

News Without Bias Views Without Prejudice

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Baptist Pastors Honor Chowan Ass'n Saint

Reverend Josiah Elliott of Hertford Accorded Remarkable Demonstration This Morning.

CALLED 'DISCOVERER' OF CHAS. L. GREAVES

Whose Address on 'The Weekly Voice from Heaven' Was one of Great Moving Power.

The Baptist State Convention is here. The first session of the convention meets to-night, but the delegates who compose the convention are already here in full force.

The most dramatic moment in the conference up to this afternoon came this morning when, at the close of the heart-stirring address 'The Weekly Voice from Heaven' by Charles L. Greaves of Lumberton—an address that in spiritual power marked the climax of the conference—Dr. Willis R. Cullom of the Chair of Bible at Wake Forest College rose to his feet.

After Mr. Elliott had taken his seat, Mr. Greaves and all of Josiah Elliott's 'boys' in the congregation were asked to stand together, and five preachers answered the invitation, among them Rev. J. T. Riddick, pastor of the Second church at Durham and Rev. H. P. Lamb, formerly of this city but now of Columbia.

The first speaker of the morning was Rev. J. A. Sullivan, whose subject was 'The Soul Winning Church.'

that soul winning is the church's chief business, that it is 'monstrous' that a church should rejoice in sending the Gospel to lost souls far away and not be on fire for the salvation of those at her doors.

Livingston Johnson was next on the program and spoke on 'Guard in the Deposit,' making a strong case for the importance of the peculiar Baptist principles of a regenerated church membership and of 'individualism' or as Dr. Mullin's expressed it, 'the souls competency in religion'.

This afternoon an open conference was led by S. L. Morgan, and at half past three Prof. E. C. Branson of Chapel Hill was heard with great interest, especially by the home folks, to many of whom he has seemed a personal friend since his community service address here last year.

These addresses by Dr. Mullins have already marked the 1916 session of the Baptist State Convention and Pastor's Conference as distinctive. Rev. Clyde Turner presiding at the opening session last night said, 'I am not surprised at the large number of delegates present here to-night when I remember the program.'

In part his address Monday night was as follows:

THE LORDSHIP OF CHRIST Acts 2: 36 'Let all the House of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified.'

The experience of the disciples after the resurrection of Christ resulted in a very remarkable transformation. As we look upon them and listen to their words as recorded in the New Testament, we seem to be witnessing a work of creation. Something new in human history is being called into being, something new in individual experience, and something new in the social order rising out of it.

First, the lordship of Jesus becomes more and more absolute, and parallel with this the triumphant might of the Christian church appears in growing splendor. The terms and descriptions which they now apply to Jesus show the former, while the conquest of disciples over environment shows the latter.

Jesus also controls the spiritual progress of the race, because his teaching as to God sums up all that philosophy has surmised and more. Jesus also controls the spiritual progress of the race, because his teaching as to God sums up all that philosophy has surmised and more.

1. We observe first the ground of Christ's lordship. We note then that He is Lord through divine appointment. 'God hath made him both Lord and Christ, this Jesus whom ye crucified.'

Again Christ's lordship is seen in his steadily increasing power to control the moral progress of the race. Men are asserting that the 'ethics of Jesus have been outgrown, that some of his teachings are antiquated. There is but one way to deny the finality of Christ's ethics, and that is by repudiating

them altogether. Nietzsche frankly does this. Morals are bad for the race, he says. Now if there be any ethics at all, the ethics of Jesus alone can control. For all ethical thought gravitates back to Him.

Christ is Lord also of the intellectual progress of the race, because his teaching as to God sums up all that philosophy has surmised and more.

Matthew Arnold says, try all the ways of being good, and you will fail, but try the way of Jesus and you will succeed. Jesus has always met men in their struggles, and his lordship is based on the inevitableness and finality of his way of life.

2. The second paradox of Christ's authority is that he exerts his authority by making us free. He gives autonomy to all his slaves. What a winged word was that of the Reformation era, 'the right of private judgement'.

3. The third paradox of Christ's authority is that, having subjected us to himself he makes us the medium of his own authority to the world. This is the marvel of it, the sense of subjection leaves us and a sense of authority and power comes over us.

