

SOCIAL AND PERSONAL

The best social concert ever given by the Richardson Orchestra was given in the parlors of the Manufacturers Club last evening.

Mr. B. B. Hunter is expected to teach the school at Carmel, that being near his farm.

Mr. Oscar Kirkpatrick is visiting friends and relatives in Sharon this week.

Mrs. C. M. McDonald is visiting her daughter, Mrs. Parks Kirkpatrick, in Sharon.

Miss Louise Griffith is still with friends and relatives in Fairfax, S. C.

Mrs. Alice Baker is visiting relatives in Lower Siolets Creek.

Mrs. Joe Barrett, of Matthews, came up yesterday to visit friends in Sharon.

Mr. Chalmers Kirkpatrick has been quite unwell for the past few days.

Mr. and Mrs. J. Walker Kirkpatrick returned home yesterday after attending Presbytery at Mallard.

Miss Elizabeth Crossland, of Rockingham, is visiting her sister, Mrs. Paul C. Whitlock, on North Church street.

Miss Blainda Springs and Miss Nancy Brown will leave here this morning for Washington, where they will enter Quenton Institute.

Miss Ola Brown will return to her home at Concord today, after spending some time with Miss Marguerite Springs.

Mr. and Mrs. Cameron Morrison went to Rockingham yesterday for a short visit.

Capt. J. F. Reinhardt, of Lincoln county, is in the city.

Mrs. J. B. Waters has returned from Asheville, where she spent some time.

Mrs. Lella B. Henry returned last night from Lilesville.

BRIEFS
A Few Minor Happenings in and About the City.

Mr. John Morrow, of Pineville, is quite unwell. He has been indisposed for some time.

There will be a convocation of the ladies of the First Baptist church this afternoon at 4:30 o'clock.

Mr. H. L. Fletcher, who has been a traveling salesman for the Williams & Shelton Co., of this city, for the past eight years, has resigned his position to accept a similar one with the wholesale concern of L. M. Bear & Co., Wilmington.

Mr. Karl von Lavrans will go to Rock Hill today to arrange for concerts by the Richardson Orchestra at Winthrop College.

Mr. Don Richardson will go to Salisbury Wednesday by appointment, with citizens there to look dates for his orchestra.

PERSONAL
The Movement of a Number of People, Visitors and Others.

Mr. W. L. McNeill, a well-to-do and intelligent young farmer of Riverton, Robeson county, spent yesterday in the city with his brother, Mr. John Charles McNeill.

Mr. Albert Millow left last night for Philadelphia.

Mr. A. L. McDonald, of Rockingham, was at the Central yesterday.

PH. J. R. HOWERTON TO RESIGN.
The Pastor of the First Presbyterian Church Announces His Intention to Tender His Resignation Before a Congregational Meeting Next Sunday.

After the completion of his sermon yesterday morning at the First Presbyterian church, the pastor, Rev. J. R. Howerton, D. D., said: "I am very sorry, brethren, to have kept you in suspense so long regarding the matter before us at the recent meeting of the session, but this is the most difficult decision I have ever had to decide, that of the advisability of my pastoral relations with this church being dissolved. I cannot trust myself to speak on this subject now, and I do not know when I can. I call now for a congregational meeting on next Sunday morning, and at that time I want you to join with me in a request to Presbytery to dissolve our pastoral relations."

Dr. Howerton has been pastor of the First Presbyterian church for almost ten years, he having succeeded the late Rev. John A. Preston, D. D., who died in September, 1886.

Dr. Howerton came to Charlotte from Norfolk, Va., where he was pastor of the First Presbyterian church of that city for a number of years.

It has been rumored for some days that Dr. Howerton was considering the question of resigning his pastorate here, but notwithstanding this knowledge, his announcement yesterday morning of his final decision came as a surprise to many in the congregation, and many and varied were the expressions and comments by different members as they left the church.

A Prosperous Church.
Pastor Helen continues to preach to great congregations at the First Baptist church. The house is crowded at every service. In the three months of his ministry here 45 persons have been added to the church.

The new Sunday school room is nearing completion and will be one of the best equipped auditoriums of the kind in the South.

THE BIBLE, THE WORD OF GOD

Rev. Dr. Newell, taken at the Academy on the Truth, Profoundity, Holiness and Power of the Bible—His Pleas for It to be Read Before All Other Literature—The Congregation a Large and Representative One—Dr. Newell is a Bible scholar of Fine Ability.

