

Raleigh Christian Advocate.

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

ESTABLISHED IN 1855.

RALEIGH, N. C., FEBRUARY 28, 1900.

NEW SERIES, VOL. 2, NO. 4.

RALEIGH CHRISTIAN ADVOCATE.

Organ of the North Carolina Conference.

PUBLISHED WEEKLY AT RALEIGH, N. C.

Entered as second-class matter in the post-office at Raleigh.

REV. T. N. IVEY, D. D., . . . EDITOR.

TERMS OF SUBSCRIPTION.

One Year, - \$1.50. | Six Months, - .75
Cash in Advance.

All ministers of the gospel and wives of deceased preachers, \$1.00.

All travelling preachers in the North Carolina Conference, as authorized agents, will receive the paper free.

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RALEIGH CHRISTIAN ADVOCATE.

EDITORIAL.

COTTON MILLS IN NORTH CAROLINA.

For the last ten years it has been evident to the casual observer that North Carolina is making rapid strides in industrial development. This has been especially true in the cotton manufacturing industry. For over fifty years North Carolina has had cotton mills, but to-day they are far more numerous than ever before. Counting those recently organized, there are now in the State 224 mills, having 1,649,000 spindles and 28,760 looms. The combined capital reaches \$23,000,000. Since January 1st sixteen new mills have been incorporated—an average of one every three days.

As the farm lands are valued at only \$10,000,000, it will be readily seen that the cotton mill industry is second in importance only to the agricultural interests. If the rate of increase during the past year were to continue for ten years, the State could no longer be called an agricultural State.

Those who do not live in a mill community can form only a very slight idea of the good a cotton mill does. The Henrietta Mills, the largest in the State, with a capital of \$900,000, has 60,000 spindles, and looms in proportion. Every day they weave over 65,000 yards of cloth—enough to cover a road fifteen feet wide for nearly eight miles. The land around the mill, which was worth \$10 per acre, is now worth \$50, and nearly three thousand people are directly or indirectly supported by the mill. In the same proportion, prosperity has followed the cotton mill wherever it has gone. The cotton mills in North Carolina now use all the cotton grown in the State—about 300,000 bales. At 8c. per pound this is valued at \$12,000,000, and this is all it brought before cotton mills were established. Now, however, in the form of cloth and yarn, its value is doubled, and more than doubled. Instead of twelve millions, the State now gets thirty millions.

It is sometimes asked if there is not danger of our overdoing the thing—of building too many mills. The answer is, "No, not while we annually import millions of dollars worth of goods from England." So long as English spindles can run and make both ends meet, ours can run at a profit. Besides this, the demand for cotton goods is rapidly increasing. There are in Asia and Africa 800,000,000 people who want our goods. As civilization advances the demand becomes more urgent. There are in North and South Carolina thousands of looms making cloth, every yard of which is exported to China. While such conditions exist let the good work go on. Nothing could

please us more than to see two mills where there are now but one; and let us all hope that such a condition is not far in the future.

A MATTER OF STATE PRIDE.

"Father Creecy" of the Elizabeth City *Economist* is urging Congressman Small to secure an appropriation for the erection of a monument on Roanoke Island. The venerable editor is to be highly commended for his patriotic interest in this enterprise. He has been working to this end for over a generation. We can hardly understand how appropriations can be so easily obtained for other things, when the chief event in the history of North Carolina, and the spot associated with the event are utterly ignored by our Government. Amadas and Barlowe landed on Roanoke Island years before the Puritans dreamed of leaving Old England. Poets and historians go into raptures over Plymouth Rock and the ruins of Jamestown. Yet on Roanoke Island are ruins of a fort built by Englishmen, before John Smith ever left his English home. On Roanoke Island was heard the cry of the first English child born in America. The island seems almost an enchanted land. Washed on either side by the blue waters of two sounds, adorned with the beauty of flower and foliage, steeped in the languor of historic association, it is one of the prize spots of the United States, and it is a sad reflection on our Government that its historic value has not been recognized in some memorial way.

