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IS THE NEGRO A BEAST?

Dog-Killer Ignores Timothy and Replies to Carroll

(Continued from last week.)

Mr. Carroll says that there was no connecting link or tie of kinship between the Creator and His creatures until the creation of man. But we believe this to be broad of the truth. As we understand it, all life is the same, but it manifests or functions on different planes or in different states of existence. Jesus said: "I lay down my life that I might take it again." Here the pronoun "it" refers to the life or thing Jesus said he would lay down and he speaks of taking it (the life) again. He could not take it again unless he had possessed it before. So he took the same life after death that he had before, but he took it in a different state of existence. We do not believe, as Mr. Carroll claims, that there was no link or tie of kinship between the Creator and His creatures before the creation of man. The little violet which springs at our feet and the rose which lifts its petals to the morning sun, are no less the creatures or children of the Creator than are we. But they are children of a different order. Nevertheless, there is a tie of relationship between them and their Creator. Since it is by his life that they grow and are kept alive. How grows the tree but by the intelligent life of its Creator? How does it discriminate between the different food elements of its sap and send out one combination to build up its leaves and another to build up its trunk and branches and still others to form its fruit and flowers only by the intelligent life force of God which resides within it? But perhaps you say that all this was designed by God. Very well. So could a man design a house and have all his specifications drawn and the material all on the ground ready to be built into the house. But unless he had some intelligent active power or builder to adjust or fit the material together the house could never be built. And just so with the tree, its Creator designed it to grow in a certain way and all the elements or material necessary to its growth may be in the soil and air, but unless God gives of his active intelligent life to take hold of this material or these elements and adjust them in such a way as to form the tree it can never be formed. So God is not divorced from the lower orders of his creatures, as Mr. Carroll would have us believe. But there is a connecting link between the Creator and all His creatures. Since it is His life that vitalizes and sustains all. I do not offer this as any argument that the negro has a soul, but simply to show that Mr. Carroll is wrong when he says that there was no tie of kinship between the Creator and His creatures before the creation of man.

The reader will notice that so far, we have not attempted to bring any Bible proof that the negro has a soul. And we shall not offer any until we notice a few of Mr. Carroll's contradictions. He claims that the creation of the negro (which he says is a beast) antedates the creation of Adam and Eve; and that when Cain was born and grew to be a man he entered into sexual relations with a negress as his paramour, and that it was because of this unholy rela-

tion with this negress, that God had less respect for him and his offering than he had for Abel and his offering. After giving the bible account of the offerings made by these brothers, Mr. Carroll continues by saying: "It will be observed that these brothers were not rivals in business, they were engaged in different pursuits; and had each of them walked uprightly before God, there could have been no reason why their offerings would not have been alike acceptable to God. But such was not the case. Abel was a good man; he had faith in God, and respected and obeyed his laws. Hence the Lord had respect unto Abel as a man, and consequently to his offering. But Cain was a bad man; the little faith he had in God, was not expressed in obedience to his laws; he had no respect for the laws of God. Hence, God had no respect for his offering."

Now in the above words, Mr. Carroll tries to make it appear that God's disrespect to Cain and his offering did not lie in the nature of his offering or in the fact that he had presented a less perfect offering than his brother, Abel, but that it lay in the fact that Cain had committed some other sin than that of offering to the Lord an imperfect or undesirable sacrifice. And elsewhere he says that that sin lay in the fact that Cain had entered into unholy relations with a beast or ape—the negro. But in Heb. 11:4 Paul turns on light which shows that Carroll's claim is mere speculation or supposition. Here is what Paul says:

"By faith Abel offered into God a more excellent sacrifice than Cain."

Let it be remembered that it is said elsewhere of Abel that he brought of the firstlings of his flock and of the fat thereof, as an offering unto the Lord. And according to Webster and Dr. Young this just simply means the first, the best or choice part of the flock. But it is not stated of Cain, that he brought of the best of the fruit of the ground as an offering to God. So, you can see, reader, why it was that God respected him less than he did Abel. If two men were each to bring you an offering, and the one were to esteem you so highly as to be careful to bring you the best gift or offering he could get or had while the other cared so little about you as to be careless or indifferent as to the nature of the gift he presents you would you not respect the former a great deal more than the latter? Surely you would. And just so it was in the case of Cain and Abel. It was because Abel presented a more excellent sacrifice unto the Lord that God respected him more than he did Cain, and not because Cain had committed fornication with an ape, as claimed by the theory Timothy is copying and bringing before the people.

Again, Mr. Carroll tries to make it appear that Cain slew Abel not because God had more respect to Abel and his offering than he did to his own, but because Cain was jealous of Abel on account of their sister. On pages 145-146 of his book, Mr. Carroll says this:

"In the ordinary course of events the first female born to the Adamic family, upon reaching maturity would have been given in marriage to Cain. But Cain's shameful crime in cultivating sexual relations with a beast had rendered him unfit for the companionship of a pure woman. Besides God's decree bound Cain in the relation of husband all his life long to this beast, and forever debarred him from holding sexual relations with women. Hence the beautiful Adamic woman, who, in all her virgin loveliness that would have been the wife of Cain, would now become the wife of his brother Abel. In his jealous rage upon realizing this, we might find an explanation of why Cain rose up against Abel, his brother, and slew him."

