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

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## EDITORIAL.

### AT HIS FEET.

THEO. H. HILL.

O Christ, my Lord, I come to Thee,  
For thou art all in all to me;  
Thou gavest once Thy life for mine,  
And now that ransomed life is Thine.

Since Thou hast purged me of my guilt,  
Do with me whatsoever Thou wilt,  
Nor let me seek a crown to wear,  
If there be still a cross to bear.

Give now the scarlet robe of scorn,  
Or wreath my brow with twisted thorn,  
So I but know and feel within  
That Thou art cleansing me from sin.

Breathe through my soul refining fire,  
Unfailing love to Thee inspire,—  
Love that may find no joy so sweet,  
As pouring spikenard on Thy feet!

O that my heart at last may be  
A stainless mirror Lord, for Thee—  
Thee—who canst make by grace divine,  
A potsherd with Thine image shine!

### A DAY IN ATLANTA.

[Editorial Correspondence.]

When we left Raleigh on Saturday, February 25, there was a spring-time balminess in the air, although the scurrying clouds and occasional gusts forebode a sudden barometrical change. As the splendidly equipped Seaboard train swept us southward, it was evident that the usual order of things had been reversed, and that we were going from the land of summer to the land of winter. When we crossed the Georgia border, the wind was armed with keenest blades, and the rain-flushed rivulets had hardened into the glass of winter's peculiar make.

The morning of our Sunday in Atlanta reminded us of some mornings of our life under the shadow of snow-capped Grandfather mountain. The mercury seemed anxious to reach for zero. The numerous registers failed to warm the immense lobby of the Kimball. But the sky was blue, the sunshine was golden, and the day wore a robe of beauty. We found a very much disgusted individual, whose craving for "strong water" was painful. He thought it disgraceful that a hostelry like the Kimball should not have a bar open on Sunday for its guests. The only reply the thirsty disciple of Bacchus could evoke was: "They have all gone to church." Score one for the Kimball. But our time came next, when we looked at the church directory of the hotel and could not find any notice of the services of the M. E. Church, South. The Unitarian, New Jerusalem and Universalist churches, were not represented in the directory. However, we knew that there were Southern Methodist churches in the city, and we felt reason-

ably certain that Dr. Walker Lewis would "hold forth" at the First Methodist. We were not disappointed. In company with Dr. W. P. Ivey of Lenoir, we proceeded to do our part in the way of making up a congregation. The church building at the corner of Peachtree and Pryor hardly quadrates with the strength and dignity of Southern Methodism in Atlanta. The auditorium, however, is ample, comfortable and handsome. We deplored the painful absence of so much of God's sweet sunlight. Why will people build churches which require artificial light on a bright winter's morning?

The congregation surprised us by its size. The church was well filled, and we noted with pleasure that a large proportion of the congregation consisted of young people. We noted also the fact that the front seats were filled first.

Dr. Walker Lewis preached. We write this with an emphasis on the verb. His text was: "Be not conformed to the world, but be ye transformed," etc. The sermon was earnest, philosophical and scriptural. Bro. Lewis evidently uses the "pure beaten oil of the sanctuary." He edifies the congregation. The concluding prayer, offered by that veteran Methodist, General Clement A. Evans, was soul-melting, and reached to the throne.

We would like to speak of Atlanta, the young urban giantess of the South, with her railroads and growing population, of the steady pulse beat of her commercial life, and her unceasing reachings after a grander prosperity. We would like to say something of the history of Methodism in the city, its present status, and its prospects. But this letter must come to an end.

We trust that this evening will find us in the Crescent City, where we go to attend the National Editors' Convention. But more of this next week.

### THE ORPHANAGE WORK IN NORTH CAROLINA.

The Orphanage work has developed in North Carolina more rapidly than any other benevolent work. Thirty-five years ago, and there was not an asylum in this good old State for these helpless ones. Soon after the civil war the Masonic fraternity offered St. John's College at Oxford for the work.

The doors were soon thrown open for the reception of the orphans. It grew from the beginning. It now stands in the front rank of such institutions in the South. At first, all denominations and fraternities joined in that work. The State now appropriates ten thousand dollars annually to its support. Great is the good that has been accomplished here. Some twelve or fifteen years ago Mr. J. H. Mills went to work to have one for the Baptist Church. He succeeded. That great denomination took hold of it with a hearty good will. It has grown from the beginning. They raise large sums every year for its support. Their plant is worth over \$25,000. One hundred and sixty-six orphans found a home with them last year.

The Presbyterians entered the field soon after the Baptists, and they are doing a great work. They now have a plant worth over \$30,000. One hundred and thirty-two were taken care of last year. The Episcopalians come next. They have a valuable property in the city of Charlotte. That denomination is heartily in the work. The Independent Order of Odd Fellows have a fine institution in the city of Goldsboro, and they are supporting it most liberally. They housed, clothed and fed thirty-five last year. That small but true body of Christians, the Friends, is doing nobly in the work. They cared for forty-two last year. The Catholics opened one last year. The Christian Church will soon be in line.

