

# Raleigh Christian Advocate.

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

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## RALEIGH CHRISTIAN ADVOCATE.

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RALEIGH CHRISTIAN ADVOCATE

## Editorial.

### EASTER DAWN.

O, Easter dawn, glad Easter dawn!  
The shadows of the night are unfurled,  
And morning lights the waking world—  
The watch is past, the guard withdrawn.

The ponderous stone is rolled away!  
From fifted tomb where slept the slain,  
Our risen Lord comes forth again—  
And earth is glad on Easter day.

O, Hope of earth, immortal born!  
Our faith with rapture soars and sings,  
And heaven is stirred with vibrant wings,  
Above the happy Easter morn!  
—Benjamin F. Lezgett.

He who reads best his own heart  
reads best the heart of another.

It is about time for religious and secular journals to "slow up" on the "Burdien" business. We have had enough of it.

Preachers should stress the fact that the conversion of a child means more for the Kingdom of God than does the conversion of an adult. Let no servant of God be guilty of saying with a spirit of acid indifference, "It was a children's meeting." May such abound.

Bear in mind this fact as you walk in the market places filled with the babble of false prophets: The fault is not in surplus or imperfect machinery, but in lack of power. The fire has lost none of its heat, steam still possesses its expansive power. But oh, the fuel and the water! Have we made provisions therefor and adjusted her relations? If so the Spirit is ready to burn and run all the machinery in the universe.

Prof. W. H. Pritchett, in a letter to the St. Louis Christian Advocate, thus writes of his experience in Nashville: "I was delighted to hear our dear old Dr. Matthews Sunday night, preach with his usual fervor at McKendree church, Nashville. He had a large congregation and a mourner at the altar." It is not difficult to see that there is a vital connection between the two facts embraced in the last statement. People are found in the pews as long as agonizers are found at the altar. When the "almanac" process ceases and every service becomes revivalistic in its nature, we will no longer solve the problem of a decreasing membership.

Bishop Taylor says: "I am now in my seventy-eighth year, and shall probably linger on these shores for a dozen years more. I see no reason for going to heaven just yet. No chance of saving any sinners there." The spirit of the venerable Bishop is in marked contrast with that of some people who profess a pious anxiety to "leave these mortal cares and wing their flight to a home of everlasting bliss." No one has a right to a desire to leave this world until he knows that God wants him out of it. The world contains for every one a post of duty. He cannot leave it until permission comes from the Great Master. Furthermore, as long as there is an opportunity for doing any good to immortal souls, there will be no desire in the heart of a true follower of Christ for a translation to a higher sphere. This spiritual hypochondria—how may we cure it? By obtaining a good view of the great harvest field of human souls rippling in all its golden beauty from pole to pole, and enshrining deep down in the chambers of the heart the fact that each bowing bearded stalk is worth all the suns and stars. Then we will not think of going home until the day is done.

## ANOTHER LOSS.

On last Friday morning, March 24, the news went over the city of Durham and throughout the State that William H. Branson had been seriously scalded by steam from a pipe which had burst. The details of the accident were harrowing in the extreme. Mr. J. C. Mathes, superintendent of the Durham Cotton Mills, of which Brother Branson was secretary and treasurer, suffered also from the explosion. Shut up as these two men were in a little brick room filled with escaping steam, strong enough to prevent the opening of the door, and finally to blow a large hole in the wall, it is strange that they lived an hour afterward. Mr. Mathes still lives, but Mr. Branson, after suffering hours of agony, died about 5 o'clock, Friday afternoon.

His death is one of the saddest mysteries among the permissive acts of Providence. So brave, so tender, true and kind to others, his dying couch was one of pain. In the full flush of young manhood, he met the dread messenger. But we knew his heart and his life, and we know that all is well. William H. Branson so lived that he was ready at all times and under all circumstances to answer "Here!" to the call of the Master. We know where he is. We shall know where to find him when we have joined the "great majority."