The Academy of Music was almost filled yesterday afternoon with an attentive audience of men and women who gathered there to hear the address of Rev. W. R. Newell, D. D., on "The Bible." The address was convincing and in part Dr. Newell said:

"I have an immense theme, what ever I have to say about it. And if you will pardon me, I will refer to my own experience. Some years ago, when I was a student in Princeton Seminary, I was seized with a great desire to get a thorough understanding of the English Bible. And this desire grew upon me to such a degree that I left the seminary and began the study of the English Bible, and so much interest did I find in the study that I used to get up at 3 o'clock in the morning and begin the study of the Bible, and continue the study all day. Soon after that I went to Chicago and entered the Moody Bible Institute. Mr. Moody soon asked me to organize a popular Bible class in Chicago, and have it to meet once a week. I organized the class on October, 1886, with 500 members, and the first lesson I gave them was the study of the book of Genesis, (which has 50 chapters) through twice, and the first seven chapters ten times during the week that would pass before our next meeting. This class grew so rapidly that soon we had six thousand men and women studying the Bible, and it became necessary to organize three classes in Chicago. This work grew so rapidly that soon similar classes were organized in St. Louis, Detroit and Toronto, and in the summer of 1889 I went to London at the invitation of Rev. F. B. Meyer, and superintended Bible class work in that city for seven weeks.

"I wish such a class could be organized and carried on in Charlotte, and if near enough I would love to direct the work.

"First, the Bible is true. I don't need to try to prove that it is true; for me to attempt to bolster up the Bible to prove it to be true would be like having a man to come here and lecture on the existence of the sun, when all you have to do to know the sun exists is to throw up the shutters and see for yourself. The Bible remains just as it was when written; it remains unchanged. The attempt has been made to put it in apocryphal books, but this attempt has not affected the Bible as God gave it to the world.

"I want to speak first of the history of the Bible. Moses began writing the Bible 1,500 years before Christ came, and John finished it nearly 100 years after Christ, so the Bible is in the hands of its authors about 1,600 years. There are 66 books in the Bible and with nearly as large a number of authors.

"Next, I want to speak of the unity of the Bible. In every book of the Bible there is the same idea of God, and in other respects there is the same unity, as in the idea of God. What does this teach? It teaches that a great Master Mind was back of every one who wrote the books of the Bible.

"You ask me what theory of inspiration I hold about the Bible. I don't know how to answer you, except to say that I believe the Bible from the first book to the last—believe it to be the Word of God.

"Without faith no man can understand one verse of the Bible. No amount of evolution or reason can make it possible for any man to understand the Bible. The theory of evolution about the Bible is of hell just as is the theory of evolution regarding life. This theory of evolution is of Satan, who wants to cancel the idea of God.

"If God did not make matter, He is not eternal. And if you claim that matter is eternal with God, you will soon become a materialist. Faith alone gives man the power to understand the Bible. And I thank God that you have a faculty by which you can travel after reason gives out.

"The Bible is a grand book; it deals with tremendous things, but in the simplest way. The Bible is a simple book in that it is adapted for every age. There are parts of it that are a delight to children and the same parts of it become a delight in a new light to us when we are older and become Bible students.

"Again, the Bible is a holy book. Everything recorded in the Bible is the Word of God, and in the record He has given us in the Bible God has shown us our inner selves.

"And the Bible is a living book. It lives now, and will live forever, because it is the Word of God.

"The Bible is a book of power. It has the power to enlighten, and to give the power to convince men of sin and to lead them to Christ.

"The Bible has a claim on you that are Christians. Make it your first book. Read it before any newspaper or magazine. Now I am not saying anything against the newspapers, mind you, for the press is a great power for good, and I agree with Mr. Spurgeon, who said: 'Stop abusing the secular press, and use it; but do not let any paper, Christian or secular, steal your attention, for you owe that to the Bible.' In the Bible you find the purest English language. To the reading of the Bible Shakespeare and John Bright owed their use of pure English, and read the Bible for your own soul's sake.

"And if you are unlearned, read the Bible. If you are an honest skeptic, my heart goes out to you, and I ask you to read and study the book of John. That book has been given to us to show us how to understand faith in God."

Dr. Newell closed his address with an incident in his own experience showing the power of the Bible to lead the unlearned to become Christians.