PRESIDENT URGES IMMEDIATE ACTION

(By United Press) Washington, Dec. 5—Declaring that the 'country cannot and should not consent to remain any longer exposed to profound industrial disturbances' the President appeared before the joint session of Congress today and appealed for immediate action on his program of settlement and regulation of the difficulties between the railroads and the trainmen.

LLOYD GEORGE HAS RESIGNED

(By United Press) London, Dec. 5—It is known on highest authority that David Lloyd George, England's War Secretary, has resigned from the cabinet. He sent in his resignation as soon as he received intimation that Asquith was unwilling to agree on a plan for a war council of which the premier was not a member.

OIL MAGNATE DIED TO-DAY

(By United Press) Tarrytown, Dec. 5—John D. Archbold, standard oil magnate, died early today at his home here from complications following operation for appendicitis.

BELIEVES AMERICANS SAFE

(By United Press) El Paso, Dec. 5—A telegram from Charles Elmendorf, at Chihuahua City, and reading 'We are all well has just been received here and it is interpreted as meaning that all Americans in the city are safe'

WANTED—Capable young man to do general work in warehouse and office. N. G. GRANDY. Foot of Matthews Street Dec. 2, 4, 5.

Frank Venters is very ill at his home on North Road Street.

authority. His authority flows through us.

Now this is the supreme need of the kingdom of God, this intensified and deepened sense of Christ's authority in us. The pastor needs it to conquer his environment with spiritual forces.

Chesterton is right when he says Jesus is transferred to His people by a lion tamer from the beginning. He did not set out to catch sparrows or subdue rabbits.

And this brings us back to our starting point with the New Testament Church. The vividness and reality of our sense of the lordship of Jesus will determine the power we possess to transform the world.

BROTHERLY LOVE WAS THE THEME

OF INSPIRING ADDRESS MADE AT ELKS MEMORIAL SERVICE HERE SUNDAY

By Stephen G. Bragaw You will pardon, I am sure, the personal note, for I cannot refrain from expressing to you my very profound and sincere appreciation of the honor you have done me in again calling me to speak to you upon this, our Anniversary—our Memorial Day.

Since my first visit to your city, I have found many new friends among you whose good will and regard I value very highly, and meanwhile the old friends have grown dearer to me as the months and years have swept by, carrying some on the upward march a little nearer to the crest of the hill in life's journey—the Great Divide—and carrying some a little farther from the crest down the gentle slope toward the sunset.

During these years that have passed I know that some who face me now have 'Wandered in the shadows'—that into the lives of some to whom I speak some rain has fallen, some days have been dark and dreary—and I doubt not that even today to some who are here the beautiful words of the poet apply:

'Breaking hearts! Broken hearts! Ye are desolate and lone, And low voices from the past o'er your present ruins moan! In the sweetest of your pleasures, there was bitter alloy, And a starless night hath followed on the sunset of your joy.'

To such of you I know this hour is filled with tender memories that press and press upon the heart until its 'Every restless beating is a sad, sad prayer for peace.'

To such of you I can bring no message more comforting than may be found in the words of the same sweet singer from whom I have already quoted:

'Lonely hearts! Lonely hearts! This is but a land of grief; Ye are pining for repose—ye are longing for relief? What the world hath never given, kneel and ask of God above, And your grief shall turn to gladness, if you lean upon His love!

Lonely hearts! God is love.' To those who are unacquainted with the purpose, the principles and the customs of the Order of Elks it may be well to say that it is an organization whose three great fundamental and cardinal precepts are Charity, Justice and Brotherly Love. It emphasizes the age old declaration that 'Though I have the gift of prophecy, and understand all mysteries and all knowledge, and though I have all faith, so that I could remove mountains, and have not charity, I am nothing!'

It emphasizes the idea of Justice in the relations of men. It declares its conviction that the increasing wisdom of enlightening centuries has found no truer test by which men's duty to men in temporal relations may be measured than is found in the simple sentence which fell from the lips of the man of Galilee, 'As you would that men should do unto you, do ye even so unto them.'

It accepts as the law, without reservation or qualification the divine command 'Thou shalt love thy neighbor as thyself.' To his fellow members an Elk feels a little closer than to the ordinary neighbor in life. He calls his fellow member 'Brother'—a word of softer and more tender sound than 'Neighbor' or 'Friend'—a gentle greeting of the heart that has lived in winds and turns and runs through all the joys and sorrows of the living. Continued On Page Three