

# Raleigh Christian Advocate.

\$2.00 PER ANNUM.

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

REV. F. L. REID, Editor

ESTABLISHED 1855.

RALEIGH, N. C., WEDNESDAY, DEC. 17, 1890.

VOL. XXXV., NO. 50.

## POETRY.

### Thanksgiving Day.

#### MORNING.

From happy homes throughout this land  
to-day,  
Glad songs arise to Heaven.  
From happy hearts that praise Thy holy  
name  
For blessings thou hast given.  
And I, amid the ruins of a home,  
By joy and hope forsaken;  
Again bowed down in Death's cold  
shadow, mourn  
The blessings thou hast taken.

#### EVENING.

The sunlight falls across the open grave—  
What doth the preacher say?  
God gave and God hath taken His own  
away  
Bless'd be God's name, to-day.  
O, Lord, who gave him breath!  
Perchance, when thou hast made thy pur-  
pose plain,  
I'll praise thee for his death!

Sirs, we have extended our hands to the old world; we have offered them the fertility of our fields, the gold of our mountains, the commerce of our lands; yes, we have offered them more than this, we have extended to them the right of citizenship in order that they may be honored with the privilege of being members of this Congress. Men of good will have responded to our call. With great pleasure we see our shores along the Atlantic and Pacific teeming every day with ships laden with products and men from distant lands; we see, too, all along our Northern frontier the rush of American commerce bringing to our cities and villages the exigencies of industry and civilization. We are glad to see these foreigners owners of our banks, our business of credit, the electric light, the telegraph, the rail roads, and, in fact, everything which indicates the culture and improvement of our nation. The fruits of foreign capital and labor are seen and felt all over our land—from the burning zone of the South, where flourish the tender coffee plant and the gigantic cocoa tree, where the waving palms are fanned by the warm breezes of our coasts, diffusing their fruits and flowers upon the altars of our homes, to the lofty heights of Sinantecat, echoing to the roar of Niagara, and amidst the confines of the horizon, revealing on a calm day the foam of the Pacific. With what pleasure, Senores, do you vote the funds proportioned to these colonies, these multitudes of bee-workers, to-day villages, to-morrow towns, and in a short time great cities as those which have sprung up like magic in Sonora and along the Gulf of Cortez.

But amidst this joy and improvement which would enable our nation to realize the dreams of our forefathers, there is a black spot, Senores; the *Romish priests*. (Applause.) Everything which has crushed the liberal movement of Spain, the home of Castelar and Sagasta; every thing which has cursed the land of Cabour and Crispi; every thing which has been driven from the bosom of France by Gambetta and Carnot, is condensed in one vast pestilential sea of licentiousness and vice, sweeping our land and finding shelter in the motley court of Man-senor Labastido. (Loud applause.)

The Italian priests who have served as actors in the Ecumenical Council of the absurd declaration of the infallibility of the Pope; the petty partizan warriors with their heads shaved for the first time disseminating all over the world the proclamations of the Vatican; the French priests who drew from the Empress Eugenia in her confession the promise of a Mexican expedition; the whole Catholic clergy, all these mendicants, all these friars, all these jesuits, importing those very same ideas which still burn upon the altars of Charles VII. and are inscribed upon the tombs of the pontiffs, and which still survive upon the banner of the descendants of Charles X. by the hand of their missionaries, are carried all over the face of the Mexican territory upon the standards of the *Propaganda Fide*.

Tired of their Catholicism in Spain, and exporting it with them, these frairs take free seats in the *Transatlantic*, and during their voyage, they satisfy their gluttony, devouring the delicious viands of the ships and taking a vast amount of the abominable wine of Valde-penas. They land at Vera Cruz, where the attendants of the Mitra await them. There they celebrate their first Mass and there they capture the first silver eagle which may be stored away in the confines of their pockets. (Applause.) While for one dollar Leo XIII. holds a Pontifical Mass in St. Peters at Rome accompanied by the sweet songs of the eunuchs de la Sixtina. (Applause.)