We do not wish to anticipate his biographer, but we give a short history of his life:

He was born at Cedar Falls, Randolph County, May 23, 1860. He was with a hardware company in Greensboro from 1872 until 1885, when he was married to Miss Clara Sergeant, of Greensboro and went to Durham to be secretary and treasurer of the Durham Manufacturing Company, in which capacity he acted up to the day of his death.

In addition to his duties as secretary and treasurer of two great cotton manufacturing companies, Mr. Branson was director in the Durham Manufacturing Company, the Pearl Cotton Mills Company, the Odell Manufacturing Company in Concord; the Kerr Bag Manufacturing Company, Concord; the Greensboro Female College; the State University Railroad; trustee of Trinity College, and director of the Fidelity Bank of Durham.

Brother Branson was a business man of unusual ability. This ability he placed at the disposal of the M. E. Church South, of which he was a devoted member. He served as treasurer of the Joint Board of Finance of the North Carolina Conference since 1889. In this capacity he did arduous work. His brethren delighted to honor him to the electing him to the District, Annual and General Conferences. In Durham, as elsewhere, Brother Branson was universally popular. People loved him because he was loving. His death has saddened the whole community. We have few like him. Yet we thank our Heavenly Father for the work which he has already wrought and the memory which will remain fresh and green during the passing years.

He was laid to rest on Saturday afternoon in the beautiful Green Hill Cemetery at Greensboro. For the stricken wife and children we implore the comfort and protection of the Spirit. They have the sympathy and prayers of all true hearts.

## EVANGELICAL EQUALIZATION.

We do not refer to the "equalization of taxes." We have not the hardihood to attempt to solve this knotty problem. We refer to an equalization, however, which is every whit as practical as that of taxes—that which brings about a uniform cultivation of its evangelistic field by a local church.

To illustrate. Here is a local church (we have no special one in view), properly organized, and with all its functions in healthy exercise. It performs its intensive duty. It builds up its organic sys-

tem through the conversion of sinners within a certain radius and the strengthening of saints. It rejoices in a prestige, points with pride to its esprit du corps, and exults in a commanding influence.

It performs its duty extensively. It is a missionary church. Its collections for the heathen are large. The women and the children are organized into missionary societies, and the missionary mercury stands high in the Conference Journal thermometer.

But just outside the blooming field of this church, in the "tenderloin" quarter, or the factory neighborhood are waste places through which the gospel plough has not run. The people are perishing for the bread of life. No church, no chapel, no Sunday-school, no prayer-meeting—all so sorely needed.

We have here the spectacle of a church gazing at itself and at things far over the sea, while the nearer intervening space is unnoticed. If the healthy, self-complacent congregation would only take its eye off its fruits and flowers, and see the intervening waste places calling for cultivation, what a God-send it would be. What a good thing it would be for men and women in the congregation of the full overflowing local church to go to these waste places as leaders of prayer meetings, teachers of Sunday schools, organizers of churches. What a cure it would be for spiritual dyspepsia! How quickly would the form of spiritual laziness vanish!

But the waste places experience no such blessing. Is it "farsightedness" or selfishness on the part of the local church? It is both—a far-sightedness which blinds the eyes of the church to needs at its very doors, and a selfishness which induces a church to build itself up while contiguous humanity is being torn down by the hand of sin.

What we need all over our Methodism is equalization of evangelical effort, uniformity of evangelical culture. Absolutely, there can be no ecclesiastical congestion; comparatively, this kind of congestion does exist and it is seriously impairing the health of Zion. The home churches need development and we emphasize the word "home." This work is not to be done by the pastors but by the people. God does not and cannot look down with complacency upon a large prosperous congregation on its knees, while in another quarter of the town or city people are perishing for want of a chapel or church. The Crucified One never intended that there should be at the same time in a town or city a large, prosperous overflowing congregation and a small, sickly, struggling one. The law of equilibrium prevails in all true spiritual life. Equality in was commanded in the Great Commission. That strength shall flow from the strong to the weak until the weak shall become strong is the great purpose of God. So while we strengthen and develop our organized work, and send our men and money across the seas, let build up the waste places around us until they exhale the very aroma of Sharon. This is the glory of the visible Church.

