

The Danbury Reporter.

STOKES AND CAROLINA.

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ANOTHER LETTER FROM TIMOTHY

Endeavors to Prove that the Negro is Soulless.

Mr. Editor:

It would seem from the last issue of the Reporter, that "Well Wisher" is somewhat wrought up over my letter of some time ago, on the subject of man and the negro. He writes seemingly a very reasonable letter, but in order to understand clearly just what his letter contains, it should be viewed in all its possible and impossible phases. The first thing we wish to notice, is the condition in which he says it would place the negro were it proven by scripture that he was soulless. Now, dear reader, we desire to ask you a practical question. If the argument prevails and it is proven by the scripture that the negro is not a part of the human family, does it not place the negro exactly where God intended in the beginning that he should be? and should he be ashamed of the position assigned him by the Creator? or should the white man be afraid to compel him to occupy the position assigned him by God. He might have used the space in his letter that he devoted to ridicule and denunciation by explaining to the reader from whence came the negro, that if he is a part of the human family, whether or not he was created so in the beginning or when and where he came in. Also it would have been nice for him to have told us the cause of the great flood that he mentioned and further, we would have been pleased had he given the family relationship that existed between Noah and the Ethiopian woman which Moses married, as that would enable him more clearly to prove that she was a negress or me to disprove it. But let us go back to the beginning of his letter. He asks the question, did not the whole family spring from Adam? I presume that he means the whole human family, and we will now endeavor to answer him in a Bible light. There are just two schools of learning in the world today which propose to explain the existence of the Heaven and the earth with all the phenomena which characterize each. We must either accustom ourselves to the idea that the various species of animals and plants, man included, originated independently by the supernatural process of divine creation, which as such is entirely removed from the sphere of scientific observation, or we are compelled to accept the theory of descent in its entirety and trace the human race equally with the various animals and plant species from an entirely simple primeval parent form. Between these two assumptions there is no third course. The school of creation teaches that the heaven and the earth with all the phenomena which characterize each, is the product of divine creation. In direct opposition to this scriptural school the school of Atheism teaches that the heaven and the earth with all the phenomena which characterize each, is the result of natural causes working without design to accomplish their formation. In our investigation with a view to decide intelligently whether the phenomena of the universe is the product of divine creation, or whether it is the result of natural causes, we have three reliable guides to a correct decision. These are science, reason and revelation. Science teaches that the lowest element of which it has any knowledge is

matter. Science also teaches that matter exists in the material universe in just three forms. The solid, liquid and gaseous and inasmuch as all bodies celestial and terrestrial are resolvable into matter in its gaseous state, science very properly decides that matter in its gaseous state was the primitive condition of all bodies; science also teaches that matter is not self-existent. But to the question, from whence came matter? Science which deals alone with second causes, gives no answer, but just at this point in our investigation to which science leads us and beyond which science is powerless to guide us, reason comes to our assistance with the assurance that inasmuch as matter is not self-existent it must have been created. Hence the very presence of matter even in its primitive state, the gaseous, clearly demonstrates the existence of a creator while its combination in all the varied forms celestial and terrestrial in which we find it today bespeaks the most infinite design and reason assures us that design can alone be formed and expressed by intelligence. But to the question when and by whom was matter created reason gives no answer, but just at this point in our investigation to which reason leads us and beyond which reason is powerless to guide us, and it would seem that any further advance that we may attempt must be merely speculative. Revelation generously comes to our assistance with that sublime assurance that in the beginning, God created the heaven and the earth Gen. 1-1. Thus revelation in harmony with science and with reason emphatically confirms the teachings of each that there is a God, a personal God, a creator distinct from his creation, that there was a creation and as clearly stated in the Mosaic record there was a definite plan of the creation, a creation successive extending through six days. The initial step was the creation in the beginning of the lowest element, matter, as stated in the first verse; this is followed in the second verse by a correct description of matter in its primitive or gaseous state and this by the production of light, cosmic light, the first day, continuing by the formation of the heavens on the second day; the separation of the dry land from the waters and the introduction of plant life on the third day, the formation of the luminaries on the fourth day, the introduction of animal life in the fish followed by the fowl, on the fifth day, the bringing forth of the cattle, creeping things and beasts, the whole terminating in the creation of man in the image of God on the sixth day. We are thus enabled to realize the necessity of a direct revelation of these great fundamental truths to which human wisdom could not attain in any other way which without the sanction of God's word were doomed to remain simple hypotheses incapable of proof. The Mosaic record teaches that there are just three creations. The first of these is described in connection with the Heaven and the earth in the beginning. The second creation is described in connection with the introduction of animal life on the fifth day, and the third creation is described in connection with the first appearance of man on the sixth day. In order that we may properly appreciate the value of this scriptural teaching, we must first understand what constitutes a creation as described in the Mosaic record. This, we understand to be the introduction

into the material universe of some element that had no prior existence there. This leads us to decide that in the remote past, in the beginning, what is now the material universe was empty space. This condition gave place to the creation and formation described in the record.