They come to Mexico, they receive the apostolic benediction, and divide out among themselves the richest parishes and fattest offices of the Republic. Then commences the robbery of tithes, of charity, of funerals, of marriage, of baptism; and something yet which is still worse—the *saturnalia* of the parishes, the corruption of loving wives in their confession, the loss of virtue in innocent maidens, and still other vices, the darkest of which I would

not dare to relate, lest I be converted, like Lot, into a pillar of salt. (Prolonged Applause.) . . . . . These same priests ring loud and long their bells during our national days of liberty, and is thought to be invulnerable because he carries the very same standards which Hidalgo bore in the struggle for liberty; yet these same priests preach against our institutions, they protest in their churches against our Independence and spit upon our banner; and as a bird of prey they surrender themselves to the robbery of their parishes for the purpose of amassing a great fortune. According to the account of a Catholic priest one house in Spain gained in one year more than two hundred thousand dollars as the fruits of the tears and desperation of our people. 'And of misery,' interrupted Eel. Senor Prieto Guillermo, as the orator closed his last sentence. (Prolonged applause.)

At the close of his speech the orator was borne off the stand in the arms of his friends amid the shouts of applause. The speech is encouraging to Protestants, and alarming to Catholics. I hardly think the bill will pass, for its passage would cause war and blood; yet it will forever stand as a landmark in the political and religious history of Mexico. The wave of public sentiment which it has created and set in motion in this congress will result in increased liberties to the people and better protection to the Protestants; and more than this, it will, in some degree, frighten the Romish priests and check their hordes of immigrants to this country.

Protestantism is evidently gaining ground in this country. It is impressing itself upon the officials of the government.

They take cognizance of our enterprises and see that they are instruments of blessings and not of death; they study our schools and learn that we honor their government and institutions and obey their laws; they compare our gospel of love and peace in Jesus Christ to the iron clad forms of Romanism, and they are beginning to see that the worship of images and the superstitions of ages do not form character nor cleanse sinful hearts. God hasten the day when the hearts of these people will be opened and they may receive the gospel of Jesus Christ!

Monterey, Mexico, Nov. 21st, '90.

### Facts About Dancing.

The *Baptist Record* recently published the following article:

From time to time our opinion has been asked on the subject of dancing. We prefer to state some facts touching the practice, and have every one to do his own thinking and reach his own conclusions:

1. It is a fact that the dancing mentioned approvingly in the Bible was carried on by the sexes separately, and generally, if not always, as a religious act.
2. It is a fact that modern dancing, however well done, adds no worth to the character.
3. It is a fact that a trained monkey can excel the best taught lady or gentleman in the use of the heels.
4. It is a fact that it requires no intelligence nor virtue to dance well.
5. It is a fact that there is no more honor in dancing well than there is in jumping, walking, running, or wrestling well.
6. It is a fact that mixed dancing becomes extremely fascinating.
7. It is a fact that much valuable time is lost by this species of reveling.
8. It is a fact that money is wasted on dancing.
9. It is a fact that people who cannot entertain themselves and each other in a rational way but must employ their heels for that purpose, are to be pitied.
10. It is a fact that young ladies permit familiarities in the ball room which public sentiment universally condemns as dangerous to purity.
11. It is a fact that many females have been ruined by attending dances.
12. It is a fact that the best of young men, even of those who dance, do not wish their sisters to attend balls, and they do not wish to marry dancing girls.

13. It is a fact that the whole spirit and tendency of dancing is worldly.

14. It is a fact that no one was ever noted for piety and dancing.

15. It is a fact that when a professor of religion follows dancing his influence for good is lost.

16. It is a fact that no one ever dances to glorify God, but an apostle enjoins us to do everything to his honor.

17. It is a fact that the most ardent advocates of dancing always change their views in the presence of death. All these facts are true beyond doubt, and can be proven. In the light of them it ought not to be difficult to any inquirer after the right way to come to a safe conclusion. Reader, if you are a Christian and wish to decide the question, Shall I dance? with reference to your church growth, influence and happiness, you will never dance. It is a safe rule, says one, never to engage in anything upon which we cannot ask the divine blessing. Apply this simple rule to the dancing question and your feet will never be found in the slippery ways of the ball room.

### For the Advocate.

#### Our Washington Letter.

(From our Regular Correspondent.)

