

Raleigh Christian Advocate.

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

ESTABLISHED IN 1855.

RALEIGH, N. C., MARCH 16, 1899.

NEW SERIES. VOL. 1, NO. 4.

RALEIGH CHRISTIAN ADVOCATE.

Organ of the North Carolina Conference.

PUBLISHED AT RALEIGH, N. C.

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

T. N. IVEY, EDITOR.

N. M. WATSON, BUSINESS MANAGER.

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.

Watch the label. It shows the date up to which your subscription has been paid. Change in label serves as a receipt.

When address is ordered changed, both old and new address must be given.

In sending money, be sure to state whether it is for old or new subscription.

Address all letters and make all checks and money orders payable to the

RALEIGH CHRISTIAN ADVOCATE.

Editorial.

As an answer to many of the questions of life which have never been answered, we may reverently write the word—God.

"The new man in the stirrups—the old man with the bit in his mouth." This is the Divine order rudely but clearly interpreted.

Christ stands for something else than strength in the hour of darkness and death. He came that we might have life, and that more abundantly.

A certain editor did well to write his editorial caption "After the Revival Meetings." There can be no "After" to a revival. A revival never ends. It goes on as a river.

With what complacent fortitude we bear those troubles which we can lay at our own door! What a temptation there is to reproach God when we have troubles for which we are not responsible! If you wish to see how God regards this fortitude and reproachful spirit, read I. Peter, 2:20.

You say that you do not believe in a "hand-shaking" religion. Well, we do. We believe in that religion which can forgive an injury and can cause alienated brethren to "shake" hands again in brotherly love. When you see a "hand-shaking" religion of this kind, you may know that it is genuine.

We believe that it was Rowland Hill who said in substance: "I can afford in preaching to leave my subject, if I can only stick to my object—calling sinners to repentance." There is a whole sermon in this. "Sticking to the object" compensates for a thousand lapses in formal homiletics. But it is bad in a discourse to abandon both "subject" and "object." God never called a man to do this.

We learn from the Christian Advocate of Nashville that the examining committees for the Tennessee Conference have in view a Summer Institute for the instruction of under-graduates and candidates for admission on trial. The Institute is expected to open at Vanderbilt University, June 20, and continue ten days. We wish the brethren all possible success—at least greater than we had a few years ago at Trinity College when the same plan was tried in the North Carolina Conference. Of that ill-fated enterprise, Bro. Smith and others "could a tale unfold, etc." It is a memory which like an elusive wraith, still hides in the shadow of the passing years. Selah.

There is being taught publicly just now some tainted morality. A political candidate last year pledged the whiskey men that he would use his influence against any legislation that would interfere with their business. Newspaper editors and correspondents are commending said politician. They virtually admit that he made a bad promise. But, in their eyes, he redeemed himself by keeping this bad promise. Away with such ethics! The teaching is that the virtue in the fulfillment of a bad promise rests altogether on the fact that a promise has been made and not in the nature of the promise. According to this, if a man promises to kill another, he must do so, because he has promised. We trust that the indoctrination of such "morality" will be a miserable failure. It is bad to make a sinful promise. It is worse to keep it.

A RETURN TO AN OLD PATH.

Old things give way to the new. This is the rule of life and progress. Yet to this rule there are exceptions. There are old laws, methods and entities that will last as long as the stars. Among the latter are some old methods of advancing the cause of Temperance.

The question of Temperance is one which will not die. It is as old as the Christian religion. Yet, perhaps, it is, to-day, fresher in interest and more vitally connected with the welfare of the human race than ever before. The cause, with each spiritual ascension of humanity, is lifted into newer significance.

The most active efforts in behalf of Temperance were not made until after the beginning of the present century. The earliest advocates of the cause applied themselves to the proper equipment of the individual for resisting the temptation to strong drink. The moral and social sides of human nature were appealed to and strengthened. The temperance lecturer was abroad in the land. He went with exhortations, exhortations, and pleadings. He went with the Bible in one hand and temperance pledges in the other. These pledges were scattered like snowflakes and were signed by thousands and hundreds of thousands. Scores of temperance bodies were organized. The social element was invoked and utilized with powerful effect.

