

The Baptist Messenger.

Published monthly in the interest of the churches of the Union Baptist Association, and The Wingate School, at Wingate, N. C., by M. B. Dry.

M. B. DRY, EDITOR.
W. C. BIVENS, BUSINESS MANAGER.

Subscription Price 25 cents a year.

Making Home Attractive.

To make home an attractive place for children, there is nothing that surpasses music. If every home could be supplied with a piano or organ and the children taught to play and sing, many a home problem might easily be solved. Many homes are cheerless abodes for children, not because the parents are too poor to buy attractive things for the home, but through false ideas of economy. If the expenditure of a few dollars for an organ or piano and other things necessary to make the home attractive, could keep the boys at home and out of bad company, it would prove a good investment. Many parents know less about the character and conduct of their children than their neighbors do. Parents would often be astonished if they knew where and how their children were spending their time when away from the parental roof. As the future of your country depends more upon the home life of the people than anything else, whatever tends to make the home better, elevates us as a nation.

The friends of temperance have reason to rejoice over the progress that has been made not only in our own State, but in our neighboring States of South Carolina and Tennessee. In the former, county after county has voted out the dispensary for prohibition; in the latter, the politicians vie with each other in championing the temperance cause.

There are few men in North Carolina to-day with aspirations for political honors, who are willing to champion the cause of the liquor forces. They know too well that it means their death politically. We have in mind, as we write this, the names of some bright and promising young men in our State who made this fatal blunder.

It is to be hoped that there will be less drinking during the holidays of 1905 than ever before. Our admirable temperance laws and the wonderful growth of the temperance sentiment in our county in the last few years, have largely changed the manner of celebrating Christmas. Let us hope for still greater improvements.

The Christmas holidays! How would the Great Teacher have us spend them? To be sure, not as they are often spent in feasting and carousing, but in doing deeds of kindness and brightening the lives of those less fortunate than ourselves.

A young man to-day who indulges in strong drink to excess is practically disgraced in the eyes of both the old and the young. He is not only shunned by society, but almost every business enterprise is closing its doors against him. Even the liquor manufacturers and dealers themselves do not want him.

There are hundreds of poor clergymen, struggling nobly and unselfishly to elevate small communities or city slums to higher standards of living and thinking, who actually lack the ordinary necessities and comforts of life; yet they would not exchange their humble places for fashionable pulpits with large salaries, because they can do more good where they are.

Is a clergyman to be looked upon as a comparative failure simply because he has tried to live the Christian life, to bear the burdens of others, to lighten others' tasks, to ameliorate the condition of the poor, to encourage the despondent, to cheer the sick, to comfort the dying, and to lift the broken-hearted? Shall he be looked upon as weak-minded because he has given his life for a pitiful salary when he might have become rich?

Is a teacher to be looked upon as poor or unsuccessful because she has preferred to spend her life in building character, developing opportunities and unfolding possibilities for others, and enriching civilization by starting other lives in the right direction rather than in piling up dollars for herself?—Success.

Rev. J. L. Bennett Resigns.

Rev. J. L. Bennett, the first and only pastor King Street Baptist church in Waxhaw has ever had, and who has preached for us one Sunday in every month for more than three years, has offered his resignation. During his pastorate there has not been a note of discord among us, the church property has been much improved and the church has been greatly built up in membership.

There being at this time a demand for a resident pastor and for preaching oftener than once a month, Bro. Bennett could not see his way to take up his residence among us, and has therefore seen proper to offer his resignation to leave the way clear for someone else who can meet present demands as above stated. In doing so he desires to offer his sincere thanks to the members of other denominations for their great kindness to him.

We cheerfully commend Bro. Bennett as a most earnest and successful pastor in the promotion of unity and prosperity in his churches. May the blessings of God attend his efforts wherever he may labor.

J. T. BLACK,
W. S. KING,
W. R. GODFREY,
Deacons.

If we may even in a small degree interpret the signs of the times, the signs written large, as by the finger of God across the heavens—if in any measure we may read the lessons of history, we are bound to believe that America is to lead the world in christian civilization. Our vast wealth and ever growing commerce, our increasing power throughout the world to be augmented beyond all calculation by the inter-oceanic canal now under way, presage such importance as will justify the sculptor's conception of "America enlightening the world."—J. B. Gambrell in Home Field.

Personal and Otherwise.

Mrs. Frances Williams, wife of Mr. J. Thomas Williams, died at her home in Monroe Tuesday, November 21st. She was about fifty-three years old and was a member of the Baptist church.

President Poteat said, in his inaugural address at Wake Forest, that his father, long since passed into the skies, had cherished the hope that his son would some day be president of Wake Forest College.

Mrs. Gillie T. Austin, of Monroe, died December 5th, at the home of her daughter and only child, Mrs. W. A. Lane. She was 66 years old and was a member of the Baptist church. She was well educated and had lived a useful life.

In the letter of Mr. M. C. Austin, which occurred in last month's Messenger relative to the location of old Gourdvine church, the name of Jacob Williams should have been Jacob Helms. There were also two John Culpeppers, junior and senior. The elder Culpepper was once a member of Congress, which goes to show, says Mr. Austin, that the Baptists were influential people even then.

In a personal letter from Rev. C. L. Fowler, who was once a teacher in the Wingate School and pastor of several churches in our association, he says among other things: "I have just had a letter from Joel Snyder telling me that he had accepted a call to the First Baptist church at Chester, S. C. His letter started me to thinking of North Carolina, of Union county, and of Wingate. I had been promising myself for some time to write you.

"As you see, I am here in New England, this place where the hack drivers and street car conductors smack of Latin and Greek and are familiar with the arts and sciences. I am trying to make a study of their school system in comparison with our Southern schools. New England is in advance of the South educationally and I am trying to find out why.