There is a feeling of regret that the President, in his annual message to Congress, did not pay a little more attention to the question of moral reform in which thousands of the best men and women in the land are so deeply interested. I have read the message carefully, and the following paragraphs contain everything he said on these important subjects: "At the last session I returned, without my approval, a bill entitled 'An act to prohibit book making and pool selling in the District of Columbia,' and stated my objection to be that it did not prohibit, but it licensed what it purported to prohibit. An effort will be made, under existing laws, to suppress this evil, though it is not certain that they will be found adequate." The parents of boys who are being ruined by this form of gambling are naturally wondering why Mr. Harrison did not ask for the enactment of a law for its suppression about which there will exist no doubt, instead of saying that an "effort will be made under existing laws," which will prove a stumbling block in the efforts to get such a bill through Congress, as it will be argued by the gamblers and their paid attorneys that there is no need for a new law until all now on the Statute books have first been repealed, knowing that each appeal will give them more time to prey upon gullible young men and boys.

Mr. Harrison said of the lottery law: "The passage of the act to amend certain sections of the Revised Statutes relating to lotteries, approved Sept. 19th, 1890, has been received with great and deserved popular favor. The Post office Department of Justice at once entered upon the enforcement of the law with sympathetic vigor, and already the public mails have been largely freed from the fraudulent and demoralizing appeals and literature emanating from the lottery companies."

Of Mormonism he said: "The increasing numbers and influence of the non-Mormon population in Utah are observed with satisfaction. The recent letter of Wilford Woodruff, president of the Mormon Church, in which he advised his people to 'refrain from contracting any marriage forbidden by the laws of the land' has attracted wide attention, and it is hoped that its influence will be highly beneficial in restraining infractions of the laws of the United States. But the fact should not be overlooked that the doctrine or belief of the church that polygamous marriages are rightful and supported by Divine revelation, remains unchanged. President Woodruff does not renounce the doctrine, but refrains from teaching it, advises against the practice of it because the law is against it. Now, it is quite true that the law should not attempt to deal with the faith or belief of any one; but it is quite another thing, and the only safe thing, so to deal with the Territory of Utah as that

those who believe polygamy to be rightful shall not have the power to make it lawful."

No fault can be found with what the President says as far as he goes, but he does not go far enough for the ruler of what claims to be the most enlightened nation on earth; the nation which although not recognizing God in its constitution, recognizes and reveres him in its courts and in its thousands of Christian homes. Surely the President of such a nation might have said something more in behalf of the great moral reforms so near and dear to the hearts of all Christians, and the fact that Mr. Harrison is a God-fearing Christian himself makes it all the more remarkable that he did not.

Senator Manderson yesterday offered a resolution which was adopted by the Senate, calling on the Secretary of War for information as to what, if any, steps have been taken for the disarmament of Indians on reservations in Nebraska, North Dakota and South Dakota. Just before the resolution was offered a petition was presented from citizens of Nebraska asking that the Sioux Indians be disarmed and that they be deprived of their horses and given oxen in lieu of them. It would appear to ordinary people that these Indians never should have been allowed to acquire possession of rifles and ammunition. Then there would have been no necessity for disarming them; nor occasion for the alarm which now exists in their vicinity.

A number of Good Templars went from here to Alexandria, Virginia, last night, to attend the opening of the annual session of the Grand Lodge of that State, which among other important business, is to elect a delegate to the Supreme Lodge of the world which is to meet in Scotland next year.

Rev. Dr. Sunderland wants "The Daughters of the American Revolution," a recently formed society, to raise \$50,000 in 25 cents donations for the purpose of purchasing a statue of George Washington to be presented to France in return for the statue of Lafayette which that country has presented to us, and which is to be shortly erected in Washington.

Washington, D. C.

### Is Infant Baptism Declining?

The fact that the Congregational denomination reports only 8,889 infant baptisms for the past year, serves as an occasion for the *Christian Inquirer* (Baptist) to say that infant baptism is decaying. The *Examiner* and other Baptist papers have frequently said the same thing. It would not at all trouble us if the assertion were true; but we can not blind our eyes to the fact that it is not true. It is a question easily settled; and we propose to drop in a statistics in a friendly way in order to show what the real truth is.

