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## EDITORIAL.

### A WARNING FROM OVER THE SEA.

The present ritualistic movement in the Anglican church began over sixty years ago. The Tractarians, including Pusey, Newman, and others, strenuously sought through the medium of the Oxford Tracts to secure greater liberty for the church of England, and to restore certain practices said to have been in vogue in the time of Henry VIII. Some advocates of the cause, such as Newman and Keble, went so far as to insist on the acceptance of auricular confession and transubstantiation. Newman finally went to the Roman church. This consistent, yet radical act, no doubt opened many eyes to the danger of the new movement, and thus gave the movement a check.

The check, however, was only temporary, for, hardly at any time since, has the Anglican church looked in any other direction than towards ritualism. There is a crisis near at hand. The ritualistic party is in the ascendancy as far as ecclesiastical and civil influence goes. Almost all the Bishops are unwilling to assert the law (for there is a law) against ritualism. Doctrines and politics are lost sight of, while mere ecclesiastical paraphernalia appealing to the sensuous and ignoring the truly spiritual appear to be paramount.

If we were called upon to diagnose the case, we would say that the Anglican Church is suffering from a morbid emotionalism. It is manifested by a craving for those externalities of religion, which appeal to the sensuous. This emotionalism is aesthetic. It is governed altogether by taste. Beauty is the criterion. The priesthood of Christ is not enough. It must be incarnated in the clergy and indicated by trappings that appeal to the eye. The altar must be visible with a glory approximating that of the one whose specifications were given by Jehovah on Sinai. The sacrifice of a broken heart does not suffice. It must be a sacrifice whose stimuli can reach the sensorium. The heart can receive the messages of God only through the avenues of the eye and ear.

This emotionalism has been brought about by a rationalism which as an atmosphere surrounds the Established church. This rationalism means not only an absence of the active, vigorous apprehension of the basilar principles of the gospel, but the rejection of that knowledge of the "deep things of God" which comes from the chambers of a soul touched with the breath of God. Such a rationalism ever creates a vacuum which must be filled. The soul surfeited with dry hard intellectualities, and despising the spiritual food, fills the vacuum with that which appeals only to the emotional.

What lesson do we draw from the situation? What analogy can we find between the Anglican trouble and any experience of the great Methodist Church? To this we reply: There is with certain

classes in our church an emotionalism which is being abnormally developed. It is being forced beyond all reasonable proportions. It is manifested by a craving for something which causes feeling, which is the milder term for emotion. This emotionalism is ethical rather than aesthetic. The idea of righteous beatitude transcends that of beauty. Physical eyes and ears may be closed if only the inner man can see and hear. The intellectual is completely lost in the glow of the so-called spiritual. Subjective experience becomes a hall for revelry. A shout is worth a whole month of silent service. An "arousment" is the climax of spiritual power. To ever live in sunshine and enjoy perpetual freedom from cares and trials is the richest heritage of the son of God. Such are some of the dicta of the emotionalism which has become a disease in our midst. It is not the result of rationalism. This miasma has not yet tainted atmosphere. The truth that the our "natural man receiveth not the things of the Spirit of God" has been remembered, but its co-ordinate that "we should be ready at all times to give to every one that asketh a reason of the hope that is in us" has been forgotten. The spiritual machinery has lost its mental balance-wheel. The columnar truths of the Gospel have not received that rational evangelical elucidation which always goes with true preaching. There are too many molluscous sermons. The raconteur has supplanted the expositor. Nothing else than a morbid, monstrous emotionalism could be the result.

Now, as to the warning. The Anglican Church is in danger of being wrecked on Romish rocks. These rocks are very near, and the waters are very stormy. Emotionalism in the Wesleyan field will never lead to Roman Catholicism, but it may lead to something worse—a mindless, heartless, churchless fanaticism, beside which a cold rationalism is a glowing Paradise.

We can emphasize our warning by quoting the words of John Wesley:

"The Methodists must take heed to their doctrine, their experience, their practice and their discipline. If they attend to their doctrine only, they will make people Antinomians; if to the experimental part of religion only, they will make them enthusiasts; if to the practical only, they will make them Pharisees, and if they do not attend to their Discipline they will be like persons who bestow much pains in cultivating their gardens, but put no fence round them to save them from the wild boar of the forest."

### A MENTOR FOR THE METHODISTS.

A Baptist brother out West whose zeal, to put it mildly, outruns his logical faculty, to put it generously, makes the assertion that "if the 'preacher-in-charge' [Methodist] does his duty no person under heaven but a Methodist can possibly be admitted to the Lord's Supper in a Methodist church." As some of his wonderful reasoning has appeared in Eastern columns, we reproduce some of it:

"No person shall be admitted to the Lord's Supper among us who is guilty of any practice for which we would exclude a member from our church." [Discipline, page 206, note at bottom.] "If a member of our church endeavor to sow dissension in any of our societies by inveighing against either our doctrine or discipline, such person offending shall be first reproved by the preacher in charge; and if there be persistence in such practices, the offender shall be dealt with as in cases of immorality." [Discipline, page 102.] That means exclude, as a drunkard, liar or thief—"as in cases of immorality." To inveigh against the "doctrine or discipline" is as great a crime, according to the above, as immorality. Their own members who be excluded for the inveighing against? It means to speak

reproachfully of, to condemn, and hence to refuse to believe. Then, no one shall be admitted who condemns, or refuses to believe either the "doctrine or discipline" of the Methodist Church."

