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DIRECTORY FIRST BAPTIST CHURCH.

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THE NORMAL BAPTIST LIFE—CAN IT BE LIVED TO-DAY?

Rev. H. H. Hibbs.

The normal Baptist life, as I take it, is nothing more or less than the normal Christian life. We go on to perfection a little further, we believe, than our brethren of other persuasions, but never beyond the position of a normal Christian. If any one of us ever becomes an abnormal Baptist he is to that extent an abnormal Christian.

A Normal Baptist Defined.

A normal Christian, or Baptist, if you choose, is one living in practical experience, as well as doctrine, a life in union with Christ. I do not mean by this, of course, that when we become united with Him in practical experience that we are like Him in perfection of character.

The way to union with Christ in His glorified life is through union with Him in crucifixion. Paul says, "I am crucified with Christ," "my citizenship is in heaven," and many other similar expressions he makes about the experience of crucifixion. He specifies what this crucifixion is. It is first a death to sin: "Reckon ye yourselves dead indeed unto sin." Again it is a death to the world: "The world hath been crucified unto me and I unto the world." Again a death to self: "He died for all that they which live should no longer live unto themselves," etc. The agent that produces this crucifixion, of course, is the Holy Spirit, and the instruments He uses are two—the Word of God and ourselves. We are to mortify (kill), therefore, our members which are upon the earth. And as Maclaren says, this is a personal experience of suffering, anguish, blood and death. We go through the throes of death when we kill sin, the world and self. To put behind us forever everything we have been living for in experience, hope and aspiration, and to be able to say as an actual personal experience, "if any man be in Christ Jesus, he is a new creature; old things have passed away; behold, all things are become new," is as realistic as any death we ever behold.

Can It Be Lived To-day?

Now the question—can this death-life be lived to-day? The first remark I wish to make about it is: it is the only Christian life that can be lived—lived joyously to-day. I say this in the face of the fact that I feel keenly the force of such truths as "they that live Godly in Christ Jesus shall suffer persecution;" that "he who would be a friend of the world is an enemy to God;" "woe unto you when all men speak well of you." I say, I am perfectly aware of the fact that there has never been a time in this world when a normal Christian could live in this world and not have added to him great afflictions and crosses just because he is a normal and not an abnormal Christian. The history of our own denomination has certainly shown through all the ages that when we

live Godly in Christ Jesus that that Godliness thrusts us against the world and brings to us much persecution and sorrow. Notwithstanding these facts the normal Christian life is the only life we can live joyously every day.

When I first became a Christian and began the study of my Bible, I saw in the far distance, set in a frame of glory, such texts as these: "Rejoice with a joy that is unspeakable and full of glory; and be anxious (R. V.) about nothing but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God which passes all understanding will keep your hearts and minds in Christ Jesus." I wondered if there would ever be a time in my life when the truth contained in those texts would be mine in personal experience in every-day living. When I would struggle toward them and fall so far short, I would think sometimes they were not for this world except as an ideal and to be attained in reality only in the next. But no, that would not do, for I knew the Bible was written for us now, in this world. In the same view with these texts I also saw that other group: "Mortify your members which are upon the earth;" "My citizenship is in heaven;" "Ye are dead and your life is hid with Christ in God," etc. What has this last group of texts to do with the first? Much every way. The truth taught in this last group of texts is the road and only road that leads to the realization of the first, where there is peace, everlasting peace; joy, unspeakable joy, for God's people in time and eternity. It is an awful tragedy to go with Christ down into death to all the life our parents have prepared us for and our ambitious selves and friends have prompted us to, but it is the only way to the risen life with Him in eternal joy and great power and glory.

The Only Life Worthy of Man.

I wish to remark again that this unworldly, unselfish life is the only life that is worthy of man. I mean by this that it is the only life that will allow man to make of himself all that his Maker and Redeemer intends him to be. Nothing so shackles man as selfishness; nothing puts such a glow in man's life and such power in his deeds as to be able to throw off the burdens of sinful selfishness, and to get down off of the stilts of worldly opinion and forms, and to walk on the earth, a simple child of nature, a joyous, normal child of God.

Williamsburg, Ky.

THE LADIES' MISSIONARY SOCIETY OF THE MOREHEAD CITY BAPTIST CHURCH.

Our society is making some progress along all lines of work. We observed the week of prayer in the church this year and invited everybody to the meetings. The pastor discussed the following subjects: "Our Authority for Missions," "Foreign Missions," "Home Missions," "State Missions" and "The Orphanage and Its Work."