The differences in the returns of the Congregational denomination for infant baptisms of one year with another are not very great. While the number given this year is 8,889, the number given for last year was 8,328, for the year before 11,966, and for the year before that 7,364. In 1884 the figures were 5,801. There has been a steady increase since 1880, with the exception of 1887, when the number was abnormally large. In that year there was also a much larger number of adult baptisms than usual. There has really been no falling off in any year since 1880, except from the unusual figures of 1887. So much for the Congregational denomination.

Now, let us take up some of the Presbyterian Churches. In the Northern Church, beginning with 1884, there has been a steady increase of infant baptisms. The figures for that year were 19,403; the figures for 1889, 24,566. This shows an absolute increase of nearly 5,000. The same figures also show a relative increase. For example, in 1884 infant baptisms were in the proportion of one to every thirty-one and six-tenths members. In 1889 the proportion was one to thirty and seven-tenths members. The statistics of the United Presbyterian Church show a similar growth. In 1887 the pastors of that denomination baptized 4,316 infants; in 1889 they baptized 5,002,

and in 1890, 4,528. This shows a falling off for one year only of nearly 400.

In none of the churches whose statistics we have examined do we find any evidence of an absolute decline in infant baptisms. In the Reformed German church 13,743 infants were baptized in 1888, and in 1889, 14,469. In the Reformed Dutch Church the number of baptisms in 1887 was 4,669; in 1888, 4,751; in 1889, 5,238. In the Methodist Episcopal Church there were 74,638 infant baptisms in 1887, 72,305 in 1888, and 74,015 in 1889. There is evidence of variation in these statistics from year to year, but no proof of decline. The Methodist Episcopal Church, South, baptized 32,633 infants in 1887, 31,052 in 1888, and 34,733 in 1889, and 34,733 in 1889. There is no evidence of decline here. The Evangelical Association, which is commonly considered a member of the Methodist family of denominations, baptized 9,528 infants in 1888 and 9,936 in 1889.

Here are statistics for some of the Pedobaptist denominations which report on the subject. There are a number of such denominations which do not report such statistics; for example, the Lutheran body, where doubtless the ratio of infant baptism to membership is as large as it is the two Reformed bodies—the German and the Dutch. There is also the Roman Catholic Church, which is careful to baptize all its infants. It would be idle to say that there is any probable decline in the number of infant baptisms in the Roman Catholic Church, or in the various Lutheran bodies. Nor is it credible that there has been a decline in the Protestant Episcopal Church. There are a few cases in which the statistics of Roman Catholic dioceses include the number of infant baptisms. For example, in the archdiocese of New Orleans, which returns a Catholic population of about 300,000, the number of infant baptisms given for 1889 was 14,274. This indicates a ratio of one to twenty-one.

It is curious to notice the difference in the ratio of infant baptisms to membership in different denominations. In the Congregational it is the lowest of all that we have examined, being only one to fifty-five communicants. The next lowest to the Congregational denomination is the Methodist Episcopal Church, South, in which the ratio is one thirty-three and nine-tenths. In the Presbyterian Church (Northern) it is thirty-one and seven-tenths; in the Methodist Episcopal Church, thirty and two-tenths; in the Reformed Dutch Church, seven-tenths; in the Evangelical Association (German Methodist), fourteen and six-tenths; in the Reformed German Church, thirteen and nine-tenths. It is easy, of course, to understand why it is that the German and Dutch Churches exhibit a much higher ratio than those churches of purely English or American origin. Infant baptism is made much more of by the Germans than by other bodies. The exceedingly low ratio of infant baptism to membership in the Congregational denomination is hardly to be explained by imperfection of statistics, though nearly all denominational statistics will under-estimate the number of baptisms. A much more valid explanation is found in the fact that there is a very small proportion of children born in New England, where marriages take place abnormally late in life. Thus in Rhode Island and Connecticut the proportion of baptism to membership (including absentees) is about one to sixty; in Massachusetts, one to seventy-four; in Vermont, one to one hundred and nineteen; in New Hampshire, one to one hundred and thirty-two; and in Maine, one to one hundred and ninety-nine. — *New York Independent*.

Every church member ought to be a preacher of righteousness.

Eternal life without deliverance from sin would be unending death.

Disobedience to God is rebellion against our own best interests.

We might all be rich if we would but learn to read God's handwriting.

Man is not damned for doing, but for being—for being the enemy of God.—*Ram's Horn*.