One reason why Roanoke Island has not received recognition at the hands of the Government is because it has not received recognition at the hands of the people of North Carolina. Our people are very self-depreciative. They exemplify, to a remarkable degree, the statement our Saviour made, that a prophet is not without honor save in his own country. Our people know very little about Roanoke Island. We are afraid that they care less. If Roanoke Island were in New England, it would be the cynosure of the whole world. Why should not our people awaken to the fact that they owe a duty to Roanoke Island? When this is done, it will not be difficult to secure an appropriation from the Government.

SHELDON'S IDEA.

It is not new. The value of a daily religious newspaper has been discussed for a long time. The readers of the *ADVOCATE* will remember that we had an editorial on the subject about two years ago.

Mr. Sheldon's idea, however, of materializing the idea is both new and unexpected. Who would have thought that the management of a great daily newspaper, especially in the "wild and woolly West", would volunteer to let Mr. Sheldon or any other Christian minister, have the use of the plant even for one week, to demonstrate to expectant thousands the wisdom or unwisdom of a religious daily? Yet the offer has been made and accepted.

But is the motive of the Topeka paper good in making the offer? We do not care to judge in this case, so we will not answer directly the question. Yet we will say that the motive, good or bad, would have nothing to do with Mr. Sheldon's conscience or judgment in accepting the offer. The motives of one who gives bread to a starving man has little bearing on the morality of the acceptance.

What will be the outcome of Mr. Sheldon's experiment? We have not sufficient foresight to justify us in delivering ourselves of a definite prophecy. Do we believe that the experiment will be a success? Yes and no. It will be a failure in the way of pleasing the regular readers of the Topeka secular daily. Mr. Sheldon as an editor will not please

them. He will be too tame. The absence of the sensational element will make an "aching void." When the Sabbath morning will come, and there be no paper to relieve the tedium of the prayerless, sermonless day, the disgusted subscriber, whose name is legion, will prepare to "settle up and stop." But in time thousands would take his place. We confidently record our opinion that the era of the religious daily will date from the week of Mr. Sheldon's experiment. "So mote it be."

THE ADVOCATE AS A WATCHMAN.

(BY REQUEST.)

The duties of a watchman in any capacity are great and important. So much depends upon his vigilance and the wakefulness of his eye that his position is one of grave responsibility. If his eye be ever open and he on the alert, imminent dangers are frequently averted and golden opportunities are grasped. God makes his preachers watchmen, standing on the walls of Zion, to give his flock warning of the approaching wolf. His position gives a more commanding vision, and he is to faithfully give notice of all enemies that sweep in view. In a still greater sense, the *ADVOCATE* is a watchman. While the preacher warns and instructs his hundreds, the *ADVOCATE* warns and instructs its thousands. This fact, with the confidence reposed in its ability and fidelity, makes its measure of responsibility very great, because it gives an influence that looks to an awful account, if improperly or imprudently used. The *ADVOCATE* must, therefore, be Argus-eyed, looking simultaneously in every direction for the exposure of evil, righting wrongs, correcting errors, and upholding the good. But whom and what is the *ADVOCATE* to watch, not capriciously, but fervently and anxiously for the sake of Christ and His kingdom? The preachers that we may not ruin or curtail our influence for good or exert an influence for actual evil by riding on Sunday trains, by standing on street corners and telling dirty, filthy jokes and unreasonable yarns, fit only for the lips of the truly vile; by preaching incidentally and making the ministry secondary to some other effort, and making merchandise of the gospel; by being estranged from our brethren, and in practice annulling the very principles of charity we claim to be called to preach; by attending occasions under the auspices of organizations where the devil's sway is unquestioned; by taking undue privileges in the social courtesies of life, and a demeanor which shadows our name and character; by imprudence in making debts and a consequent failure to pay them; by the contraction and practice of habits which have no defense; by refusing to exemplify the teaching of self-sacrifice for the Master's cause; by giving evidence that our hearts are not in our work, and therefore our hands should be out of it; by a failure to be true espistors or representatives of Christ, and instead misrepresentatives of Him. Painful and detrimental illustrations to the church of each have suggested these thoughts to me.

