

THE WEATHER TODAY.  
For North Carolina:  
Cloudy; Warmer.

# The News and Observer.

THE WEATHER TO-DAY.  
For Raleigh:  
Fair; Warmer.

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RALEIGH, NORTH CAROLINA, THURSDAY MORNING, DECEMBER 11, 1902.

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### THE BAPTISTS GATHER IN CONVENTION AT DURHAM

The Session is Opened With an Introductory Sermon by Doctor Calvin S. Blackwell, of Wilmington.

### GREAT ISSUES ARE TO BE PRESENTED

Work Along Educational Lines First.

DEBT OF THE FEMALE UNIVERSITY

A Strong Determination Shown to Pay it off and Equally Strong Indications That Steps Will be Taken for a Federation of the Primary or Secondary Schools of the State--The Business of the Convention Begins To-day.



DR. CALVIN S. BLACKWELL.

(Special to News and Observer.) Durham, N. C., Dec. 10.—The town is filled with Baptists. The seventy-second annual convention of this body of religious workers began this evening with the introductory sermon by Dr. Calvin S. Blackwell, of Wilmington, one of the leaders of the denomination in the State.

### DR. BLACKWELL'S SERMON.

Dr. Blackwell spoke with great power and eloquence. His subject was the Gospel, and he presented it with the fervor and force born of intense feeling. Quoting from Romans 1 and 1 Corinthian 15 as his text, he spoke as follows:

"I am not ashamed of the Gospel of Christ. For it is the power of God unto salvation to every one that believeth."—Rom. 1:16.

"Moreover, brethren, I declare unto you the Gospel which I preached unto you, which also ye received, and wherein ye stand; by which also ye are saved. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures, and that he was buried, and that he rose again the third day, according to the Scriptures."—1 Cor. 15:1-4.

Our is a gospel-hungry age—an age starving for the gospel, Christ. It is a fearful thing to preach anything else than the crucified Christ to an age, both so misanthropic and as aspiring as our own. "Dr. Rowell Hitchcock mentions a Belouin in the desert whose piteous condition was this: He had been without food so long that he was starving. His hope was that some other traveler, who had already gone that way, might have left, by chance or intention, a pocket containing food. Away beyond, near a fountain, he spied what he took to be a traveler's bag, and to his hunger it must contain bread. Slowly and hardly he pulled himself over the hot sand to the little pouch. He took it up and poured out before his vacant eyes a stream of glorious gems. As they wooed the sun by their splendor, his famished body fell over, while he murmured: "Oh, it is only diamonds, only diamonds!"

Merciful heaven, that this should be an honest description of so much of our preaching. "Diamonds, only diamonds!" It is a piteous thing for the preacher and the people. Both are disappointed sadly. Diamonds! Ah, he, the preacher, works so long to find them, and so hard to grind them well, and so unceasingly, perhaps, to set them in a golden paragraph—and then, the people, want only the bread of life. One mouthful of plain bread and you may have the polished diamonds, the glittering periods, the flame-like phrases, the splendid tenses.

The gospel that saves this lost world with an everlasting salvation, must have colossal structural strength. Strongholds of sin are to be torn down. Besotted, depraved human nature is to be regenerated and built up. What are the essential structural elements of a gospel sufficient for these things?

First—Three Facts to be Believed: (1) The death; (2) the burial; (3) the Resurrection of Jesus Christ.

Second—Three Commandments to be Obeyed: (1) To Repent toward God; (2) to confess the heart's faith in the Lord Jesus Christ; (3) to be Baptized in the name of the Father, Son and Holy Spirit.

Third—Three Promises to be Received: (1) The Remission of sins; (2) the gift of the Holy Ghost; (3) Eternal life in Christ Jesus.

preached become the everlasting gospel. Mark "how that Christ died"—not Jesus. It is a great truth that Jesus, the man and our brother, yielded to the common lot of us all—death. But when "Christ" died, vastly more is meant, for "Christ" is the name of an office into which is condensed the whole system of sacrificial redemption. It was the "Christ" of God who died, and unless it was, the death of "Jesus," the son of Mary, in agony, however heartrending, would be no gospel.