## HISTORICAL JUSTICE.

We understand that a gentleman in Edenton has published a pamphlet-sketch of the "Historic Tea-Party" of the ladies of Edenton, N. C., on October 25th, 1774, to express their condemnation of the tax on tea by the British Parliament.

It is a surprising fact that many of our people have never heard of such an event, whether real or mythical. As for our part we believe in the reality of such a "Tea-Party."

This reminds us that we wrote several years ago to a gifted woman in this State asking her to give us some information on the part played by our womanhood in the history of the State. The reply we received was courteous, but was unsatisfactory. It contained the information that North Carolina has no historical womanhood. We doubted the truth of the statement. We studied closely the history of the State from the time when little Virginia Dare opened her eyes on the swelling bosom of Albemarle Sound up to the present hour. We found at every stage a beautiful, inspiring vision of true womanhood.

Philip D. Armour has presented the Armour Institute of Technology, Chicago, an additional \$500,000 to maintain that school on the largely increased scale to which its unexpected growth has led. He previously gave the institute an endowment of \$1,000,000.

## NEXT WEEK.

And now for the Epworth League Conference. By the time of our next issue, this Conference will have met in the city of Newbern. Our hopes are centered on this Conference. We have mourned over the poor record we, as a Conference, have made in this most important department of church work. We have winced as our sister Conferences have shrugged their shoulders as they looked at our leanness. We look for our redemption at Newbern. We expect a big Conference. We look to it as the Spirit-fed fountain to irrigate the parched fields of young Methodism on this side the line.

We feel that we shall not be disappointed. We believe that our preachers and laymen will make sacrifices if necessary to attend, and that privately and publicly they will urge every elected delegate to attend. Men are in charge whom we can trust. The programme is excellent. Newbern is ready to empty her cornucopia of hospitality. May the interested Father give us a full, strongly charged, evangelical Conference.

## TRINITY NOTES.

The literary societies have elected the officers for commencement, as follows: Chief Marshal, Percy Reade; Manager, Richard Webb. The assistants have not yet been elected.

On account of the debate held with Wake Forest in Raleigh, the students have decided not to have the usual annual debate between the two literary societies.

Bishop W. A. Candler, of Oxford, Ga., will arrive at the Park next Monday. He will deliver a series of lectures on the evenings of March 28, 29 and 30.

The Students' Missionary Conference will be held in the Chapel next week. This Conference is to be conducted by officers of the Missionary Board at Nashville, Tenn. In connection with this, Dr. Yates will hold the Missionary Conference for the Durham District.

The athletic grounds have been put in good condition, the grand-stand erected, and the inclosure about completed. There is great interest among the students in athletics. The Boston league team has arrived and will begin their practice at once. This team will be of great benefit to the College team.

Professor Edwin Mims will edit Romeo and Juliet for the Arden-Shakespeare, published by Heath & Company.

## SOMETHING BEHIND THE PIOUS SYMBOLS.

### Baltimore Christian Advocate.

When "ephod, a teraphim, and a molten image" are trotted out with pious and superstitious ejaculations in front of a scheme "for the good of Zion," there will be found to be hid behind each saint "weapons of war," and presently blood will soak the hot ashes of a peaceful city, and the Danites with their "Levite" will possess Laish.

Civilization, tinctured with superstition converts the brave old buccaneer of the German ocean into polite purloiner in a pew.

### CATCHING AT A STRAW.

(St. Louis Christian Advocate.)