Watch the people that they may be constrained to loyalty to their church and pastor in a ready and cheerful support of both; that they may not be swept off their feet by every word or doctrine; that they may keep step with the growth and progress of the church to greater usefulness; that they may fully appreciate the connective idea of the church, whose sons and daughters they are; that they may be impressed to be in their pews at all the services of their church; that those unable to attend public worship, the shut-ins, may get chunks of wisdom and comfort from the pages to fructify and sweeten their solitude.

Watch the ecclesiastical sheep-stealer who, with bland smiles, secret designs and false interpretations, invade the flocks of our fold and entrap the unwary with delusive and deadly fascinations. They are becoming an abundant commodity. Not having strength enough to impress the world's raw material, they must prey upon the utilized material for the preservation of their ranks or become a back number. Hence, they go into our Methodist homes and say to our folks, "You ought to be this, or you would make a good that," etc., and too often succeed in leading our sheep astray.

Watch the educational interests of our church and people—that they who stand for educational ideas be not misquoted and maligned without the maligner re-

ceiving a Roland for his Oliver in the exposure of his evil motives and a disclosure of his malignant spirit. Also, that a political pull be not the potent factor in the choice of a school for our Methodist boys and girls; that they may not be dragged into the currents of sin and death by attendance upon schools where Christmas and Commencement Germans are adopted as innocent forms of pleasure; that piety and purity be so enthroned in their hearts and minds as they shall go to our institutions where, first of all, the Christ idea is taught, Methodist schools for our Methodist boys and girls.

But, above and beyond all, watch the spirituality of the church. Without spirituality, her multiplied machinery is vain. The engine may have water in the boiler and coal in the furnace, but there is no steam to move her without fire. Just so with our church. She must recognize that it is not by might nor by power, not by great numbers, nor by organizations simply, but by my Spirit, saith the Lord of Hosts. I am free to confess my impression is that the tendency of the church to-day is to rely on machinery, rather than God. I am glad the day of modern evangelists is gone, and God speed the day when their superficial, hand-shaking, clap-trap methods have gone with them. Watch, to kindle the flames of love to God and man, and keep them burning on the altars of our people's hearts, and there will be no trouble about Epworth Leagues, Missionary Societies, etc., living and flourishing. May the *ADVOCATE* be God's watch to kindle revival fires that shall sweep from church to church, and charge to charge, until our whole Conference limits shall be ablaze with the glory and power of God.

Yours fraternally,

J. D. BUNDY.

Weldon, N. C.

THE RELIGIOUS PAPER.

BY REV. L. L. NASH, D. D.

The printing press is the most powerful instrument among men for good or evil. Every great enterprise must have the aid of printer's ink. The world is not slow to use this wonderful power to further its purposes, whatever they may be. Really, "the children of this world are wiser in their generation," in this particular, "than the children of light." They know how to present their cause in the most attractive fashion; and they push their enterprises with a zeal and perseverance that should make the children of God ashamed, or stir them to equal activity. Every business enterprise has its advocate, and everything of interest to those interested has earnest readers, in these journals, that represent business, science, politics, or what not. There are many Christian people, who have not interest enough in matters of religion, to take and read a religious paper, who are well supplied with every other kind.

The devil makes large use of the press. Vicious literature is doing more to corrupt the youth of the land than any other agency. It is appalling to see with what avidity some of the worst publications are read by hundreds of young people. Some of these publications are so vile that the postoffice authorities will not allow them sent through the mails, but in spite of this restriction they find their way into the hands of the young people of the land. There are Christian (?) homes where no religious paper can find egress, where these vile periodicals go, and where they are read with eagerness; and where a religious journal will not be noticed!