Our officers are as follows: Mrs. W. T. Jones, president; Mrs. Ida L. Eaton, secretary; Mrs. W. M. Webb, treasurer. With these efficient, consecrated leaders we hope to accomplish a great deal this year.

That is a fine idea—to have a meeting at some point so that the members of the different societies can come in contact with each other and learn more of one another and the work. May this be done.

R. P. WALKER.

January 26th, 1904.

Marriage.

"Marriage is like a besieged city."
"In what way?"
"So many of the people are trying to get in and so many to get out."—Life.

NEUSE UNION MEETING.

Sometimes Union meetings are monotonous and tiresome. It was certainly not so with the recent session of the Neuse. The spirit of the meeting was fine and the talks were snappy and bright all the way through. One of the best speeches that was made was by S. W. Oldham on "The Duty of Baptists to Teach Their Distinctive Doctrines." One interesting thing about the meeting was that the preachers did not have to do all the speaking. Such splendid laymen as Joyner, Wooten, Hood, Lane and others made splendid short talks.

It was a perfect treat to be in the homes of those good people at LaGrange. Some of us didn't know what good people they were before. Invite us again right soon, please.

The delegation was not large, but taking the weather into account, it was very good. Notwithstanding this some real telling work was done, foremost of which was the putting of J. B. Newton in the field for all of his time as Missionary and Colporteur. We haven't heard as to his acceptance, but take it for granted that he will begin work at once.

The new pastors on the field, Oldham and Nobles, are at work in good earnest. Oldham will soon have a splendid new home to move into. All honor to the LaGrange saints. Let others in our Association follow.

Hurriedly,

W. F. FRY.

Wake Forest, N. C.,
January 26, 1904.

Dear Messenger:

Not having accepted work, I came here to spend a month. About twenty other ministers have come from different sections of our State to take the pastor's course. They present it is to meet and greet old friends, especially at this, the dearest spot in the world to many.

Professor Cullom is following close upon the heels of our own A. T. Robertson, of the S. B. T. Seminary at Louisville. Cullom is a model teacher and a cultured Christian gentleman. In a systematic way he is taking us through the life of Christ as recorded in the four Gospels. Also, we have the privilege of studying the Acts and some of the Old Testament prophets under him. President Taylor is taking us through the Gospel by John. Dr. Moment has added to our information by giving us a lecture on "Modern Jerusalem."

Dr. Tyree has greatly enriched us by a course of ten lectures on the "Great Doctrines of the Bible."

Dr. Thompson is here now interesting and informing us on "Missions." Wish I could quote from him, but time and space will allow for only a few, viz.: "The mission spirit of the Christian is the likeness of Christ. The mission spirit has in it and carries with it the elements of growth and development in the world. There can be no growth without the missionary spirit. The church that lacks the missionary spirit has missed her calling—she has no great object in the world and must die sooner or later, and she ought to die."

Professor Sykes is lecturing on "Baptist History." Professor Potteat will lecture on "The Life of Christ." Pastor Lynch is an example of pulpit power. Beside this he has given a helpful lecture on "The Minister's Use of Other Ministers' Sermons."

Livingston Johnson will be here next week to lecture on "Pastoral Duties"—J. W. Bailey on "Baptist Ideals." Others are in soak, but you say this is enough. I was about to say so too, unless I could have my wife and children with me.

This work will continue until February 11th, when the anniversary of the Literary Societies will take place. Every Baptist preacher in North Carolina should try to come and spend one week, if no more. If they do not

need the study it will do them and their work good to come in touch with the noble institution and the Godly men.

Sincerely,

J. B. NEWTON.

THE ONSLOW COUNTY UNION.

This Union met at Enon chapel in its first session Saturday before the fifth Sunday in January, 1904. Saturday at 11 o'clock devotional exercises were conducted by I. N. Henderson, after which the introductory sermon was preached by B. H. Mathews, his subject being The Church. The Union was then organized by electing Dr. W. J. Montfort as Moderator, S. A. Starling, Secretary; J. A. Cox, Treasurer. The churches were then called and delegates responded from all of the churches. The Union then adjourned for dinner. At 2 p. m. the delegates made good reports from their churches. The following brethren made good speeches about their work in the different churches in the Union; J. A. Cox, S. A. Starling, I. N. Henderson, J. B. Olive, C. E. Edwards and B. H. Mathews.

The subject of "How can we bring about a general revival in our Churches" was discussed by J. B. Olive and C. E. Edwards. The meaning of Matthew 28:19-20 was then discussed by I. N. Henderson, C. E. Edwards and B. H. Mathews. The Union then took a recess until 7 p. m. At 7 p. m. the Moderator called the Union to order. The hour was spent in discussing Temperance. C. E. Edwards and B. H. Mathews delivered addresses on Temperance.

