

News Without  
Bias  
Views Without  
Prejudice

# THE ADVANCE

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## Baptists Go To Durham For Convention Of 1917

Will Meet There With  
Second Baptist Church of  
Which J. T. Riddick Is  
Pastor

### BRUCE BENNETT CHOSEN PREACHER

Rockingham Pastor Named for This  
Honor With R. A. McFarland Al-  
ternate

Durham will be the place and the Second Baptist church, of which J. T. Riddick is pastor, will be the host, of the next meeting of the Baptist State Convention.

This was the report of the committee on place and preacher who named Rev. Bruce Bennett of Rockingham to preach for the Convention sermon, with R. A. McFarland as alternate.

**Thursday Morning Session**  
Missions was the general topic for this morning and Dr. J. F. Love, brother of W. T. Love Sr. of this city, and Corresponding Secretary of the Foreign Mission Board of Southern Baptist at Richmond, led the discussion.

"A larger foreign mission program," said Dr. Love, "is a necessity for Southern Baptist."

"I would not depreciate what has been done," he continued, and went on to say that the Baptist record in the foreign mission field can not be duplicated, as Adiram Judson and William Carey are figures that stand forth on the plane of missionary achievement like the pyramids. He pointed against the ancient Egyptian sands, that spite of the comparative inconvenience of their mode of baptism, Baptist missionaries have baptized into their faith a greater number of believers than any other denomination, their record of souls saved in a single day having no parallel save that of Pentecost.

Despite what has already been done, however, Dr. Love felt that all of it was but preparation for larger endeavors. The sacrifice and devotion of 75,000 Baptists in the days of Judson should infuse with the same spirit of heroic faith the two and three quarter million Baptists of today. The result of such inspiration would be beyond calculation.

"When I left Elizabeth City," said Dr. Love, there was not a man in town who could have owned an automobile. The significance of twenty cent cotton instead of six cent cotton is overwhelming. Any farmer who is able today to buy an automobile is able to give one bale of cotton a year to foreign missions, and a bale of cotton is worth enough now to keep a foreign missionary on the foreign field for twelve months."

"It favors the land to towering hills a prey.

Where wealth accumulates and men decay."

Dr. Love and went on to say that only a great foreign mission program at this time can save Southern Baptists from the corroding rust of accumulated wealth.

The speaker took the ground that not only do the blessings which God has given Baptists call them to a mighty effort to win the foreign field to Christ; but that, at



DR. B. W. SPILMAN, Kingston

this time world conditions invite them to the task. The South American Republics are grown "ashamed of the ignorance nursed by Rome;" a Presidency succeeds an Empire in China; the ineffectiveness of scholasticism to establish civilization on a permanent basis is being demonstrated in Europe; the Crescent and the Cross have matched their strength for the possession of Africa. Face to face with these conditions the Baptists must, if they would be a great people, adopt a great foreign mission program.

#### MORE ADEQUATE BUILDING FUND NEEDED

Dr. L. B. Warren, head of the church building department of the Home Mission Board, told of the young man who sat down to the boarding house table and complained that his napkin was damp. "Perhaps," ventured the landlady, "your napkin is damp because there is as much dew (dew) on your board. I bring you this story from 'Uncle Dan' Grey, said Dr. Warren and he bids me remind you that Southern Baptists are due \$79,000.00 to the Home Board.

Dr. Warren made a special plea for a more adequate Baptist church building fund, and showed how Baptists have lagged in this respect as compared with other denominations. He cited statistics showing that Southern Baptists are spending \$112,000,000.00 a year for luxuries while 4,000 homeless churches die for lack of support.

In response to a plea by Dr. Walter N. Johnson, Secretary of the State Mission Board, the pastors and other delegates pledged themselves to use their utmost endeavor to raise the \$149,000 asked for by the Board before May of this year, in order to get this object out of the way when the fall comes on



REV. G. M. DUKE, Maplesville; Dr. J. D. HUFHAM, Mebane; Rev. T. J. TAYLOR, Warrenton

and when necessity of launching a great campaign for funds for education will be upon the Convention. This morning's session closed with Dr. Mullins' address on "A Worthy Baptist Program."

At last night's session the Convention sent greetings to the following Baptist leaders who had been kept away by sickness or feebleness: G. M. Duke of Maplesville; T. M. Arrington of Rocky Mount, now at St. Petersburg, Florida; Walter E. Daniel of Welton, now at Johnson Willis Hospital at Richmond, Virginia; and Dr. J. D. Hufham of Mebane.

A vote of thanks was extended to Dr. Brewer, retiring recording secretary of the Convention, for his excellent service in past years.

#### WHY BAPTIST EDUCATION

Dr. Mullins' address on "Baptists and Education" put the subject of education before the Convention in an extraordinarily forcible way and stirred pastors and laymen to speak with determination and enthusiasm on the work of the denomination along educational lines which must be undertaken.