We do not think any reply is necessary. We would however say that it is hard to believe that our reasoning brother is sincere when we read his words, "To inveigh against the doctrine or discipline is as great a crime according to the above as immorality." He cannot prove this statement by anything that is said in the Discipline, or anywhere else in "heaven above, the earth beneath, or in the waters under the earth." He ought to remember the words he has just quoted: "If a member of our church endeavor to sow dissension, etc., by inveighing," etc. Let our reasoning brother quote square and tote fair, and even then he will find that he can best serve his church by holding up his own end of the log. If he is no more successful in doing this than in proving his point just considered, his church had better look elsewhere for a defender of its doctrines.

### WHAT ABOUT COMMENCEMENT?

You say that you like to help your church school in any possible way. Well, what about attending the Commencement this year? Your presence on this important occasion is undoubtedly worth much to the school. A big crowd at Commencement generally means a big school in the fall. You are surely going to Trinity Commencement this year, as it will be a special occasion. One of the handsomest material monuments ever erected to the memory of a son of North Carolina will be, in a figurative sense, unveiled at this commencement. We refer to the Craven Memorial Hall. All the old and new "boys" should assemble this year on June 6th in the Memorial Hall, and let Braxton Craven look down from the skies on a vast throng gathered to do him reverence. Will you be there?

Then Dr. E. T. White, in behalf of the Alumni, will make an address which will delight and stimulate. He has made such before. We know him. A brace of Bishops will be there—Duncan and Vincent. The one on Monday evening; the other on Tuesday evening.

The graduating exercises will be of an interesting character. Sunshine, flowers, music, oratory, architectural and feminine beauty, and lemonade—what a programme! You can't afford to miss it.

In the mean time, don't forget Bro. Journey and that "little change."

### THE MAY MEETINGS.

The Board of Church Extension met in Louisville, Kentucky, April 28th, 29th. The assessments remained practically the same.

The Sunday School Board met May 3d, in Nashville. The Children's Day collection amounted to over \$12,000. The profits of the Sunday School Department exceed \$29,000. The editor was authorized to open work in Cuba.

The Book Committee met May 3d, and was in session three days. The following inventory was given: Real estate, \$140,000; plant, \$271,881.23; total merchandise, \$109,765.41; total notes and accounts, \$189,052.49; total cash on hand, \$200,986.07; total assets \$911,685.20; total liabilities, \$9,186.89; capital as per ledger, \$902,488.31.

The Publishing House matter was carefully considered. Dr. W. P. Lovejoy offered a resolution looking to the resignation of the Book Agents. The resolution was defeated by a vote of 12 to 1. Dr. Lovejoy resigned, and his place was filled by Rev. R. A. Child, of the South Carolina Conference. An address on the subject is being prepared.

The Board of Education met May 3d and perfected the organization of the Twentieth Century Movement.

Remember thy Creator in the days of thy youth.

## Course of Events.

WHILE prayers are going up from all over Christendom that the Czar's peaceable measures outlined sometime ago in a famous rescript may culminate at the Conference of the Hague in universal peace, this same Czar is working plans which look to the polemic rather than the irenic. That treaty which Russia has lately made with Persia is very significant. After years of effort Russia has succeeded in acquiring territory around the Caspian Sea. Persia, however, has been in the way on the South of this sea. This fact has meant Russia's lack of an outlet to the Indian Ocean. This latter fact has given England a great advantage over Russia. The late treaty of Russia with Persia giving the former a port on the Persian Gulf and the right to connect it by rail with the Caucasus means ultimately Muscovite dominion from the Kara Sea on the north to the Indian Ocean on the south. Then the British "Matun" will feel the "ripping" steel gloved hand of the Bear that now "walks like a man," peaceful and suppliant. Russian operations on the shores of the Yellow and Japan Sea are no less interesting and significant. If England has gained anything by the agreement that Russia will not extend its territory south of the Yang-tse-kiang, she has lost it in the *coup-de-main* Russia has made in the treaty with Persia.

THE Reunion of the Confederate Veterans at Charleston, S. C., was the main event of the last week south of the Mason and Dixon line. On this event the eyes of the whole South, at least, have been turned. It is well that the survivors of the Lost Cause should have an annual meeting. The number is growing smaller and smaller every year. When the last soldier shall have gone to the "eternal camping grounds" there should be a perpetuation of the memories of the Lost Cause by the descendants of those who fought for it. The Reunion was a grand success. The military display was impressive. The presence of Generals Gordon, Hampton, Wheeler and others was appropriate and inspiring. The occasion lost none of its impressive interest on account of the unusual display of the "Stars and Stripes" with the "Stars and Bars." The visit of the victorious Raleigh, fresh from Manila harbor, was highly appreciated by the thousands present.

