

# Raleigh Christian Advocate

FORTY-NINTH YEAR.

ORGAN OF THE NORTH CAROLINA CONFERENCE.

NUMBER 51.

RALEIGH, N. C., WEDNESDAY, JANUARY 27, 1904.

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ORGAN OF THE  
North Carolina Conference, M. E. Church, South.

PUBLISHED WEEKLY AT NO. 106 W. MARTIN STREET.

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### THE WORLD AS WE SEE IT.

Judge Cook decided at the Durham County Superior Court that only in four counties of the State can the place of the delivery of whiskey be accounted the place of sale. This decision, of course, highly pleased the anti-temperance people, who know that as long as the jug traffic can be carried on, no temperance law can be wholly effective. Last week at the Wake Superior Court, Judge Brown decided that the law which, according to Judge Cook, applies only to four counties of the State, applies to the whole State. This, of course, brings joy to the temperance forces.

But the end is not yet. The Supreme Court must pass on the matter. The decision of the Supreme Court will be awaited with keen and almost painful interest. When we have an effective anti-jug law we will have the instrument with which to rout the last regiment of the enemy.

On last Tuesday night we sat in the Hall of Representatives in the Capitol at Raleigh. Above the speaker's desk were fastened the banners of the Lost Cause. One was battle-torn and age-stained. The band played the old tunes which forty years ago thrilled the hearts of Southern people, whether watching by lonely hearthstones or engaging in the tumult of battle. Captain Samuel A. Ashe limned on the mental canvas of his audience the outlines of that great Chieftain, General Robert Edward Lee, whose birthday was being observed all over the South. The battle-flags, the Confederate veterans present, the music, the pathetic periods of the gifted speaker, the hymn sung and the poem rendered so touchingly by Mrs. F. A. Olds, made us sad. But our deepest sadness was caused by the reflection that the audience was so small. Pit and gallery should have been crowded with the men and women of the capital city desirous of showing annual respect to the great chieftain of the South. We cannot afford to allow the temple in which his memory is enshrined to become dusty and deserted. The finest test of individual or nation is the remembrance of its dead.

Sheriff Page, of Wake County, is represented as saying that he is the man who first proclaimed the fact that people are slower to pay their taxes in prosperous years than in bad ones. This popular sheriff is only making public a principle in civic affairs which has been recognized in ecclesiastical affairs ever since there arose that "murmuring of the Grecians against the Hebrews"—the time when people began to pay church "quarterage," as it is called in Methodist nomenclature. Ever since the days of boyhood we have heard preachers say that the hardest years mean the best collections. The explanation given by Sheriff Page is the right one. "In the hard years people are very particular to pay first the debts which they are morally and legally bound to pay systematically. But in plenteous years they feel that they have the money to pay when they please, and are in no hurry about it, as they will have no trouble in paying."

There may be much or little truth in the oft-repeated proclamations of Mr. Bryan's political invalidism, but one fact is certain: the Nebraskan's purpose to have his own way in tonguing and grooving the planks in the platform of his party is strong and lusty. His late European trip seems to have cleared from his mind any cobwebs of indecision that may have gathered in the corners during the nearly four years of his editorial experience, for he came back to deliver a few days ago at Lincoln, Nebraska, a banquet speech in which he clearly outlined his purpose to adhere strictly to the principles of 1896 and 1900, and frown upon all those who do not agree with him.

Mr. Bryan is at least consistent. But some types of consistency are not always excellent if we may believe in the doctrine of Mr. Emerson, who, when he had advanced a certain opinion, and was told that this opinion contradicted the one he had advanced a few days before, replied: "Certainly; three days have elapsed since then." Mr. Bryan evidently does not believe in this kind of consistency. We undertake, as a layman, to say that his part in the great drama to be played before the Ides of November will be picturesquely and intensely dramatic.

Rev. H. K. Carroll, LL D., was in charge of the Government Census of Churches in 1890. Since that time he has compiled annually the statistics of the religious bodies in the United States. He is a statistical expert and the figures given by him may be regarded as reliable.

The net gain of all denominations in 1903, according to Dr. Carroll, were 2,340 ministers, 2,647 churches, and 482,459 communicants. The net gain in membership for 1902 was greater by 72,955 than that of 1903. This is perhaps explained by the fact the Roman Catholic Church in 1902 reported abnormal gains. The net gain in ministers and churches for 1903, was greater than that of 1902.

The Roman Catholic Church stands first in gain in membership—166,010. It must be remembered that the Roman Catholic Church counts all baptized persons, whether adults or infants. The African Methodist Episcopal Church stands next—56,646. The Southern Baptist Church comes next with a gain of 40,000. The Disciples of Christ

stand next—28,421. The Methodist Episcopal Church is fifth, with a gain of 20,967. The Methodist Episcopal Church, South, stands sixth, having had a net gain of 20,119.

The gains of Methodists of all names were 112,946, about twenty-three per cent of the grand total. The gains of the Baptists of all names were 61,146; those of all bodies of Lutherans, 35,567; those of all Presbyterian bodies, 26,506; those of the Protestant Episcopal Church, 15,209.

Governor Vardaman, of Mississippi, in his inaugural address on January 19, made some statements pertaining to the education of the negro which we consider untrue and unfortunate. According to the Associated Press he declared that education is a curse to the negro, and urged an amendment to the State Constitution that will place the distribution of the common school fund solely within the power of the Legislature, which means of course, that the amount now apportioned to the colored schools shall be considerably reduced.

Governor Aycock, in his admirable speech, delivered lately in Baltimore, said that one of the greatest dangers which we confront is the danger of not being just to the negro. He did not say that we are unjust to the negro, but that there is danger of falling into this attitude. We cannot but think that Governor Aycock had in mind the policy which has been so openly outlined by Governor Vardaman in his inaugural address.

We are not denying the truth of some of the statements of Governor Vardaman. The education which the negro has received in many sections has been very disappointing to many who desire the progress of the races. But this does not mean that the education of the negro is and must be a failure. Education is a positive term and a positive thing, and cannot vary in its intent and content. It has never hurt anything. It can never hurt anything. It is the same under all condition, in all times, places, and races.

The method of education is sometimes wrong, and, when so, can lead only to bad results. We believe that the negro in many cases has been wrongly educated. Hence his so-called education makes him a vagabond and a criminal. Instead of proclaiming that the education of the negro is a failure, let us rather look in the face the fact that the methods of his education have made him a failure. Let us reform the methods and we will then reform him. Let us not fall into the folly of making a financial discrimination between the white man and the negro that will rob the latter of a complete chance to avail himself of that which forms an integral part of real righteousness—education.

One who intimately knew the late B. M. Tuttle, father of Rev. D. H. Tuttle, thus writes: "He was ready. Left all worldly affairs in good condition. Had 'set his house in order' temporally as well as spiritually. Was a member of the church sixty-two years and filled many years in the capacity of Sunday-school superintendent, trustee, and steward." We knew this good man from boyhood, and it is pleasant to realize that the foregoing truthful words but imperfectly outline the grandeur of his character.