I do not venture a theory, but I press upon your profoundest belief the fact that Christ died, and in his death bore the sins of the world, and in that awful load were yours and mine.

As if the whole mass of human transgression was bound together in one black and awful bundle, and pressed heavy and hard upon the unshrinking shoulders of this better and stronger Atlas, who bore it all, and bore it all away.

Accept any theory of man's redemption that ignores this foundational fact, and you may educate, refine, adjust, police relations, give every man a "living wage," shape governments according to the newest notions of the century, lug in all the paraphernalia of Altruism, and still you have left, the misery of miser, the impudence of wealth, the luxury of lust, the greed of gain, and sin, sad and sodden, bitter and biting in the bottom of every soul. Oh, blessed rock—foundation fact—"Christ died for our sins according to the Scriptures."

Now were these supreme facts to be believed thrust into an empty, blank, receptive, creedless world, never. The day after man's creation the first eccumenical council in hell put forth "The five points of Diabolism," which have become the shorter catechism for every unregenerate heart. Every sinner believes with a whole and undivided heart one or all of these five points, and repeats them gleefully as he runs:

(1) I believe in the almightiness of the dollar, with all my mind, soul and body, and I believe have no other gods before the dollar. I will worship at this golden shrine until I am transformed into the image of my idol, and my very soul takes on its metallic ring.

(2) I believe in Present Pleasure, and I will eat, drink and be merry today for I may die tomorrow. I prefer a morsel of portage today to a vague birthright tomorrow. I will pursue pleasure until my soul is rivoltized, volatilized and sterilized so that no divine virtue can grow therein.

(3) I believe in the selfishness of myself. Whether I be an Alexander in conquest, a Napoleon in war, a Byron in literature, or a snob in society; I am my own god.

(4) I believe in the Omnipotence of Evil—that all virtue has its price, that it is folly to try to tear down the strongholds of sin at home, and useless to send missionaries to convert the heathen abroad.

(5) "I don't know," is my answer to the deepest questions of the human heart. Is there a heaven to win? "I don't know." Is there a hell to shun? "I don't know." If a man die shall he live again? "I don't know." Over the cradles "hence," and the graves "whither," I will put my sign of doubt.

This "Diabolism" reached its climax and fruition in the Augustan era, when art, science, literature and philosophy were at their best. The schools of Athens had induced the sturdy Romans to divide their energies between the march of empire and the quest of knowledge. But to no avail. The Golden Age of Culture was overshadowed by the despair of the soul. Their palaces were veiled with the orgies of nameless vice, and the groans of the anguished participants. Side by side dwelt misery and luxury. Thousands of knights and senators in purple and fine linen, dwelt in the midst of millions of slaves esteemed no higher than sheep and cattle. There was pride, but no purity, culture, but no charity; palaces, but no hospitality—a

### BLOOD CRIMSONS A SCENE OF REVELRY

Charlotte is Shocked by a Terrible Tragedy.

### THOMAS WILSON IS SLAIN

Arthur Bishop Drinking Wine With Wilson's Daughter and Another Girl is Ordered From Wilson's House and the Tragedy Follows.

(Special to News and Observer.) Charlotte, N. C., Dec. 10.—Arthur Bishop, the young traveling man from Petersburg, Virginia, who last night slew Thomas J. Wilson at the threshold of Wilson's home, is still at large, but the police authorities state that he is in the corporation limits of Charlotte, and it is their opinion that Bishop will give himself up before the dawning of another day.

### THE COMMANDMENTS.

(1.) The first word of the great commandment that stated the gospel on its world conquering march was "Repent." "It behooved Christ to suffer and to die that repentance and remission of sins should be preached in His name among all nations. Repentance thus becomes the initial act of obedience by which alienated man is reinstated in divine favor. "His suffering and death" reveal "the goodness of God that leadeth us to repentance." Except "He be lifted up," to show forth God's goodness and love men will never be drawn away from sin and won back to God.

The cross is the final proof of God's all-subduing love. How do we know that love exists in another heart for us? (Continued on Third Page.)

### THE STATEHOOD BILL

The Senate Devotes the Session to Consideration of This Measure.