MR. EDWARD ATKINSON, of Boston, is a statistician of no mean repute. In the realm of Social Economy he has been, for years, an influential factor. He, however, has allowed his "fine rage" over the horrors of the imperialistic regime in the Philippines to master his prudence. He has attempted to broadcast in pamphlet form over the Philippines information condemning the present governmental policy, and having a tendency to give to Aguinaldo and his warfare that which is worth more than men and guns. In our opinion Mr. Atkinson has come perilously near placing himself in the position occupied by "The Man Without a Country." If his action is not reasonable, we are at a loss to characterize it.

GENERAL OTIS acted very wisely in refusing to grant an armistice of three months until the Tagal Congress could meet. To have granted it would have been equivalent to a recognition of the insurgent government, and would have offered Aguinaldo a fine opportunity for strengthening his present, and mobilizing other forces. The aggressive policy of the Americans is still pursued. In the last ten days, General McArthur has taken the northern towns, Santa Tomas and San Fernando. While the insurgents are pushing to remote and inaccessible points, the possibility of their being able to worry the American forces at Manila and other seaport towns is being weakened.

## From Other Towns.

Edison tells us we are only on the threshold of discovery in the use of electric energy. The wonder of the present are as nothing compared to the wonders yet to be. We believe him. We are ready to believe any prophecy of material power. It is only when we pass into the realm of the spiritual that we become sceptical. In the use of spiritual power we are like the people who laughed and sneered at Fulton for attempting to use God's power in steamboats or electric cars when He said: "All things are possible to him that believeth." The Church would be omnipotent and all-conquering if it believed the literal truth of His promise. Jesus spent His life in revealing this power. Every miracle was wrought to show that God's infinite energy is ever at man's command. Christ gave His most unlimited promise after His resurrection because this mighty event was absolute guarantee of its fulfillment.—*New York Observer.*

A gentleman, who writes himself down a lover of little children, not long ago devised a plan to encourage boys and girls to earn their own spending money. To each child who accepted his offer he sent a small stock of articles to be sold on commission, trusting to the child's sense of honor for the return of the goods or payment for them when sold. When the accounts were footed up it was found that four-fifths of the children had failed to make any returns whatever, and that all efforts to secure a response from them had been fruitless. Our friend was shocked. He knew that hundreds of children, such as our Rosebuds, had been trusted in such matters, and that he had shown themselves worthy of confidence, and he had imagined that their high sense of honor was shared by children generally. It did not occur to him that there are thousands of parents who take for granted that little children are by nature honest and need no training to enable them to withstand a temptation to dishonesty.—*Richmond Christian Advocate.*

It is difficult to measure, adequately, the service of literature to Christian life-growth and progress. Without doubt, a proper appreciation of it would increase the circulation of our periodical press tenfold. Without doubt, also, the manifold treasures and facilities of our Book Concern and Publishing House might be more fully utilized. Some seem to think that they only exist for the circulation of Bibles, hymn-books and Sunday school supplies. All this they do admirably; but at the same time every good thing in the way of literature can be had there. Through literature life is nourished and its best mood maintained. Macaulay pays a high tribute to this power of literature to sustain and console when he speaks of the help it has given "by the lonely lamp of Erasmus, in the tribune of Mirabeau, in the cell of Galileo, on the scaffold of Sidney," but St. Paul pays a higher tribute to its worth for enlightenment, consolation and service when he writes of Timothy, "Bring the books, especially the parchments."—*The American Illustrated Methodist Magazine.*

Unto the success of a sermon two people contribute, and without their joint efforts the sermon must be a failure, writes Ian Maclaren, in the *Ladies Home Journal*. One is the preacher and the other is the hearer, and if some art goes to the composition of the sermon, almost as much goes to its reception. In the art of the hearer the first canon is practice, for it is a fact that the regular attendant not only hears more but also hears better than the person who drops into church once in two months. No doubt if the preacher has lungs of brass, and the hearer is not stone deaf, a casual hearer can catch every word on the rare occasion when he attends, although for the past six weeks he has worshiped at home or made the round of the neighboring churches. The voice of a competent speaker is not so much sound merely, but is so much music, with subtle intonations and delicate modulations; his pronunciation of a word is a commentary upon it; his look as he speaks is a translation of it; his severity is softened by the pathos of his tone; his praise is doubled by its ring of satisfaction. A stranger's ear is not trained to such niceties; it is the habituated ear which reaps the full sense. Besides, every speaker worth hearing creates his own atmosphere, and one cannot hear with comfort until he is acclimatized.—*Ian Maclaren in Ladies' Home Journal.*