A little over a year ago the North Caro-

lina Conference appointed a committee and gave them permission to establish a Methodist Orphanage in North Carolina, if the way opened. The way did open, and with but little effort a pretty site was secured, and a goodly sum was contributed to build and endow it. The movement stuck a responsive chord in the great Methodist heart. It is probable that the Methodists are nearer unanimous in their support of this cause than in any other.

The first building has been let. Material is being put upon the grounds. Ground has been broken, and it will go forward to completion. They need funds for the second building. Let everybody help in this good work.

### WHY NOT 1900 IS NOT A LEAP YEAR.

W. H. TOWNSEND.

The Jews, Assyrians, Macedonians, Greeks and Romans reckoned their year by twelve lunar months, with an occasional intercalary month "to accommodate it to the sun and seasons." The Egyptians had a year of twelve months of thirty days each, with five days supplemented.

Much confusion arose from the various methods of computing time, and profound study and thorough investigation was given the subject in order to devise a system both uniform and accurate.

The calendar we now have was introduced 46 B. C. by Julius Caesar, "the foremost man in all the world." "With the advice and assistance of Sosigenes the mean length of the year was fixed at 365 1/4 days, while this is in reality 11 minutes and 10 seconds too long. So comparatively perfect was the Julian style of reckoning time that it prevailed generally among all Christian nations, and remained undisturbed until this error, of 11 minutes and 10 seconds, amounted in 1582 A. D., to 10 days, the vernal equinox falling on the 11th instead of the 21st of March."

This moving of days produced great disturbance by changing the time of "celebrating Easter and other movable feasts."

Pope Gregory XIII. after mature study and consideration, "ordered 10 days deducted from the year 1582, calling October the 5th October 15th; and in order that the displacement might not recur, it was further ordered that every hundredth year should not be counted leap year, excepting every fourth hundred, as 1600, 2000, and so on. In this way the difference between the civil and natural year will not amount to a day in 5000 years." This is called the "Gregorian or New Style." The author of this system was Aloysius Lilius, an eminent physician and astronomer of Naples. The mathematical calculations were verified and put in their present form by Clavius.

In Spain, Portugal and Italy the Pope was immediately obeyed. In France the change was made the same year, by calling the 10th the 20th of December. This order was resisted by the Protestants till 1700. A bill was brought before the English Parliament in 1585 to effect this change, but it was not till under George II., 1751, that an act was passed "equalizing the style of England and Ireland with the rest of Europe," though Russia still maintained the old style.

In the distribution of the days through the different months, Caesar adopted a simpler and more convenient arrangement than that which now prevails. He ordered that the 1st, 4th, 6th, 7th and 9th month—that is, January, March, May, July, September and November should each have 31 days, and the other months 30 days, except February, which in common years should have 29, but every fourth year 30 days. This order was changed to gratify the vanity of Augustus, by giving the month bearing his name (August) as many days as July, the month named for Julius Caesar; and, in order that three months of 31 days might not come together, September and November were reduced to 30 days, and 31 given to October and December. So the splendid system of Caesar was sacrificed to the egotism and caprice of one man, and, in consequence, an extra burden has been imposed upon the memory of all Christendom to the present time. Apropos, this scribe was once flogged at school for not committing to memory the little rhyme:

"Thirty days hath September," etc.

A friend of mine who has a leap year birthday will have to wait four years longer for that happy hour, but can congratulate himself upon the fact that such cannot occur again within a century.

### MISCELLANEOUS THOUGHTS.

BY J. M. RICE.

Generally, we are in the midst of an unsettled condition of affairs. The atmosphere about us seems to be throbbing with an impulse of dissatisfaction and destiny. The condition of things surrounding us is pregnant with forces which must impel us to nobler achievements in the realm of victory over carnal things, or the appointed day of our deliverance will have forever past and our house will be left desolate unto us. The vineyard which God has let out to us is not bearing fruit commensurate with the care that He has bestowed upon it, and the ability that He has granted unto its keepers. The heathen nations of the earth in their struggle after liberty are unconsciously crying for the peaceful reign of the Christ of Freedom. In many instances instead of allowing the branches of fruitfulness to "run over the wall," we are drawing back from and giving place to the briars and thorns of alien influences. In other words, we are allowing the enemy to occupy "Immanuel's land." It is in the province of the church to hear the heathen's cry and to hasten to his relief. The safety of the very life of the church itself makes urgent this demand. To make sure our own salvation, we must seek earnestly the salvation of others.

God is almost restless to get us into the track of the current of the progress of His kingdom that he may bring eternal success to us, and meanwhile, through us, add a new impetus to the onward march of His kingdom in the salvation of the world.