Now, reader, be sure to keep the above statements clearly in mind while we notice what Mr. Carroll says further on. On page 152 he says this:

"There were no daughters born to Adam until after the birth of Seth."

Now keep the above well in mind while we turn on the light of the divine record and see what a muddle Timothy's man has gotten himself into. Here is what the Bible says about it:

"And Adam knew his wife again and she bare a son, and called his name Seth: For God, said she appointed me another seed instead of Abel, whom Cain slew."

This scripture teaches very plainly that Seth was not born until after Cain had slain Abel. And, as already seen, Mr. Carroll says that there were no daughters born to Adam until after the birth of Seth. Yet, he tries to make it appear that Cain slew Abel because he was jealous of him over their sister. Can the reader, Timothy or anybody else tell us how it was that Cain was jealous of his brother, Abel, and slew him on account of their sister when as yet there was no sister to be jealous over? But these are only just a few of the contradictions and inconsistencies of Mr. Carroll's book which we hope to consider more fully as we get the time.

DOG-KILLER.

IN THE GOOD OLD DAYS.

"Ireland is not so dangerous a country to travel in as it used to be," said Victor Herbert. "The Irish are not such fire eaters now as they once were."

"Samuel Lover, the Irish novelist, was my grandfather, and in middle life he had an experience in Ireland that illustrated well the perils of travel at that time."

"My grandfather was on the way to Cork. He was traveling by coach, and on a certain day he stopped for luncheon at a roadside inn. A servant led him to an upstairs room took his order, and retired. My grandfather drew up his chair to the table, and soon the servant reappearing, set before him a plate that contained half a grilled chicken. My grandfather was about to fall upon the chicken when—cr-r-rack—his plate split clean across, and the fowl shot up nearly to the ceiling. At the same time a waiter, pale and tremulous, ran into the room, crying, 'He's safe. He's safe.'"

"'Who's safe?' said my grandfather, testily.

"'Mr. O'Musgrave,' said the waiter. 'The captain fired in the air.'"

"It was, you see, the bullet of a duelist—and of an indoor duelist, at that—which had come up through the ceiling and interrupted my grandfather's meal."—Woman's Home Companion for September.

SANDY RIDGE ROUTE ONE.

Interesting Letter From Mr. J. Wesley Morefield—Let Everyone Worship God According to the Dictates of His Own Conscience.

Sandy Ridge Route 1, Sept. 12.—Allow me space in your valuable paper to speak a word to the good people of Stokes in regard to Sunday School and other things that I have seen in your paper. I have been a subscriber of your paper for some time and enjoy reading it, but I don't like to see so many crosses and confusions among your writers and the good people of Stokes.

First, Sunday School, I say, let everybody attend Sunday School that has a mind to. Let them worship God according to the dictates of their own conscience, and stop these hard sayings with each other, and live in peace, as it is our duty to live in peace with our fellowman.

God forbid that I think less of any person for not believing as I do. How can a man believe that he don't believe, or believe anything else but what he does believe. Such is impossible. Well, then, why should we say so many hard things about our fellowman for not believing as we do? How can a man hate that he loves, or how can he love that he hates?

Now, inasmuch as he lives and believes for himself and not for others, let us all try to live in peace and love with each other as much as is in us to do, and when we do that, we will feel better. And those that don't wish to attend Sunday School let them alone; and those that will attend, let them go, and stop these hard sayings, for the good of yourself and country. I notice that one writer says those that are opposed to Sunday School is usually found on Sunday in the fence corners drunk. Now, I know such is not the case, for I am about 50 years old and I don't remember of any one teaching a Sunday School anywhere in this neighborhood and I seldom ever see anyone drunk and never saw anyone drunk in the fence corners on Sunday and seldom ever hear an oath by anyone, and I am satisfied you will not find any more pious or better people anywhere than you will find in this section of the county. I say there is no such principle among our people that is intimidated by one writer. The good people of this section are not responsible for so many distilleries. Those distillers don't bother me half like it seems to bother others on the south side of the county—I mean some of the writers.

Now, let every man worship according to the dictates of his own conscience and stop talking about things that is of no profit to either of us. It is wrong to call people drunkards because they don't attend Sunday Schools and believe as others do. I feel it my duty to treat all men kind. Doesn't make any difference with me whether they believe as I do or not. My friends know this of me. We all are sinners by nature and if any good arises from our works it is of God.

Now, I hope no one will not get offended at this little piece for I did not write it for any confusion but for the best wishes for the Reporter. May God add a blessing to us all, is the wishes of the writer.

J. WESLEY MOREFIELD.

Chamberlain's Colic, Cholera and Diarrhoea Remedy. Never fails. Buy it now. It may save life.

PILOT MOUNTAIN PROGRESSING.

Twenty-Eight Rooms of the Brick Building Leased For a Hospital—Other Industries Humming.

