

## Editorial

### THE EXTRA SESSION OF 1908.

This session of the Legislature closed on last Saturday shortly after noon. It lasted eleven days. Over two hundred bills were passed and became laws.

The Legislature of 1908 will be memorable in several particulars.

It was called under the most unusual circumstances.

It passed the Prohibition Bill which means so much for the welfare of the State.

It passed a bill which in the matter of passenger rates was acceptable both to the State and the railroads. In accordance with the amended law the larger railroads will charge 2½ cents per mile after April. The smaller roads may charge as high as three cents per mile.

Since our last statement as to the time of holding the Prohibition election, the date has been changed to the fourth Tuesday in May.

The closing scenes of the session, especially in the House, were of a very animated character. For three days before adjournment the fight raged around the several bills that had been introduced. It was generally accepted that the Weaver bill would pass. Mr. Justice, representing the radical wing of the Democratic members, was the champion of this bill. When it seemed as if this bill would pass, Mr. Dowd, assisted by Mr. Doughton and other conservatives, by a series of brilliant strategic movements, succeeded in having the Senate bill passed. This bill was more nearly in accord than any other with the agreement between the Governor and the various railroads. The Weaver bill was more drastic than the Senate bill.

It can be safely said that conservatism will henceforth characterize legislation affecting the railroads in North Carolina. The Justice regime suffered a sore defeat. We would like to believe that all political agitation over this question has gone forever. We are likely, however, to hear of the question during the coming campaign.

### THE "GRIP."

Yes, that is the way we spell it—"g-r-i-p." From the very first we have laughed to scorn the old affected Gallicized spelling—"la grippe." In fact, we deemed the thing itself an unmitigated fake and wondered why sensible people affected only by a "bad" or "worse cold," should fall in with a miserable fad, link arms with it, and obsequiously call it my dear friend, "La Grippe."

"No, we have never had it," were the words that issued confidently, if not proudly, from our lips about one week ago, in a conversation with one who had the temerity to speak of it in our presence. Little wot we when we spoke of the old saying: "Don't brag about your not having had a particular misfortune unless you wish to have it."

It peeped in at us about the middle of the week. It left us a kind of "cricky" feeling in the cervical region. It was only a little while before that we were priding ourselves on giving that exasperating crescendo finish to "yes" or "no" given in answer to a question by our patient, hard-working clerks. Then the thing came in the room and left us as sore a tooth as ever hid itself in one's mouth. It left also a kind of ringing in the head which we would at one moment call "neuralgia" and at another moment, just plain old "headache." Our nerves were for a day all in a bustle and at the close they held a solemn conclave and proclaimed that work in an office is a delusion and a snare.

Was it any better outside? Nay, verily. A "colored gentleman" mellowed the crisp atmosphere by a full-sized laugh. We found ourselves questioning the sanity of one who laughs. Yes, there goes my meek, jovial friend across the

street. He is a good fellow, but why not halt him and ask him about that little slight he offered us about ten years ago? He didn't mean it, but what business did he have in not meaning it? Is not now a good time to have it out with him? Is it so very bad after all to be mixed up in a row when it is all in the cause of righteousness?

Thus did our malign monitor poison our mind and heart as we quaffed the elixir of God's out-of-doors. We concluded that a bed was the best place for us. We felt sure that we were going to have the worst cold we ever had. We prepared emollients, soporifics, quinine, and tonics galore. Midnight found us feeling as if we had not slept in a year, and that we would never sleep again, while strange elfin pains pirouetted through our whole economy.

Sleep did come after a while, but for what good, if we were to be awakened by a terrible jowring going on between our lower row of teeth, every one of which was aching, and the upper row, not one of which was aching, while we seemed to hear a voice from our brain crying out to us: "For goodness sake wake up and stop that fuss." We tried to stop it, but we did not succeed for some time.

Time and patience would not suffer us to tell of the many strange aching and epizootic disturbances hitherto unchronicled in the annals of our experience. Suffice it to say, in making a long matter short, we are firmly convinced that the "Grip," is a stern reality, and that nevermore will we felicitate ourselves that "we never had it."

### MID-YEAR MEETING AT ROCKY MOUNT.

The Mid-Year Meeting of the Board of Missions January 28th and 29th was the best ever held. A good crowd gathered, including five of the Presiding Elders: Gibbs, Bumpas, John, McCullen, and Hall. For the most part, the discussions were of a high order. The subjects treated the first morning session will illustrate and indicate the pace set.