Services at Ninth Avenue.
Quite a number of new members were added to the Ninth Avenue Baptist church yesterday—ten being baptized last night. The revival spirit continues and large congregations attend the services. Last night the church was crowded, and many were seated in the annex. The pastor, Rev. L. R. Pruitt, preached a helpful sermon on the subject of "The Power of the Gospel to Save." About fifty members have been added to the church in the past week.

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"BY GRACE ARE YE SAVED"

Dr. J. R. Howerton Preaches an Interesting Sermon at the First Presbyterian Church From Texts: "By Grace are ye Saved." "Who Now Will, Let Him Take of Life Freely."—A Choir of Twelve Voices Made Up the Orchestra Music for the Occasion—A Large Congregation at the Service.

There was a large congregation present at the First Presbyterian church yesterday morning, and a choir of 12 voices, accompanied by the organ, led the music.

The pastor, Rev. J. R. Howerton, D. D., preached a sermon that was marked for strength and helpful thought, using as his text these words: "By grace are ye saved," Ephesians 2:8.

Among other things he said: "It is just a parenthesis—a parenthetical and nothing more in this connection and yet it sweeps the whole view, as Paul had it, of salvation from sterility's past to eternity's future.

"If you want an explanation of this man's life who belonged to the strictest sect of the Pharisees and yet whose heart went out to men of the whole world, you find it in these words, 'By grace are ye saved.' And if you want an explanation of the life of any man who has been a blessing to the world you find it in these words—'By grace are ye saved.'"

"If you want to get a thorough understanding of any foreign language, you must study the connection and derivation of each word. And better still, go and live among the people of the language and you will get the very best understanding of it.

"And so it is with regard to the language of such terms as grace, faith, sanctification, redemption; in order to understand these you must understand their full connection, and better still, you should live among people who experience in their own lives the meaning of these terms, you get the fullest meaning of them.

"In this word 'grace' as Paul understood it, is involved Paul's view of salvation and divine election. And if Paul had lived in the 19th century, I believe he would have stood and advocated this same doctrine—'By grace are ye saved.'"

"It is conscience that speaks to man and tells him of his sin that makes him deserve God's condemnation. If the sinner cannot atone for his sin, it is because his sin is such that it deserves every consequence of guilt.

"Paul recognized the extent of the sin of his life before his conversion, and he recognized the awfulness of his guilt, and the only excuse he ever pleaded was that his sin was committed in ignorance.

"Paul's doctrine was that the atonement of Jesus Christ was necessary in order that man might be saved from the guilt of sin. His doctrine was that Jesus was not only the victim of human law, but that He was the victim of divine law foreordained to die for the sins of all men from the beginning of the world.

Paul's conception of grace through the atonement of Jesus Christ was that through Christ's death man might stand before God stripped of all the rags of his unrighteousness. Paul's doctrine was that no man and no angel could make this atonement, but that Jesus Christ.

"Paul believed that he was among the number of the elect of God. I once had a prominent Methodist preacher say to me that Paul deserved no credit for his conversion, because it came about just as one might expect. My answer to him was that Paul's conversion was in keeping with his doctrine of election. I do not believe any man is damned because God predestined him to be damned, but I do believe that every man who is saved, is saved because he is elected through the grace of God. This is Paul's doctrine of election, and his doctrine of the application of the Holy Spirit is that it comes through sovereign grace. And Paul's doctrine of the Holy Spirit teaches that the same grace of Jesus Christ makes it possible that with the command to obey comes the power to obey—that when the command comes to hear, to see, or to walk, there comes also the power to hear, to see and to walk.

"And grace does not cease its work when the atonement is made, but follows man on through life and seeks him when he goes astray; grace remains with him when he backslides and leads him back into the right path. Grace binds him in a union with Christ and makes it possible for man to say 'I live, yet not I, but Christ liveth in me, and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me.' It is the grace of God that goes with us through life and remains with us until we behold God and see Him as He is. This grace in us is begun in election and continued in glorification. And this being true, is it any wonder if the man who believes this doctrine says 'For to me to live is Christ, and 'how shall he not with him also freely give us all things?' Nothing in earth or heaven or hell shall be able to separate us from the love of God. This grace is for all who will accept God's gift, and He says, 'Whosoever will, let him take the water of life freely.'"

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