Pilot Mountain, Sept. 12.—Drs. Smith, Flippin, Waltz and Pittman, all of this place, have now leased twenty-eight rooms of the new bank building for the purpose of erecting a new and up-to-date hospital. Will be of great interest to those who have to be treated in hospitals as going to Baltimore and other Northern Cities is very expensive. Wish the gentlemen much success as they are well experienced.

Mr. Kent Nicholson is now running the furniture factory at its utmost capacity employing about 60 hands and working both day and night. Mr. Nicholson is a fine furniture man. Wish him much success.

It is rumored that the fertilizer factory will be erected on depot street. Near the depot we think a fertilizer factory would pay better than a gold mine.

Tobacco factory is yet running in full blast and doing a nice business. Employing 50 hands. Mr. Marion is a fine tobaccoist and wish him well in the business.

Dr. D. W. Worth, who had his leg amputated some months ago, is now able to be out again, we are glad to note, as the old doctor is a jolly old man.

We now have tobacco factories, furniture factories, canning factories, buggy factories, roller mills and shops of all kinds running in full blast to time and merchants in abundance.

Prof. Pillson opened his school here Sept. 4th with 108 students and 25 more are expected today.

Hauling and shipping apples seems to be the go now, as the fruit dealers ship from 500 to 800 bushels daily to South Carolina, Georgia and other places.

See P. W. Gunter when in need of any kind barber work, hair shingling especially.

BLUE RIDGE KID.

Madison Route Three—Thinks Danbury the Place For the Fair.

Madison Route 3, Sept. 11.—Mr. and Mrs. R. H. Mitchell visited Mr. and Mrs. J. C. Yates, of Madison Route 4, Sunday.

Rev. J. T. Rattledge will fill his regular appointment at Mt. Hermon next Sunday. Hope there will be a large crowd out to hear him.

Tobacco cutting and curing and fodder pulling is all the go with the farmers in this section. Some of them are making some pretty good cures of tobacco.

Miss Lizzie Young, who has been right sick for some time, is better, we are glad to say.

Rev. C. W. Glidewell filled his regular appointment at Beaver Island Saturday and Sunday.

A large crowd went to the Vanambury show at Madison Sept. 4th. Several fights occurred during the day.

The Madison high school opened at Madison Sept. 5th. Prof. J. M. Weatherly being principal.

I will say that Danbury is the place for the fair. It is near the center of the county and it will give the people who live on the edge of the county the same chance.

The C. B. Owens Co. Hobby horses was at Madison last week. Hurrah! for Sunday School Teacher, I think Mr. Southern will have to give up the Ghost.

R. H. M., Jr.

FROM THE BRINK OF THE GRAVE.

Letter Written By J. W. Hammonds to D. P. Reid the Day He Was Executed.

Winston, Jail, Sept. 2.
Mr. D. P. Reid:

Dear Sir,
I take the pleasure this morning as I am feeling so happy and my last words I will ever speak or write on earth will be this morning. Please take good care of my boy and treat him as you would your own which I believe you will.

Now just a few words to Charlie. Take warning and obey Mr. Reid and live a Christian life. I hope these words will be long remembered on earth which the Lord thy God giveth thee.

Charlie, please read the Bible and study God's commandments for He is the only one can ease our pains. Be a good boy and keep in good company for my sake. I hope God will press on your mind what I have told you. God be with you until we meet again. For the word of God says: "Narrow is the path way and few will enter therein." I know I will rest in the arms of Jesus in that happy home above.

Mr. Reid and family, I give you my best love and wishes now and forever more. God be with you until we meet again. I never expect to see you all any more on earth, but I truly hope we will meet again in that happy home above, which God promises to all His children. I am prepared to meet him.

I will close by saying give my love to all my friends.

Your true friend,
J. W. HAMMONDS.

DALTON.

Dalton, Sept. 4.—It has been some time since old Dalton has had news in the dear old Reporter, so here she comes again.

Mr. Reid Tuttle, of Lynchburg, Va., who has been a visitor of friends here and also his home since last Thursday, returned yesterday. We began thinking Miss Lenola would return with him, but she is still in Dalton. Come again, Mr. Tuttle, your visits are more than enjoyed by all.

Miss Nannie Spainhower, of King, was a visitor of Miss Lula Shultz Saturday and Sunday. Guess much pleasure was seen with them.

Three cheers for the "Mixed" presents. Be careful, boys, don't do that way.

Mr. Ross Hamm and Miss Maud Coe were out driving yesterday. We wish them much joy.

Miss Lula Shultz has been looking quite blue for the past few weeks. Surely her bean has not gone back on her. How about it, Miss Lula?

Prof. W. A. Flynt's school opens this A. M. We wish him a large school and much success.

Miss Melissa Phillips, daughter of Dr. M. D. Phillips, leaves this week for the Baptist University, Raleigh, N. C. Hope her much joy and success in her work.

Mr. L. R. Coe and W. R. Keiger spent Saturday and Sunday also their holiday today in Copland, N. C. Quite a long ways to go courting boys.

Mr. Reuben Tuttle spent Saturday and Sunday at Mrs. Coe's. Come again, Reuben, we enjoy your presents.

THIS IS ME.

Chamberlain's Colic, Cholera and Diarrhoea Remedy. Never fails. Buy it now. It may save life.