There is no more important work demanding the best energies of preachers and people than the work of putting our religious literature in the hands of the people.

But our work is not done when we circulate our periodicals; we must see to it that there is a revival of religious reading. "As a man thinketh in his heart, so is he." And as he reads, so will he think. The tendency of our poor fallen nature is downward, and every step toward a higher and better life is up hill. It will take line upon line, and precept upon precept, to wake our people up to the importance of reading good books, and good papers. This fight must be kept up, for every generation has to be labored with, and the work is never done.

During this month, by resolution of Conference, we have pledged ourselves to make an active canvass for the *RALEIGH CHRISTIAN ADVOCATE*, the organ of the North Carolina Conference. Let us do this work more thoroughly than

ever before. It is not enough to make a tentative effort to circulate the paper. We must labor to get our people interested in reading good literature. No man can be fully interested in anything about which he knows nothing. If we can get our people to read our church paper, they will soon become interested in what the Church is doing, and then they will help on the great work of the Redeemer's Kingdom.

Let us pray, not only for our editors, and for the success of these periodicals, but that God may give the people a taste for good reading, and displace the bad literature of the land. A good Christian paper, coming into the home fifty times a year, freighted with the best thought of the best minds of the Church, and placing the whole church in touch with everything that is being done for the salvation of the world, is one of the cheapest things on the market. The North Carolina Conference acted wisely in setting apart a special month to press this work. The plain duty of every active member of the Church is, to see that every family has the paper, as far as it is possible to accomplish this good work.

THE "ADVOCATE" AS A FACTOR IN SUCCESSFUL CHURCH WORK.

BY R. W. BAILEY.

I lay down as a basil proposition the truism that a person cannot do a thing successfully until he knows how to do it. This proposition is readily and universally granted when applied to the arts, sciences and industries of this world. But it is too often the case that church work is expected to proceed nicely without purpose, plan, or operation. Well did the Saviour say that the children of this world are wiser than the children of light. I modestly suggest that if the business institutions of this State were conducted in the same loose, unsystematic manner current in too many of our churches, the Bank of England could not long float them. And, on the other hand, if the church people were as intelligent and systematic in church operations as are business men in their operations, they, too, would have large success.

Our people need information. For, however unpleasant the thought, the great mass of people called Methodists, have not a "speaking acquaintance" with the fundamental doctrines of Methodism. They know but little of what our Church is doing in our own or other Conferences. They are largely uninformed as to what she is trying to do; as to what needs to be done, and the prospects of doing it. They do not help because they do not know that help is needed. The purpose and needs of the great missionary movement, intended of Christ to be the dominating principle of his church; the duty of church members to give support, financial and moral, to the institutions of the church. The fact that we are God's stewards, simply holding in trust for Him whatever happens to be in our hands, are little understood by the average church member.

The *ADVOCATE* is a quiet but potent disseminator of just the information needed. It explains, from time to time, the cardinal doctrines of our Church, instilling into the hearts of our people, making of them stronger church members and better Christians.

It broadens the views of the people by setting before them the operations of the Christian world, thus aiding them to fall out of the contracted ruts of church bigotry, and to stand upon the broad platform of universal love and courtesy occupied by the Savior.

It is not argued that the *ADVOCATE* is to take the place of the pastor, but that it is to supplement the work of the pastor. The stationed preacher who goes into the house of his flock once a month, and spends fifteen minutes at each visit would, ordinarily be called a fine worker. And if the circuit preacher, with six or eight appointments, visits his members once in a year, he does well. But the *ADVOCATE* may go into each home every week as an associate pastor.

My observation teaches me that, as a rule, the Methodists who read the *ADVOCATE* are the Methodists that can be relied on to do the work of the church, in the different departments, and in a methodistic manner.

The business and political organizations of the world all have their organs, and all recognize their value, and literally flood the land with publications setting forth their claims.

"Go and do thou likewise."