W. W. Rose discussed "Our Domestic Mission Fields," noting four classes:

- (1) The old circuit depleted by the people going to town.
- (2) The slum work in our cities—a problem we have to face.
- (3) The cotton-mill sections ever increasing and becoming more and more urgent.
- (4) The large rural sections in which the church has not yet established itself. Reports from the Elders indicate twenty-five or more points we should enter at once.

The two urgent needs are: (1) Men. (2) Money. Must have both. One is little good without the other. Brother Rose urged that we plan for an advance, praying for help from above and God would give us both. It was an earnest, pointed and effective presentation.

W. P. Constable, backed by a well-known success, told "How to Make a Mission Field Self-Supporting." He urged these essentials: "Faith, Prayer and Work." "Organize, and again organize, in Sunday-school, League, Children Societies, to dam the force running to waste. Give them something to do and they will do it." His own success was due largely to personal work. "Put stress," says he, "on securing all the assessment in full, making them the minimum contributed by the people. Make giving a privilege, not a burden. Study the conditions and character of the people and fit your plans to them. And have regard for a few don'ts:

- (1) Don't show discouragement.
- (2) Don't magnify the difficulties of your own work.
- (3) Don't talk too much along certain lines—it may be another case of Polly and the pup.
- (4) Don't listen too much to those who say "it can't be done;" however, don't antagonize them—get them in line and use them.
- (5) Don't be a beggar and go as a pauper—be a man.

R. H. Willis brought up the "Problem of Self-

Help." He started by showing that the work is not lost where we do not reach full self-support, for our mission is more than to build up strong churches—it is to save souls.

He then cited some carefully gathered statistics showing that we are not succeeding in the matter of self-support as we should.

What is the trouble? Let us note a few of them:

(1) The man. But this is not the great trouble for, as a rule, the men on these fields are good, faithful, and efficient men—the equal of those found elsewhere.

(2) The tendency to rely on the appropriation as though it belonged to the charge. Too often little effort is made to get on without the help of the Board.

(3) The inability of the Board to get all the facts. This is serious, and presents intelligent action.

The three addresses mentioned above were of a high order and gave a fine impetus to the meeting. These were followed by others equally as good. But space will not permit quotations.

J. T. Flythe discussed in his own effective way "The Layman as a Spiritual Factor."

J. B. Walker, just from Nashville, brought a glowing message from the workers in the East, and urged the great importance of early collections in full. The money is needed now to meet the demands of the men in the field. The facts are urging us to do more than ever before.

A characteristic speech on "The Presiding Elder and the Domestic Mission Field" was made by A. McCullen. In a frank and open way he showed the heavy obligations resting upon this arm of the service. His friends were delighted to see that the burdens of a District had not robbed him of any of his mental alertness.

A. J. Groves was wonderfully suggestive in urging "Systematic Distribution of Literature." He had brought things to pass and spoke out of an experience.

This was followed by R. F. Taylor, who spoke with earnestness on "How to Bring Things to Pass." Fundamental to the securing of this, thinks Brother Taylor, is for the preacher to understand his relationship to the people, and in turn, for them to appreciate theirs to him. Then have fidelity and courage.

"The Presiding Elder an Arm of Power," "The Living Link," and "Organizing a District," were discussed by R. F. Bumpas, R. B. John, and A. S. Barnes in the order named.

"The value of the episcopacy," asserted Brother Bumpas, "depends largely on the character of the man-made Bishop. This is pre-eminently true in the Presiding Eldership." His value has been especially disclosed in the favored movement for missions. Brother John gave a careful array of figures that should arouse our leading churches, if laid before them. They should learn the value of the touch of a life on a life by undertaking the support of men in other fields who would become a "living link" for them. Brother Barnes was fresh and unique in presenting his theme. All in all, the men on the program for the two days did their parts well and brought others under obligations to them.

One would have to go far to hear three sermons superior to those by McWhorter, Bradshaw, and Smoot. Any Conference should count itself fortunate to number such men on its roll. A delayed train, and another train leaving at too early an hour, prevented my hearing the sermons by Drs. Gibbs and Tyre. Reports have it that they were up to their high level.

But better than all was the deep and quiet spirit manifest throughout the whole. Men were in touch with God enjoying the larger outlook and loftier uplook. Some of those present felt that a distinct loss came to our cause by the absence of men who failed to attend, for this is the day to advance along the whole line. The call is for leaders of martial spirit filled with a new enthusiasm.

A resolution was unanimously adopted requesting the Presiding Elders to hold a District Missionary Institute early in the year for the benefit of the cause in these times of the forward movement.

A fine spirit, effective discussions, capital preaching, good fellowship, gracious hospitality and a buoyant optimism marked this Mid-Year Meeting of 1908.