Not more than three-score years ago, another strategic point was seen and attacked. Temperance workers began to try to remove the occasion of intemperance. They had been trying to help men and women to keep away from the saloon. Now they proceeded to abolish the saloon. Temperance entered politics. "Prohibition" and "local option" were favorite terms. Both were given fair trial. The Woman's Christian Temperance Union was organized, and through the efforts of hundreds and thousands of consecrated women, "the saloon in all its hideousness became the focus of an interest that meant undying hate.

A late temperance issue of the Epworth Herald contained an editorial announcement, that cut like a knife, to the effect that the cause of temperance is not advancing. We believe that the editor was wrong. We believe that the moral sentiment in favor of temperance is stronger than it ever was before. Yet, it is not so strong as it should be, and the blood of the slain is crying from the ground.

Why is this the case? Many reasons have been given. Many more will be given. We believe that one principal reason is that we have left the good old path—the first one trod. We have not kept up our efforts, as we should have done, to strengthen human nature to resist the temptation. We have nothing against the W. C. T. U. except the complaint that it has rendered its efforts abortive to a certain extent by joining to its chief work certain extraneous lines of activity. We believe in local option. We believe in Dispensaries. They mean that in a field of 10 snakes, 9 have been killed, and one has been left partially robbed of its fangs. We believe in prohibition. We are looking forward to the day when there will not be a saloon in the land. But with all this, we call for a return to the old path. We have left it. The old-timed temperance lecture is the exception now. We are thankful that it is not altogether extinct. Dr. Tracy of Kentucky is lecturing in North Carolina now, and the good that he is doing cannot be estimated. Temperance pledges are almost a thing of the past. Torrents of ridicule have swept over them, but in thousands of cases they have stood as rocks supporting lives of sobriety. The social temperance organizations died long ago. They should be re-established. This may sound old-foggyish, but its truth is manifest.

While we are bending our efforts to remove the saloon, let us as a certain writer in the Advocate a few weeks ago suggested, do more in the way of preparing the moral nature to resist the blandishment of the saloons that remain.

In reading the many things said about Governor Roosevelt, we wondered if there was not a pious mother or father behind his life. Our wondering ceased when we saw this statement: "Colonel Roosevelt's father was a Christian business man who attained wealth by working only five days a week. One other day was spent in visiting the poor and in doing good, and the first day of the week was spent in worshipping God, and learning how to do good."

THE LEGISLATURE THAT ADJOURNED LAST WEEK.

The General Assembly of North Carolina for 1899 adjourned on Wednesday, March 8, to meet again in June, 1900. The session lasted sixty-four days. The Secretary of State announces that 1,107 acts and 79 resolutions were passed and ratified.

This Legislature representing practically only one party, and elected on the issue of white supremacy and of incompetency and extravagance on the part of the last Legislature, had resting upon it a very grave responsibility.

Much legislation of peculiar and drastic nature was demanded and confidentially expected. It is not going too far to say that popular expectations have not been disappointed.

The Legislature of 1899 will be remembered as one composed of men of unusual ability. Such a fact was not accidental. It was the result of a design born of a purpose to bring to the question of legislation this year the soundest judgment and the brightest ability.

Deep earnestness pervaded the deliberations of both Houses. Only at one time did the dignity of the Assembly suffer, and that was when the Senate, just before adjournment, acted with unbecoming levity. But we can excuse this in the light of the fact that the tension had been great, and a reaction was natural. The legislators devoted from 12 to 18 hours daily to their work in session, committee, and caucus work. On some days the third session extended beyond midnight.

The Legislature of 1899 was imbued with the principles of economy. Some of the economy proposed should go by the name of parsimony, as in the case of reducing salaries far too small, and in objecting to giving the hard-worked a small bonus. Good, strict economy, however, characterized legislative action in the main.

We will not say what was the most important legislation enacted. Views differ on this subject. What is important for one is unimportant for another.