(By the Associated Press.) Washington, D. C., Dec. 10.—Almost the entire session of the Senate today was devoted to consideration of the Omnibus Statehood bill. The bill came over as the unfinished business from the last session and by agreement today was fixed for calling it up. Early in the morning hour, Mr. Quay submitted a report of his own, and its reading occupied the time of the Senate until 2 o'clock when the Statehood bill was laid before the Senate.

Mr. Beveridge, chairman of the Committee on Territories, then presented the committee report.

In the course of the reading of the several reports and the Statehood bill, the Senate passed a bill refunding certain revenue taxes to owners of private lands, and also a bill relieving certain importers from the duty on tea placed in bonded warehouses.

Just before adjournment, Mr. Nelson secured permission to withdraw the Statehood bill in order to perfect it. Mr. Quay promptly insisted that the substitute, if withdrawn, should be sent back to the committee, but the Chair ruled against him.

### Address by Ex-Speaker Grow.

(By the Associated Press.) Washington, D. C., Dec. 10.—The only feature of the House proceedings today was a thoughtful speech by Mr. Grow (Pa.), the venerable ex-Speaker of the House, on the relations between labor and capital. At the end of the present session of Congress Mr. Grow retires, at the age of 73, after a career in public life extending over half a century.

His speech was regarded as his valedictory to public life and was listened to with close attention by his colleagues. His conclusion was that some sort of co-operation between labor and capital was the only solution of the impending problem.

A bill was passed in general terms designed to relieve the tea importers from the effect of the recent decision of the Circuit court in New York, imposing the ten-cent duty on tea imported in bond prior to the time when tea is returned to the Free List, January 1, 1903.

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### "VENEZUELAN, TO ARMS!"

CRIES THE VOICE OF CASTRO

### PRESIDENT CASTRO'S APPEAL FOLLOWS

The Venezuelan Coast is to be Blockaded.

### BOVEN SECURES RELEASE OF PRISONERS

Castro Frees Some of the Principal British and German Subjects With Reluctance but our Minister Will Endeavor to Have Him Release the Remainder--Washington Regards the Situation as Extremely Critical.

### OFFICERS BAPTIST STATE CONVENTION

These Were Elected in Durham at the Opening Meeting.

(Special to News and Observer.) Durham, N. C., Dec. 10.—After the close of the annual sermon preached by Rev. C. S. Blackwell, of Wilmington, the convention was organized.

### TO AID IN EDUCATION

Rockefeller Plans to Help Educating Institutions in the South.

(By the Associated Press.) Washington, D. C., Dec. 10.—It became known today that the bill for the incorporation of a general educational board, which recently passed the House of Representatives, is intended to pave the way for the establishment of an educational center in which the schools shall be located, but it is known that it is the special desire of the promoters of the undertaking to improve educational facilities of the South, including those for the improvement of colored youth.

### TO INDICT ANOTHER REGISTRAR.

(Special to News and Observer.) Lexington, N. C., Dec. 10.—It is reported that Registrar J. H. Moyer, of this place, is to be indicted for refusal to let negroes register in the November election in Lexington. Mr. Moyer and his wife are now in Charlotte giving evidence to District Attorney Holton.

### The British Foreign Office Speaks.

(By the Associated Press.) London, Dec. 10.—7 p. m.—In response to an inquiry made at the Foreign Office it was informed that the Associated Press had been informed that an official character had been received from Venezuela, everything being left to the commander of the British fleet, who had received explicit instructions as to what course to pursue and regarding the aggressive measures to be undertaken.

### A Cablegram From Bowen.

(By the Associated Press.) Washington, D. C., Dec. 10.—But one cablegram has been received today by the State Department from Minister Bowen, at Caracas. That relates to the seizure by British and German vessels of the Venezuelan navy at LaGuaira.

### Bowen and Castro in Conflict.

(By the Associated Press.) Washington, D. C., Dec. 10.—The State Department has been advised that a "peaceful blockade" exists in LaGuaira, which is the port of Caracas, the capital of Venezuela. The difference between this state and a state of war is not very strongly marked, except in the opportunity afforded by the peaceful blockade to effect a settlement without recourse to actual bloodshed.

(Continued on Page Six.)