First, the creation of the Heaven and the earth in the beginning, that is, the creation of matter, the material out of which the Heaven and the earth with most of the phenomena which characterize each were formed. That matter was the creation described in the first verse of the Mosaic record is clearly proven by the correct description of matter in its primitive or gaseous state as given in the second verse of the record as follows: And the earth was without form and void and darkness was upon the face of the deep and the spirit of God moved upon the face of the waters. We are thus enabled to recognize the broad distinction which the inspired author draws between creation and formation; a creation is the first introduction into the material universe of some element that had no prior existence there; a formation is something made out of some pre-existing material, the result of a mere change wrought in the form of the original element.

The era of progress opens with the first day's work at God's command; movement begins and first result is the production of light. This was no creation but a simple manifestation of the activity of matter, for according to modern physics, heat and light are but different intensities of the vibratory motions of matter. The production of the heavens on the second day was not a creation and is not described as such as they were simply formations out of the original creation matter.

The introduction of plant life on the third day was not a creation and is not described as such. God simply commanded the earth to bring it forth. The luminaries which made their appearance on the fourth day, were not creations and are not so described. They were mere formations out of the original creation matter.

From the creation of matter in the beginning throughout the first four days, the work of God was confined to handling of matter, but the fifth day distinguished its predecessors by the introduction on that of a new element which made its first appearance in the material universe in combination with matter as presented in the physical organism of the fish which is described as follows: And God created the great stretched out sea monster and all living creatures that creep which the water breded abundantly after their kind.

It is the universal opinion of theologians and of such scientists as accept the Bible as true that this creation was that of animal life. To this view, which is at once opposed to the teachings of scripture and of science, we are compelled to dissent; animal life is not a creation; life itself is not a creation; neither plant life nor animal life and it is not so described in the Mosaic record.

Aside from the teachings of scripture and of science our personal observation teaches us that there is not such difference in plant life and animal life as would justify us in deciding that plant life was merely a combination of the elements inherent in matter and that animal life was a creation distinct from matter.

Each has its germs containing the same elements in the same proportions. Each has its circulating fluid, each its formative period, each its youth, each its maturity, each its decline and final dissolution.

Mr. Dana says the vegetable and animal kingdoms are but the opposite but mutually dependent sides or parts of one system. (See Manual of Geology, P. 115.)

Hence if life was a new element in the material universe, it would have been described as a creation when plant life, which is merely one side or part of the system, made its first appearance on the globe. But inasmuch as plant life, the first side or part of the system to make its appearance is not described as a creation, it would be at once irrational unscientific, and unscriptural to decide that animal life, the other side or part of the system which afterwards made its appearance, was a creation distinct from matter, it would have been so described at its first appearance.

The strength of our position is clearly demonstrated by the more detailed description of the subject given in the 4th and 5th verses of the second chapt. of Gen. "These are the generations of the Heaven and the earth when they were created in the day that the Lord God made the earth and the Heavens and every plant of the field before it was in the earth and every herb of the field before it grew."

We are thus plainly taught that the elements of plant life are simply parts of the original creation matter. Hence they existed in matter prior to the formation of matter into the earth. Thus by creating in matter the elements of life, the Lord God made every plant of the field before it was in the earth and every herb of the field before it grew. Inasmuch as plant life and animal life are mutually dependent sides or parts of one system of life, whose elements are identical it follows that the elements of animal life like those of plant life were parts of the original creation matter and that they existed in matter prior to the formation of matter into the earth. Hence the combination of those original elements into plants and animals and the first appearance of these on the globe in obedience to God's command were not creations and are not described as such in the Mosaic record. That the elements of life, both plant and animal life, were parts of the original creation matter and that they existed in matter prior to the formation of matter into the earth is further shown by the identity of language used by God in commanding the earth and the water to bring forth plant and animal life as follows: And God said let the earth bring forth grass, the herb yielding seed and the fruit tree yielding fruit after his kind, whose seed is in itself upon the earth and it was so. And God said let the water bring forth abundantly the many creatures that hath life.

And God said let the earth bring forth the creeping things and parts of the earth after his kind and it was so. (See Gen. 2:11-20:24.) We hoped that ere we had to close this letter, we would reach the creation of man, but we have written too much already. So we will continue our comments on narrative of creation at another date.

So we hope all will bear in mind what has been said so that we

may get the connecting link. We will also add that we will answer the questions asked us by "Well Wisher," as we get to them, systematically so we would advise him to keep an eye on our work until we are through. We also hope that the readers of the Reporter will study our work in a careful and prayerful manner and if in any instance it can be proven that it is not founded on the Bible in toto and scientifically digested then we are willing for it to be trailed in the dust of oblivion.

TIMOTHY.

PINE LOG.

Pine Log, June 8.—Wheat is looking well in this section.

Farmers have about caught up with their work.

Preaching at the Bethany Lutheran church Sunday by Rev. C. A. Phillips.

Base ball at Flat Shoal next Saturday. Everybody cordially invited to come out. All that won't take a part in the game, can take a seat on the grand stand, free of charge.