The election law was undoubtedly the focus of interest. A constitutional amendment is to be submitted to the people in 1900. The educational qualification for suffrage commends itself to the majority of voters, perhaps, of all parties in the South, whether the votes indicate it or not. It is to be regretted that the law embodies a racial qualification in which the color of black does not largely figure.

A great many good laws were passed. They are too many for us to enumerate. We are glad that the State Hospitals have received increased appropriations. Our readers remember the appeals made last year by Superintendent Murphy, in which he disclosed the fact that hundreds of unfortunate ones were not able on account of lack of room to be accommodated at the Morganton Asylum. We are glad that \$100,000 were appropriated to the common schools. This is in addition to the usual levies. This year will probably witness a greater number of 4 months schools than were ever known before in the history of the State.

We cannot say that we detected in this Legislature any unusually strong temperance sentiment. Dispensaries were granted to some towns, it is true, but not from any special force of moral sentiment in favor of them. Size of petitions, urgency of demand, gravity of interest played but a small part in general, especially with the Senate. The peculiar views of the Senator of the petitioners were the controlling elements in many cases. But in spite of all this, much was done for temperance and other moral reforms. We believe that taking everything into consideration, the old North State in all her interests will be better and stronger for the Legislature just adjourned and now taking its recess.

I expect to pass through the world but once; if, therefore, there be any kindness I can show, or any good thing I can do to any fellow human being, let me do it now. Let me not defer or neglect it, for I shall not pass this way again.—Edward Courtenay, of Devonshire.

Act according to your faith, do the works of your faith. You believe that God is holy, and that your life should be pure; you believe that God is love, and that we must love even to sacrifice; do this, and I venture to say to you that to-morrow you will have more faith.—Eugene Bersier.

THE PASSING OF TALMAGE.

Dr. T. DeWitt Talmage has tendered his resignation as pastor of the First Presbyterian Church of Washington City. He has served this church nearly four years. He explains his course in the following words:

"The increasing demands made upon me by religious journalism and the continuous calls for more general work in the cities have of late years caused frequent interruption of my pastoral work. It is not right that this condition of affairs should further continue. Beside this, it is desirable that I have more opportunity to meet face to face in religious assemblage those in this country and other countries to whom I have, through the kindness of the printing press, been permitted to preach week by week and without the exception of a week, for about thirty years. Therefore, though very reluctantly, I have concluded, after serving you nearly four years in the pastoral relation, to send this letter of resignation."

It is, doubtless, true that the pastoral work of Dr. Talmage has suffered interruption, and that the demands made of him by religious journalism have been increasing.

But the clear-eyed, sanely thinking public will not fail to see in this unexpected resignation the bitter fruitage of pulpit "sensationalism." Dr. Talmage's great power has been in drawing a crowd, and in finding a ready market for his literary wares. He has never failed to have large congregations. His sermons and lectures have been scattered by the press all over the world. He has never been noted for evangelical success. He has simply had a "pull on the public." Such success never stands the tests of time, never measures up to the Divine standard, nor satisfies the demands of sin-cursed humanity. The shores of pulpit "sensationalism" are lined with wrecks. The vessel of Tom Dixon drove ashore a short while ago. By common sense and Divine grace he may yet float her.

Dr. Talmage is a good and gifted man. He has helped the world to be better. But he would have done more for the world, we believe, if he had tried through the plain old gospel of Jesus Christ, to get nearer to the suffering hearts of men and women and to lift them through the Holy Spirit from sin to righteousness.

THAT PROGRAM OF THE DISTRICT CONFERENCE.

You see it in another column. Well, what of it? There are several things about it. In the first place, the bill of fare presented is excellent. The subjects are practical, and the speakers to present them are well qualified for their task. The services are arranged with a view to satisfying evangelical demands.

In the second place, the program shows systematic and intelligent forethought on the part of the Presiding Elder. The Conference will meet on July 27, and here standing on the back doorsteps of winter, before the crocuses have begun to bloom, this energetic, wide-eyed sub-Bishop proclaims in all its details his District Conference.