The scoffing skeptic who lectured in St. Louis Sunday evening, dishonors the name of Robert Burns by asserting that the poet in his last years went to the tavern instead of the church, the lecturer glorying in the choice can find no warrant in any utterance of Burns that the poet gloried in any such weakness. In his wildest revel he would have scorned such an imputation. None knew of his habits. The man who would gild his dissipation with the glamour of Burns' name, snatches the glory of a star to light him to destruction.

"Present your bodies, a living sacrifice to God.

Pre-sent!  
"What would you think of a soldier," says John G. Woolley, "who, when the captain commanded, 'Present arms!' should ask, 'W-h-e-n?'"

Present your bodies!  
When? Now!

No one who has heard this bit in Woolley's sermon can forget the peculiar, dawdling whine with which he uttered the soldier's "when"—a quality which was like a commentary, and caused a burst of spontaneous laughter.

## WEEKLY REVIEW.

In spite of the cold and rainy winter, the prospects for a good crop year are bright in the Old North State. The fruit crop seems to be assured. Very few of the trees have bloomed in some sections, and it is thought that they will escape the frost. With the absence of political questions, the presence of a material prosperity, and the favors of the seasons, this year, we trust, will be a golden one in the history of the State.

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A few years ago a case of lynching was generally punishment administered for the protection of woman's virtue. Now, it seems to us, the spirit of lawlessness is increasing and negroes are lynched for milder crimes. The recent cases in Texas and in Georgia illustrate this truth. While we are opposed to lynching, yet our objection may be plausibly met. But the wholesale shooting of negroes who have been arrested has no warrant in law or Scripture.

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The skies seem to be getting brighter in France. But it must be remembered that the politico-social skies of France are those of April, corresponding in matter of variety with the typical Gallic temperament. President Loubet has this fact in his favor—he is conservative. His dealing with the Dreyfus matter is exceedingly cautious and politic. The new President has wisdom enough to clear his skirts, be the termination what it may of this dreary affair. External troubles, if not too great, would undoubtedly be a blessing to France at this time.

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The American Commission in behalf of the United States government has brought out its address to the inhabitants of the Philippine Islands. The address has been translated into the native dialects so that it can be read by all. It assures the Filipinos of the intention of the United States to give them a stable self-government and to exercise a protective power from tyranny or vengeance. All insurgents are invited to lay down their arms, and place their trust in the government that rescued them from Spanish control. The majority of the commissioners favor giving the Filipinos a provincial autonomy.

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In 1801, there were 140,000 members of the Methodist Church in Great Britain and Ireland, 1 in 13 being the proportion of members to population. In the same territory, there are now 881,637 members, 1 out of every 44 people being a Methodist. The increase of population has been two and a half fold during the century. The increase of Methodism has been more than six-fold. At the beginning of the century, there were 260,000 Methodists in the whole world, proportion of members to population, 1 in 2,500. In the whole world there are now 7,100,601 members and probationers; proportion of members to population, 1 in 212. At the beginning of the century, there were in the United States and Canada about 120,000 church members. Now there are over five millions. The population has increased tenfold. Methodism has increased over forty-fold.

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The latest news from the Philippines at the time of our going to press is to the effect that McArthur's division is still pressing towards Malolos, the capital of the insurgents. The American army is following the railroad. The trenches which gave so much trouble in the fight of the 25th are no longer encountered. Considerable opposition is found in the villages, over thirty of which have been captured. The evacuation of Malabon is represented to have been most picturesque. Thousands of men, women, and children, loaded with household goods fled across the swamps. The Americans so far, have lost several hundred killed and wounded. The loss of the insurgents has been much greater. Aguinardo has issued a proclamation threatening death to all who do not fight. He has been bolstering up the hopes of his followers with the promise that he will lead them into Manila in a few days. By the next issue of this paper, the American army will probably have struck the final blow.

Dr. Hoss preached before the University of Virginia last week. He lectures before the Historical Society of Harrisonburg, Va., on "John Sevier," the first Governor of Tennessee. Dr. Hoss will not go to the University of Georgia.