Now, a word please in reply to Mr. "Yellow Jacket." I called you Mr., but I believe you are a Miss. I did not mean to get you tipsy turny, I know you are mighty afraid the 40 year old grass widow will get ahead of you, but there may be a little chance for you yet, but as for myself, I know I am not so free of speech, but when I do talk, it is to some that is more worthy of my time than some of you are.

Now, a word in regard to building that car line. In the first place, we don't have to get aid from the county to lay as short a line as that.

Second. We won't let none but first class passengers ride on it. All hoboes will have to walk, or stay at home one.

Third. Neither can we give you employment on it, but if you will come over home, we have an old blind rooster, we would like to have you to catch for us.

BINGO.

Confederate Veterans' Reunion, Louisville, Ky., June 14-16, 1905.

For the above occasion the Southern Railway will sell tickets to Louisville, Ky., and return at rates named below, Goldsboro \$15.55, Raleigh \$13.60, Durham 13.65, Greensboro \$11.95, Winston-Salem \$11.55, Salisbury \$11.00, Statesville \$10.50, Charlotte \$11.10, Concord \$11.45. Approximately low rates from other points. Tickets sold June 10th, 11th, 12th and 13th with final limit leaving Louisville June 19th, 1905 provided tickets are officially stamped by Joseph Richardson, Special Agent. Original purchaser may secure an extension of final limit to leave Louisville not later than July 10th, 1905 by depositing ticket in person with Joseph Richardson, Special Agent at Louisville, Ky., between the hours of 8:00 A. M., and 8:00 P. M., June 10th to 19th inclusive, and upon payment of a fee of 50 cents.

General J. S. Carr has selected the Southern Railway, via Asheville, Knoxville and Harrison Jet as the official route for his veterans' Special, which will consist of first class day coaches, and standard Pullman cars to be handled through to Louisville without change. These special cars will leave Raleigh at 3:30 P. M., Monday June 12th 1905. Berth rate from Raleigh and Durham \$4.50, Greensboro \$4.00, Statesville and Hickory \$3.50. Two persons can occupy a berth without additional cost. Excellent service on regular trains in both directions. Ask your Agent for rates from your station. For further information and Pullman reservations write

R. L. VERNON,
Trav. Pass. Agent,
Charlotte, N. C.

THE DEATH OF DR. G. B. MABE.

The following in regard to the death of Dr. G. B. Mabe appeared in the Big Stone Gap Post.

Dr. G. B. Mabe was born in Stokes county, North Carolina, and when a young man moved to Virginia in which State he practiced medicine for a period of twenty-five years. About seventeen years ago Dr. Mabe settled in Big Stone Gap where he built up a large practice. As a citizen, he was always true to his convictions and was never swerved from his principles by any man. As a physician, he stood in the front rank of his profession, and was always progressing, devoting all his spare time to the study of medicine. One of the most prominent traits of his character was his charitable work among his poorer patients. Many are the unpublished deeds of kindness which he performed and by these will he be remembered by those whom he has so often befriended. The esteem in which he was held was evinced by the large congregation which attended the funeral at the Trinity Methodist church. The service was held Saturday, Rev. J. A. H. Shuler officiating.

PEA RIDGE.

Pea Ridge, June 5.—Mrs. Carrie Boles visited Mr. and Mrs. Abe Tuttle Thursday night. Come again, Carrie. Glad to have you with us.

Mrs. C. W. Holland visited Mrs. W. C. Eiler Saturday and Sunday.

Walter Kiser went to kiss his girl good-by Sunday night and she hit his nose and knocked it to one side.

BUTTER BEAN BLOSSOM.

Prayed With Hammons.

Rev. J. W. Pinnix, of Kernersville, visited the jail this afternoon and held prayer with J. W. Hammons, who is condemned to be hanged July 20 for the murder of his wife. Mr. Hammons confessed that he was guilty, but stated that he was not prepared for death. He made a request that all Christian people pray for him.—Winston Sentinel.

Take Notice.

Chapter 318 of the Public Laws of North Carolina, ratified Feb. 28, 1901, and Chapter 616 of the Public Laws of North Carolina, ratified March 9, 1903, protect Telephone lines from injury, and make it a misdemeanor for any person to carelessly or negligently cut or fell any tree or limb or branch therefrom in such a manner as to cause any injury to line or poles, or to cut, tear down or destroy, or in any way render unfit for the transmission of messages any part of the wire of a telephone line.

People living along telephone lines might save themselves trouble by bearing the above in mind.

The old Dodson Brothers' tobacco factory at Pilot Mountain will soon resume the manufacture of tobacco under new management. It is learned that the new firm will do business under the name of Marion Bros. Tobacco Co., and will be incorporated.

Notice Of Application For License To Operate A Grain Distillery.

Notice is hereby given that on the 3rd day of July, 1905, being the first Monday in July, the undersigned will apply to the Board of County Commissioners of Stokes County, at the court house in Danbury, N. C., for a license to operate a grain distillery of six and less than twelve bushels daily capacity, in the town of Walnut Cove, N. C.

This the 31st day of May, 1905,
J. W. WILLIAMS.