promising future. Already en rapport with the best people, only a brilliant success can reward his able services. And if we did not already have the best place to be found, we would go to Charlotte.

REMOVING RUBBISH.

Debt is an incubus. We even blame ourselves for the embarrassment brought about by our own bad expenditures and it is no marvel if some complaint has been made at the action of our Missionary Board incurring the debt.

But they have removed cause of fear for the future. Other similar debts cannot be made. They cannot appropriate beyond the limit fixed by the preceding collection. And after all we believe it is best to have it so.

We have advertised our poverty of resources until the inspiration generated has been that of despondency rather than of buoyant hope.

Our people are barely convicted on the subject of Foreign Missions, much less converted, and a sense of our obligation is at the minimum.

The church certainly needs a missionary conscience and a thorough awakening among those who have any.

Let next week be notable in the history of North Carolina Methodism because we have wept over the moral and spiritual poverty of our lost fellowman, prayed fervently for the wasted vineyard of our God, and according to a rich liberality have responded to our languishing denominational honor.

What can be said of the virility of a church that waited years to liquidate a debt of 10 cents a head! Let us fast and pray and pay and let us every one do it, and the debt will pass into history, confidence all round will be restored, and all eyes and feet will be directed to what is ahead.

O Lord, visit and awaken thy people.

Drift of Thought.

THE SINS OF SOCIETY.

[Fortnightly Review.]

At risk of rousing the censure of my readers, I confess that I would leave to society a very large liberty in the matter of its morality or immorality, if it would only justify its existence by any originality, any grace, any true light and loveliness. In the face of its fees lying grimly in wait for it with explosives in their pockets, society should justify its own existence by its own beauty, delicacy and excellence of choice and taste. It should, as Auberon Herbert has said, be a centre whence light should radiate upon the rest of the world. But as it has no clear light or real joy within itself, it cannot diffuse them and probably never will. "The Souls" do, we know, strive, in their excellent intentions and their praiseworthy faith, to produce them, but they are too few in numbers and too tightly caught in the great existing machinery to be able to do much towards this end. After all, a society does but represent the temper of the age in which it exists, and the faults of the society of our time are the faults of that time itself. They are its snobbishness, its greed, its hate, its slavish adoration of a royalty which is wholly out of time and keeping with it, and of a wealth of which it asks neither the origin nor the solidity, and which it is content only to burrow and bask in as pigs in mud.

It is not luxury which is enervating; it is over-eating, over-smoking, and the poisoned atmosphere of crowded rooms. Beauty is always inspiration. There is nothing in a soft seat, a fragrant atmosphere, a well-regulated temperature, a delicate dinner, to banish high thought; on the contrary, the more refined and lovely the place, the happier and more productive ought to be the mind. I do not think the rich enjoy beauty one whit more than the poor in this day. They are in too great a hurry. There is no artistic enjoyment without repose.

REAL AND IDEAL IN POLITICS.

[Translated by Literary Digest.]

The ideal has always been, and will always be, not only the refuge and comfort of elect souls amid the misfortunes of life, but the light which attracts and illuminates the highest intellects; the indispensable condition of the progress of the world in every kind of human activity; the flame that warms the heart, that keeps alive the nerves of the intellect, that animates and impels the choice spirits of every people and which, by drawing to it the multitude, re-creates nations which appear to be dead.

Without the ideal of an Italy to be made again, after so many centuries, independent, free, and one, in opposition to the Bourbons and the Dukes, to the Papacy and the Empire, to Austria and France herself, would we ever have been able to have the martyrs and heroes, who from 1794 on, sacrificed for their country, youth, wealth, liberty, life, everything most dear to men?

The opponents of negro slavery in the second half of the last century spoke of justice and humanity in a manner which appeared absurd to their contemporaries. Still these opponents of slavery had a high ideal, which kept alive the sacred fire in the breast of the lovers of justice and of the moral and civil progress of the human race.

COMMUNE AND POLICE.

[Jule Simon.]

I agree with you as to the necessity of a disarmament, but I do not think that a proposition to disarm can be made by those who were vanquished in the last war. I am persuaded that if the proposition were made by some great State, France would second it eagerly. We do not need an armament like the one we have to protect ourselves against the Commune; for that purpose our old army would suffice. Moreover, the Commune is dreaming of coming into power by the ballot-box. It is taking, however, the wrong road to reach such a position. The attacks of which we are the witnesses, far from facilitating the accession of the Commune, will produce very probably in the electoral body a movement of return to what is called a strong government.