Who of us are yielding fully to the impulses of the Holy Spirit? In him we are wrapped up the forces which must impel us to the end of the Divine purpose, or doom us to eternal destruction by the force of our own resistance. The Church has long been resiting the calls of the Spirit to a higher, a holier life. May the closing year of this 19th century, with all of her impulses and marvelous opportunities, draw our thoughts, our prayers and our purposes into a focus of special inquiry as to the purpose of God in the gift of the Church to the world. Learning this purpose, let us direct all our moral energies into the channel of earnest effort to the accomplishment of the same; that at the dawning of the 20th century we may march up with the vanguard of eternal progress with our hands full of offerings to God for the enlargement of Christian thought and purpose. And not only this, but may the whole Church, with intelligent service, present himself a living holy sacrifice, well pleasing to God, that God may, through the Church, in the very beginning of the new century, extend himself to the millions who are now strangers to the covenant of his promise.

### MAKING ALLOWANCES.

The Watchman says: "There is a general recognition among college authorities to-day that the religious atmosphere of college life cannot be safely neglected. It will not do to say that each student is responsible to himself alone in this matter." That anybody could ever have held a different opinion is one of the marvels. We do not hesitate to say that no man who is indifferent to the moral and religious training of his students is fit to occupy a chair in the college or university. He may possess brilliancy of intellect and affluent knowledge, but these are not enough. At the risk of being sneered at as an old fogy, we still insist that character is the last and highest fruit of education, and that the noblest type of character is that which rests on the foundation of religious beliefs. We go further still, and make bold to say that to put any man, who holds a different view from this, into the faculty of a college, sustained and controlled by a Christian Church, is to be guilty of incalculable folly. If the people who are indifferent to spiritual matters want colleges, they are at liberty to organize and manage them. The country is wide and free. But why should a body of believers bother themselves with the care of institutions that contribute nothing to the progress of the faith?

### ON LOVING OUR ENEMIES.

It is very easy to love them that love us. Even the publicans and sinners can do that without effort. The universal belief is that those who fail to reciprocate a display of genuine affection are utterly reprobate in mind and in heart. But the gospel requires us to love our enemies also, "to do good to them that hate us, and to pray for them that despitefully use us." Not otherwise can we be "the children of our Father who is in heaven." For it is said of him that he "sendeth rain upon the evil and the good, and causeth his sun to shine upon the just and the unjust." It is not our duty to approve all that our enemies do. Such a policy as that would involve a confusion of moral judgments. Yet even while we censure, condemn, and within due limits resent, the wrongdoing of which we may be the victims, we are bound to repress every trace of malignant feeling toward the authors of it, and sincerely to wish them well. More than that, we are bound to render them whatever practical help lies within our power, and constantly to beseech God that he would bestow upon them a better mind.

### MOVEMENTS OF VISION.

There are times when God seems especially near to us. When we face some new responsibility, in the brightness of some great joy, under the shadow of some impending sorrow, in the autumnal splendor on the side of a mountain, in the stillness of a lonely midnight he speaks to us; or amid the tumult of the busy street we are taken captive by a sacred and beautiful memory, and unheeding those around us we kneel again at our mother's knee, and the whole universe seems to throb with divine tenderness and sympathy. God is always near us, always with those who are his; but how blessed are the moments when he specially reveals himself, whether it be in a tempest of trial, or through some new light on the face of nature, or a strain of music floating to us from the bygone years!—Northern Christian Advocate.

### THE FOLLY OF SCOLDING.

In the pulpit one word of scolding or vituperation may destroy the effect of an otherwise powerful and persuasive appeal. If the text be a stern one, it should be expounded, not as though the preacher was the God of heaven and earth sitting in final judgment, but in the spirit of injunction: "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted." Nor need he be feeble or obsequious in attempting this, but firm, though kind; searching, but personally sympathetic.—New York Christian Advocate.

There is a natural impatience which affects the minds of the young, especially in these stirring times, leading them to look around for short cuts into the professions or other honorable callings. But it takes time to grow manhood and that sort of power which after all the world most prizes, namely, consolidated character and matured, thoroughly seasoned wisdom. A story apropos of this is told of the President of Oberlin. A student asked him on one occasion whether he could not take shorter course than the one prescribed. "Oh yes," was the reply, "but that depends upon what you want to make of yourself. When God wants to make an oak He takes one hundred years, but when He wants to make a squash He takes six months." Society has more need oaks than of squashes. Let the over-ambitious youth remember this. Let him take time to mature himself. Society can wait for him.

The most awful thought that comes to a man sometimes is the thought of a soul that he injured years and years ago, and that he cannot touch and cannot help. His own life is uplifted; but where is the man, where is the woman, to whom he did the harm years and years ago? God save us from that! It would be hopeless, if it had not the infinite love of God to fall back upon.—Philips Brooks.

Quaker lady suggests the following cosmetic: For the lips, truth; for the voice, prayer; for the eyes, pity; for the hands, charity; for the figure, uprightness, and for the heart, love.