"You may be surprised to learn that I am here. It is strange to me. After I left Wingate, I took some special work at Furman instead of going to Louisville. When I had finished there, I came this way to study at Harvard and at Newton Seminary. During my first year I was called to the pastorate of the church here (Georgetown, Mass.). I accepted it because it was near to both institutions, and I could pursue my studies. I am doing graduate work at Harvard and shall continue till I take the Master's degree. It will take me a little more than a year yet, because of my work here and at the Seminary that is in Boston.

"I am in the most prosperous section of the State, and that means much. My church is not overly large, but is made up of the best people anywhere. I love them and they are loyal to me. They remind me of North Carolinians.

"Please remember me to the many good folks there. I shall never forget their kindness and fellowship while I was among them. My heart yearns often to be again in my native State and to labor for my native people. But I know I should not yield to such feelings, for God has led me here and given me a work to do, and has greatly blessed it so far."

The Debate.

The inter-society contest, which took place at the Academy Friday night, December 22nd, proved to be one of the very best debates that Wingate has had. The weather was ideal and a good-sized audience gathered in the auditorium of the school building to witness the clash of mind with mind.

Should the Fifteenth Amendment to the Constitution of the United States be repealed? was the question discussed. The sympathies of the audience were about equally divided between the affirmative, which was represented by Ray Funderburk and H. B. Jones, of the Gladstone Society, and the negative by R. L. McWhirter and W. D. Reynolds, of the Philosophian. The discussion was spirited from beginning to end and every inch of ground was earnestly contested by the speakers of each side.

As the Fifteenth Amendment declares that the right of citizens of the United States to vote shall not be denied or abridged by the United States or by any State on account of race, color or previous condition of servitude, the discussion was confined almost exclusively to negro suffrage.

The first speaker, Mr. Funderburk, argued that the right to vote is not an absolute natural and divine right that exists for the benefit of the individual, but a great civil and political privilege. In the light of the South's experience with a certain class of voters, they ought forever to be disfranchised. The object in passing the fifteenth amendment was to enable the negro to dominate the whites. Negro suffrage has been a failure in the South. The tendency of the political equality of the negro is toward social equality. The negro is unfit morally and mentally to vote. The North and West as well as the South are becoming dissatisfied with the fifteenth amendment. An educational qualification for voting will not eliminate the negro vote. The repeal of the fifteenth amendment will not interfere with the negro's civic rights, for they are secured by the fourteenth amendment.

The first speaker on the negative, Mr. R. L. McWhirter, argued that the 15th amendment follows the 14th as a political necessity. The negro pays tax and works the roads; his disfranchisement would be unjust. Besides it would close the door of hope to ten millions of people. Under the present laws the negro has ceased to be a disturbing element in politics. True self government ceases to be so as soon as its powers are conferred as an exclusive privilege in one case and withheld from another. The repeal of this amendment would cut down our representation in congress.

The third and last speaker on the affirmative, Mr. H. B. Jones, argued as follows: The South's political welfare depends upon the elimination of the negro vote. The negro is wholly unfit for the ballot. The negro has a right to life, to liberty, and the pursuit of happiness, but he has no right to participate in the government until he has shown himself worthy of such a responsibility. This amendment was passed by a Congress which the President declared was not a true Congress. The negro should be disfranchised because he bears the stamp of

ignorance and of centuries of slavery. Nothing that the white man can do will make him a true man. The negro does not appreciate his vote and will sell it for a trifle.

The last speaker on the negative, Mr. W. D. Reynolds, produced the following arguments: Ours is a government of the people, by the people and for the people. It guarantees certain inalienable rights and derives its powers from the consent of the governed. In a democracy a citizen must have a voice in its affairs; otherwise it ceases to be a democracy and becomes an aristocracy. The negro has a life and should have a voice in making the laws under which he must live.

The committee reported that they were of the opinion that the affirmative, or Gladstone speakers, had won.

The exercises were interspersed with instrumental and vocal music.

Among the Churches.

The members of the church at Mountain Springs are improving their house of worship. This little church is growing rapidly. Until recently it was a stronghold for the Primitive Baptists, but like that denomination everywhere else, they are giving way before the march of progress and enlightenment.

Bro. Bennett has resigned the care of the church at Waxhaw. This church is located in a prosperous and growing town and will doubtless be one of our strongest churches in a few years.

Bro. A. C. Baker left the early part of December for Aiken county, S. C., where he will have the care of several country churches. It is with reluctance that we give him up.

Bro. B. S. Funderburk has accepted the call to the church at Meadow Branch for one Sunday in the month for next year, instead of two, as was the wish of the church. It was hoped that he could be induced to move to Wingate and give the church half his time, but he stated to the church that he felt that he owed it to Chesterfield to remain there. Meadow Branch is proud of her pastor.

The churches must not let up on Foreign Missions, but on the contrary, there should be a forward movement. In a very few years we ought to have two missionaries on the foreign field instead of one. If we are to keep step with our sister associations, we must quicken our pace, for the recent convention at Raleigh showed a great advance along all lines.

As the wounded hero at Chancellorsville was being borne from his last and greatest battlefield, he was accosted by Gen. Pender, who said that he would have to retire his troops in order to reform them; they were so broken by the Federal fire. "You must hold your ground, Gen. Pender; you must hold your ground," firmly replied the wounded man; and the words were Stonewall Jackson's last order.—Ex.

State Missions have the first and highest claims on our sympathies, prayers and gifts, appealing most strongly to our patriotism and our religion. The work lies at the foundation of all of our missionary and benevolent enterprises at home and abroad.—Ex.