In the third place, the program is marked by—an artistic omission of a very important thing. Did you notice that there is no place for the "Old Raleigh?" There is a place for the Gospel, Church Finance, Foreign Missions, Women's work, Sunday School, Epworth League, Education, and American Bible Society. But the "Old Raleigh" is left out. She has no "invite." She feels bad. Not that she depreciates the value of the other subjects but because she places a big price on religious literature. We have been asked to make a speech in the Sunday School mass meeting. This is an important subject, but to speak plainly—hem!—we would rather speak on the "Old Raleigh" for this time and have plenty of room. We have a bran new speech.

Now, seriously, we wish to call attention to the fact that we have not been, and are not now, giving in our church meetings sufficient attention to our church literature and especially to our church organ. This is why there is such wide spread indifference on the subject of religious literature. This is one reason why we have not ten thousand subscribers today.

We wish to make this year of great prosperity to the Raleigh Christian Advocate. Our organ ought to have right

of way wherever Methodists meet and talk, and we confidently believe that in all our District Conferences this year, the Presiding Elder will give the Advocate a special hour.

A MENACE IN BLACK.

We refer to the driftwood in the shape of negro soldiers which the current of peace is thrown on the shores of our Southern life. You can see them on our trains, and in our towns and villages—military Othellos without occupation, rejoicing in their blue uniforms with brass buttons, refusing to work, standing in the way, and forming a black sore on the body social.

This is not the worst. Accounts come to us nearly every day of these mustered-out negro troops firing from trains into crowds, standing at the depot. Henderson, Raleigh, and Greensboro know something of this. Last week, the mayor of a Georgia town had to call out the town militia company to protect the people from a train of negro immunes.

It is a dangerous thing to dress a negro in uniform. It is more to him than royal purple is to a king. It is more dangerous to give him a gun. When he is given uniform, gun, and whiskey, he becomes a blustering brute—a black menace to society.

We think a mistake was made when the negro troops were mustered out. They should have been sent to the Philippines to fight their cousin Aguinaldo.

WEEKLY REVIEW.

In the last General Assembly there was much local and private legislation. The bulk of it was educational and commercial. Fourteen educational institutions were incorporated; five charters were amended. Charters of incorporation were granted to fourteen railroad companies. Banks and other cognate companies incorporated, 20; mills and manufacturing companies, 4; towns and cities, 26; graded schools established, 8; dispensaries granted, 9; laws amended or repealed, 64.

It is well known by our intelligent readers that there has been rebellion in China for some time. It is raging most fiercely in the southern portion of the Empire, north of the Gulf of Tonquin, and near the French colonies. The rebellion is eagerly watched by European diplomatists. It is thought that France on account of the strategic location of her colonies will be drawn into playing an active part in the game at an early date. Through negotiations the difficulty between Russia and Great Britain has been amicably adjusted. The Russian minister has withdrawn his protest against the Hong Kong contract by which China had given to Great Britain a pledge that certain railroads should not be alienated to foreign powers.

It is conceded that the situation in Cuba as respects tranquility and submission to American authority is far from being propitious. It has been an open secret for some time that the Cubans object to receiving from the United States such a small, insignificant sum as \$3,000,000. But it was left for the impeachment of Gomez by the Cuban Assembly to destroy every doubt that a warm time is to be expected in Cuba. This impeachment is ominous when we remember that Gen. Gomez has been lately criticized as being too friendly with the United States. If the report be true that Gomez is stronger than the Assembly, then we can see some light in the midst of the shadows.

The State Convention of the Y. M. C. A. in session last week at Durham, was an important event. The assembling of the workers for Christ have a value and significance that only a few appreciate. The work of the Y. M. C. A. has been lessened somewhat in the smaller towns by the establishment of the church societies. But in the colleges and in the cities, the Association is a great power. Here is a partial report of the State Secretary:

In connection with the work of the State Secretary, sixty-one visits were made to twenty-four different places; thirty-one addresses were given on Association topics; forty-five conferences were held with the Association committees, Boards of Directors and College Association Committees; 6,037 miles were traveled, and much time was given in assisting different points in financial canvasses. Three months were given to army work.