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EDITORIAL.

HE KNOWS.

"He knows it all at set of sun,
The little errands I have run,
How hard I tried and where I failed,
Where dreadful wrong and sin prevailed;
He knows the burden and the cross,
The heavy trial and the loss
That met me early on the way,
And lingered still at close of day.

"He knows it all—how tired I grew
When pressing duties that I knew
Were mine, I left in part undone,
And how I grieved at set of sun,
And could not rest till his sweet tone
Of calming love had gently shown
Me that he did not blame—he knew
That I had tried my best to do."

DANGERS IN DEVOTIONAL READING.

There appeared in the last number of the Wesleyan Christian Advocate a well-written editorial, having as a heading, "Omniverous Devotionalism." The editorial was on a very important and practical subject. The writer very justly condemns that devotionalism which "seeks satisfaction in pleasing sights and soothing sounds, and finally ends in sanctifying the instruments of its gratification with a sacredness that belongs only to God." In such a case "ritualism blooms out into superstitious credulity."

This reminds us of what Stopford Brooke says in his "Life and Letters of Frederick W. Robertson" concerning the danger in reading devotional books. The thought was new to us, and, at first, slightly shocked us. But after some thinking on the subject, we came to the conclusion that the learned biographer was right in attributing danger even to devotional reading. So, while sounding a note of warning on the danger of fostering a spurious devotionalism in public religious service, it would be well to call attention to the danger referred to by Mr. Brooke.

In writing anything on this subject it would be well to emphasize the following facts: (1) By devotional reading we mean that which is found, not in the Bible and other books on religion, but in that which pertains altogether to the inner spiritual relations between God and the soul; (2) The reading of devotional books is not only helpful but necessary. Such books are a wonderful means of grace to the Christian, and, without them, no Christian can hope to receive the fullest and strongest spiritual culture; (3) There is greater danger in not reading devotional books than in reading them.

With this explanation we can safely call attention to the dangers.

In devotional reading, there is a steady, unbroken act of introspection. The eye of the soul is turned upon itself. Motives are weighed, the chambers of the soul are measured, and spiritual wealth is computed with a tendency to miserly concern. It is a psychological fact that prolonged and excessive introspection begets a selfishness which lays hostile hands on the entire nervous machinery. The final result in many cases is not only nervous collapse, but insanity.

In devotional reading, there is an exercise of the emotional faculties in which there is a strong tendency to hold in too strict abeyance the mental faculties. When the normal equilibrium of emotion and intellect is no longer maintained, emotionalism becomes dominant, and leads to all kinds of psychical extravagancies which are baneful in the effects on mental and spiritual health.

The feelings engendered in devotional reading are peculiarly affectional, and lie very close to the animal in our nature. It has been well said that our "basest feelings lie very near to our highest, and pass into one another by insensible transitions." This explains why it is that some people of warm temperaments, in giving expression to their devotional feelings, apply to Christ those endearing terms which are best suited to human courtships. It also explains how, in the phenomena of so-called spiritual life, there are certain phases of sensuality which shock and disgust. The Lynchites are a good example of this.

It would be well for all Christians, in their devotional reading, to be mindful of the dangers specified. Let no one take a one-sided view of himself. Let him look outward as well as inward, and be sure to reproduce in actual and external life—in Christian service—the visions of the unseen. Let him, without crushing, fetter the rich forms of emotional life with iron bands of reason, looking to the Holy Spirit to fill, strengthen, and use every faculty of the soul. Let him cherish the affections, and "nurture them in the highest," realizing that they are greenest and healthiest under the broad blaze of that sunshine which falls from the sky of a heart "which is hid with Christ in God." Thus we can make devotional reading a lasting means of grace.

AN IMPORTANT BILL.

At the last session of the North Carolina Conference, a resolution was passed requesting the enactment of a law by Congress that the manufacture and sale of liquor under any authority of the United States in localities where the same is prohibited by State laws be prohibited. We are glad that Hon. J. H. Small, representing the First North Carolina Congressional District, has introduced the following bill, which has been referred to the Committee on the Judiciary:

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That no persons, under the authority of the United States, shall sell distilled spirits or fermented liquors, as defined by law, or wines, in any State or any subdivision thereof, where the sale of distilled spirits, fermented liquors or wines is prohibited by the laws of said State, and no license shall be issued by the United States permitting such sale; and no person shall, under the authority of the United States, begin the manufacture of distilled spirits, fermented liquors or wines in any State or subdivision thereof where the manufacture and sale of same is prohibited by the laws of such State, and no license shall issue by the United States authorizing such manufacture. That any person who shall sell or manufacture distilled spirits, fermented liquors, or wines in such prohibited States or subdivisions shall be punished as provided by existing law in cases of sale and manufacture without having paid the taxes prescribed therefor.

Sec. 2. That the word "person," as used in this act, shall be defined as provided in Revised Statutes, section 3140.