Sunday morning the Union was called to order by Dr. W. J. Montfort; Rev. J. B. Olive led in prayer. A Sunday-school mass-meeting was then conducted by W. J. Montfort, Jr. The Question Box was then opened and various questions were asked and answered. C. E. Edwards then delivered a stirring sermon on Foreign Missions, after which a collection was taken.

After a good, hearty dinner the Union was again called to order by the Moderator. A general discussion was then made by the brethren on the mission work—what has been done and what is to be done in the Atlantic Association.

Periodicals was then discussed by I. N. Henderson and C. E. Edwards. The Union then adjourned to meet in May at Swansboro. This was a splendid Union meeting, there being large congregations despite the weather, and spirited discussions of all the subjects. Every one seemed very much pleased with the beginning of the Onslow County Union. It went beyond our expectation and hopes. It made everybody feel that they wanted to be at the next Union. You will hear from the Onslow County Union again.

B. H. MATHEWS.

Dear Messenger:

This is the first opportunity I have had to say a word in your columns. However, it has been my pleasure to enjoy your monthly visit ever since last October. You are so helpful, I don't see how any one in the Association can afford not to have you among the papers coming to our homes.

I have just about gotten settled down to work now in this field and the work is moving off nicely. Our Sunday-school is rapidly growing. We have broken our record. Last Sunday we had one hundred and fifty present. We are striving to reach the two hundred mark before spring.

Our attendance upon our regular service is rapidly increasing. Last Sunday night we had a very large audience. Our brethren are whispering it around that we must enlarge our church in the near future. I trust that we may be able to do this before the meeting of the Association.

Atlantic Institute is moving along

nically now with its work. The teachers are doing their full duty to make this spring term a grand success.

It is a great pleasure to me to tell you that our new desks have come and they have taken the places of the old ones. The teachers are pleased to have them, too.

We have organized a Literary Society for the benefit of the school, and it has started off well. There are about forty members at present and others will join soon. The name of the society is Phi Tan Kappa Literary Society. They meet every two weeks and we hope to realize great results from this society.

R. P. WALKER.

FASHION NOTES.

From Our New York Correspondent.

The consensus of opinion, based on the results of spring business as so far developed, is that quiet effects in dress goods will lead.

Another fact plainly evident in the fashion world is the continued popularity of the voile and canvas weaves.

It is safe to prophesy that the long tight-fitting coat, having received the stamp of Parisian approval, will be a favorite in early spring. Loose coats, both short and long, will be made in silk voile, canvas and lace, choice of length being left entirely to individual taste.

With the coat and skirt of rather dressy type in cloth, canvas, etc., a lace blouse dyed to match the material and trimmed with straps of the material or with the velvet or embroidery which appears on coat or skirt, is one of the most popular accompaniments.

Braiding is apparently to have an extraordinary vogue, and the raised padded embroideries are the ne plus ultras of expensive modishness.

Strappings of silk and fine narrow plaitings of silk appear on the wool frocks, the plaitings being used to edge capes, cuffs, etc.

Wheat heads seem to be superseding grapes as a lace design.

Judging by the first showing of imported models, hats are to be smaller next spring. The box turban is retained; also the modified tricorne and a low-crowned hat with curved brim much smaller than those of this season.

Cross stitched embroidery seems peculiarly fitted for the decoration of children's garments. Guimpes, aprons, adjustable collars and dresses, are effective when handsomely worked.

Military styles will be continued throughout the spring.

Scarlet is more fashionable than ever for the child's coat and is used successfully for whole dresses and suits for very small wearers.

Nothing can be more artistic than the color scheme of many of the new stocks. They mirror all the fads of the moment. Bulgarian effects, Dutch blues, Japanese one-color effects, and all the gorgeous hues of the East can be found in the field of neckwear. Scrim is used for the foundation of many of the collar and cuff sets, while Russian cross stitch is an easy and effective mode of decoration.

It is noticeable that the trimming of the spring neckwear is concentrated in the front. Nearly all the stocks taper off toward the back, and the bows or rosettes with which they are adorned come in the front. The position of the great soft choux of maline or chiffon, which have been found to be so softening to the face, is less arbitrary. They are frequently worn slightly to the left side. They are smaller and more compact than those of last fall and remind one strongly of a chrysanthemum.

Simmons & Hollowell Co.
MILLINERY AND DRY GOODS,
New Bern, N. C.