Sec. 3. That all laws or clauses of laws in conflict with this act are hereby repealed.

The construction which the authorities of the United States place upon the internal revenue laws concerning liquors, etc., is that the Government does not issue a license, but simply collects a tax for the business conducted. What we wish is that even a tax shall not be collected, nor shall persons or corporations have the right to sell or manufacture liquor under any authority from the United States in territory where the same is prohibited by the State.

Of course, we understand that payment of tax to the United States does not protect against the penalty imposed by State law, but the Internal Revenue laws of the United States are usually more rigidly enforced than State excise laws, and hence persons sometimes pay taxes due the United States and sell in prohibited territory with impunity. The object is to prevent this.

We trust that the bill will pass. It aims at the correction of an evil which is a great menace to the cause of temperance in North Carolina. Hon. Mr. Small is to be highly commended for his zeal in this matter, and we are sure that in his hands the bill will receive the wisest and most assiduous attention.

A man makes a fatal mistake, when, realizing that there are so many things to do, that he is not equal to the task, he lapses into a despairing, defiant, idleness. Such a course robs a life of its charm and power, and changes a man fitted for usefulness and a high destiny, into a mere painted puppet. To do little when we cannot do much; to take up the task nearest us; this is our duty under all circumstances.

CHRISTMAS AND NEW YEAR IN KOREA.

MRS. J. R. MOOSE.

DEAR ADVOCATE:—If you could have looked over into Korea on Christmas eve you would have seen some very busy people here as well as in America. The most of our churches, perhaps all of them, held Christmas services. Our church in Seoul made one hundred and fifty beautiful paper lanterns for decoration; these being made by their own hands were very interesting to me. The women colored the paper used in making the lanterns and the work was such a success that few people would know that it was home-dye. The paper bags in which the sweets were placed were also home made and very neat in appearance—these were the product of the men's hands. Give a Korean paper and rice paste and he can manufacture quite a number of useful articles. Not only the Sunday school, but every member of the church, even baptized infants received a bag of sweets. These bags did not contain much and many American children would not have appreciated them but the Koreans counted themselves fortunate in receiving so much. The roll call was interesting for the women having no names, no names must be called as "Lady Kim," "Mr. Kim's house" or "Mon Pok's mother." Our Sunday school superintendent, in accordance with Korean custom, sometimes speaks of the women as "the inside of the house." I think that is somewhat appropriate since they are supposed to spend most of their time in the house. Our Christmas service had nothing light or frivolous about it; it was only the old time hymns, Scripture reading, exhortation, and prayer. At the close, all knelt in silent prayer a few moments and then quietly passed out of the church. Christmas among the missionaries and foreigners was also a quiet but joyous season. The little folks were happy and did not realize that they were not in the brightest and best country in the world. Koreans who have not been touched by Christianity, know nothing of Christmas, Easter, or the Sabbath. They reckon time by the month, and not by the week. But New Year's day is the one great day with them. It is then that they all put on clean clothes, if they can afford it, the suit that is taken off usually having been worn since the beginning of cold weather.

Every one who is able also gets something new, and the little ones are dressed in very gaudy colors. It is, too, a day of feasting, and the market can scarcely supply the demand. Korean New Year, however, does not come at the time of ours, but usually about the first of February. This year having thirteen months, according to their count, closes the twentieth of February. Our calendar has recently been adopted here, and the people are beginning to keep our New Year instead of theirs. To-day a number of them called to say they wished for us a "Happy New Year, with many blessings from the Lord."

Last night we kept Watch Night service, and a good congregation was present; all seemed to enjoy it, and a collection of about two hundred and seventy-five yen was taken for the Twentieth Century Fund.

THE SCHOOL OF GAMBLING.

(H. F. Chreitzburg in Charlotte Observer.)

"Why is your pastor so narrow, why is he not broad like our pastor?" This question was addressed to some of the ladies of my congregation this week, upon their refusal to attend a progressive euchre party. Ordinarily I would not notice it, but as our community is agitated, and rightly so, upon the subject of gambling, I deem it proper to give attention to it. As I am the "narrow" pastor referred to, it is to be presumed that I can give a more satisfactory answer than any one else. It will also give me an opportunity to say some things that should be said.

Let it be understood that I am esteemed "narrow" because of the fact that I do oppose progressive euchre. Time and again I have called attention to gambling, not only as practiced among the lowest and most disreputable classes of the community, but directly and emphatically to the gambling in high life—within the circle of the so-called Four Hundred. I refer to the progressive euchre gambling over which Charlotte society has become so crazed. This diversion is gambling, nothing more nor less. It is of the same nature and essence of the diversion carried on in the gamblers' hells in our city, the difference being one of degree only; the one is the beginning, while the other is the ending of the gambler's course; the one, by virtue of the culture and refinement of its devotee, is far more dangerous than the other, which is in low and vulgar environment.

Remember, kind reader, the contrast instituted by the above question comes from a progressive euchre player. From it, then, we gather that the "broad pastor" referred to is one who, for reasons best known to himself, refuses to lift up his voice against this sin which is so deeply entrenched in the social life of our city, and in which some of the members of his own flock, perhaps expert winners of the prizes staked, may be found. But because of the fact that he ignores the progressive euchre player's exploits, he is adjudged broad, liberal, a man of great discrimination; even to the extent that his silence is construed as favoring this great social sin, and his position is thus commended by the "wide open runners" of his flock. By the same judges I am esteemed "narrow" because I am honestly unable to see the difference between fair women, clad in soft raiment, from some of the best families of both social and Church life, playing at cards (progressive euchre) for a valuable piece of cut glass or silver vase, and men, who make no profession of piety whatever, playing with the same cards (poker) for a box of cigars, a drink of intoxicating liquors, or one penny, or \$500. Where is the difference? Is there a gambler anywhere who will show it? I am candid to confess that the difference that I can see is, in addition to what I have said above, that one set is to be found in the parlors of Church members, and the other set—the bottom set—is to be found in the gambler's hell. The progressive euchre card table, with its cut glass, silver vase, or other stakes, is the spring whence issues one of the most dangerous feeders to the stream that thunders over the cataract within the gambler's hell.

A reputable gentleman of this city informs me that a young man, whom he was lately endeavoring to dissuade from gambling, made this reply: "Mr. —, it is not any use to tell young men not to gamble as long as card playing for prizes is going on in Christian homes." Think of it! What a rebuke! and from the very class the community pretends to be

interested in. What must that young man think of Christian homes? What must he think of "broad" pastors, who deliberately refused to strike at gambling in high places? Read Ezekiel 33:7-16. It is rumored that one of the euchre clubs in Charlotte requires its members every Saturday morning to place ten cents in "a pot," and the member who gains the largest number of games during the following week carries off "the pot." Already certain expert female players are being charged with "cheating and divers tricks" in order to win the valuable prizes offered at euchre parties. It may be alleged that these things are not so. Grant it; yet are not the reports sufficient to arouse sensible people? Are not such reports disgraceful? Is it not time that something was being done, if no more, at least for pastors to warn and call a halt? May not a pastor at any rate warn his own flock and entreat them to have nothing to do with such social excesses? If not, then we had better stop drawing our salaries, step down and out, and let men of sufficient warfare take our places.

In my long warfare against the saloon, I have been repeatedly told that "prohibition will not prohibit," that if I wished to stop the saloon evil, to begin with the mothers and fathers within the home. Urge them to train and fortify the boys against the drink habit, and saloons will fail for want of consumers.

I believe in working at both ends of the line, at the wrong perpetrated in the home training, and the wrong enacted by the government in legalizing the saloon. So, with reference to the gambling evil, I believe in doing the same thing. This is why I am endeavoring to get our fair women, as well as professed Christians, to cease gambling. It seems to be just as difficult to accomplish as it is to stop the black-leg. They are "set in their ways."

Now, I believe in both moral and legal suasion; moral suasion, from the pulpit and in the home; legal suasion, in the municipal and criminal courts, making exceptions of no classes nor conditions. While the authorities put the law to the old, wrecked, and ruined gambler, let the pastors and good people put the influence of the gospel within the home, and let it hurl out the card tables, the origin of the whole evil, so that our homes may not graduate others into the gambling hells. Would not such action on the part of all good citizens support the authorities in one laudable way as freeing our city of this evil which has already swamped some of our choicest young men, and now threatens scores of others? I venture the assertion that if parlor gambling is stopped, it will be easier for our officials to discharge their duties with reference to other gambling. How can they be impartial in the administration of the law if that law is enforced against one class only? Is there not a smack of cowardice to assail one class of gamblers and to ignore, for any consideration, the other class? Let the law against gambling be enforced against all classes, high and low, rich and poor, citizen and stranger, men and women, white and black, then the administration will be in honor, and its power will be feared and respected. The failure to enforce the law against society women gamblers is just as censurable as the failure to enforce it against the black-leg far down in the line. Who will deny this? Am I unkind in stating it?

Giving Hilariously When it Hurts.

Not what we give, but what we have left after giving, is the best index of our consecration. The widow, when the Master commended, cast into the treasury all she had, and there was nothing left. Wherefore he reckoned her gift greater than all that the rich had cast into the treasury, because they retained much for themselves.

Giving which leaves great resources behind may be no more than a gratification of vanity, a purchase of public applause, or the indulgence of an agreeable pastime. But when we give until it hurts us, it is because we have found something better than ourselves upon which to expend money. And if exhausting giving is accompanied by an exhilarating spirit, it rises to the height of sacrifice. "The Lord loveth a cheerful giver," or, more literally, "The Lord loveth a hilarious giver." At last, uncalculating, courageous, self-abandoning benevolence is the sort of giving the church of today needs.—Bishop W. Candler.