Dr. Mullins stated in the beginning that the most vital and far-reaching of all subjects which Baptists are considering today is the question—why should Baptists educate.

He said that in his work in the various sections of the United States and Canada he had found the Baptist problem of education the same throughout the country and had also found that Baptists are just beginning to realize the need of reinforcement and strengthening in their educational plans and work.

"When I try to prove the need of education," said he, "it is like trying to prove water is wet, or any other self-evident fact."

"But I will set forth," he continued, "the following arguments for Baptist education which I think you cannot dispute:

1. Baptist principles are so great and sublime and necessary to the life of the world that they must be propagated.

2. Baptist people have such great possibilities that they ought to be given the greatest possible development.

3. Baptist principles are so important that they ought to have the best trained men to proclaim their truths.

4. Baptist ought to contribute to all forms of social life the highest

possible contribution. To do this requires the highest intelligence.

"It has taken us a long time," said Dr. Mullins, "to realize the need of education. It took a long time for the world to believe that you could educate a girl. When woman's education was begun it was ornamental. A girl was taught to sew daintily, to play nicely, and to paint well—pictures, I mean. You have heard about the country boy who took the country girl to the fair. There was a peanut roaster nearby and the girl said 'Don't those peanuts smell good?' 'Yes,' he answered, 'let's drive up a little closer so you can smell them better.' Well, that's about all we did for the girl in education in the beginning.

5. The doctrinal argument. There is not a single Baptist doctrine which does not require education for its appropriation by the individual.

A democracy that is not intelligent may result in chaos and has done so in some Baptist churches. If a church is to become self-governing it must educate its membership.

We agree that the ordinances have no saving power and that each mind must understand and interpret them for itself. Then each mind must be educated.

The Bible is literature, and it takes intelligence to understand it. The heresy of transubstantiation is based on the ignorance of rhetoric, the failure to understand a figure of speech, the metaphor, 'This is my body.'

6. Common sense. The educated man is worth more than the uneducated man. An educated anything is worth more than the thing uneducated. An educated horse does or fleas. The difference between power and impotence in any undertaking is education. Lands out west now marvelous fertile for many years grew only cactus. The difference is education.

7. Christian education is necessary if we are to have a Christian civilization.

The General Education Board at New York now plans to aid especially the Christian rather than the state schools, because the cultivation of the military spirit in Europe at the government schools it is believed has brought about the bloodshed in that land.

Education without Christianity produced in this country a man who became a counterfeiter and cost the government the money which educated him, the money which captured him, and the money which kept him in prison the rest of his life.

Foreign missionaries have found education indispensable in their work of evangelization and Dr. Carroll of Texas says that neither can we in this country evangelize in this country without this handmaiden of evangelization.

8. The Bible itself teaches education. Paul says that grace should abound in knowledge and the great commission bids men to go and teach men all things. Moreover we would not have the Bible if it had not been for educated men who could transmit this knowledge to us.

9. Baptists dare not refuse to educate. They are bound to do it to save themselves. We have not yet correlated education with our other enterprises as we should.

#### MEDICAL SOCIETY MEETS

The local Medical Society met with Dr. McMullan at his new and palatial residence on Pennsylvania Avenue Wednesday night. Those present were: Dr. O. McMullan, C. B. Williams, R. L. Kendrick, C. G. Ferebee, C. W. Sawyer, W. W. Sawyer, W. L. Stevens, G. E. Newby, R. B. Davis, I. Fearling, Z. Fearling, John Saliba, W. A. Peters, J. M. Parrott, and H. T. Ayldett.

After enjoying an elaborate and bountiful spread of a most excellent dinner of many courses, they adjourned to the library, where the society was called to order, and after a brief and instructive talk from Dr. J. M. Parrott, of Kingston, and an instructive paper read by Dr. Saliba the society proceeded to elect its officers for the ensuing year as follows: Dr. W. W. Sawyer, president; Dr. G. E. Newby, vice president; Dr. H. T. Ayldett, secretary and treasurer. The following were elected board of censors: Drs. O. McMullan, R. L. Kendrick and Z. Fearling.

After discussing many interesting cases and many points of importance to the members, the society adjourned. They will meet again at the hospital the first Wednesday night in January for a dinner and business meeting by invitation of Dr. John Saliba.

The society endorsed the idea of the buying of a pulmotor by the alderman and appointed Dr. C. B. Williams and Dr. Z. Fearling to recommend this step to the alderman.

#### POLICE ON THE JOB

The Police Officers, who also are traffic officers, are on the job these days. Judge Sawyer had quite a few to appear before him Wednesday morning on the charge of having violated the traffic ordinance. They were: Joe Swindell, fined \$10.00 and costs; Raynor Elliott, fined \$5.00 and costs; C. E. Williams, fined \$5.00 and costs.



J. A. CAMPBELL, President Buie's Creek Academy

We must have a deep conviction of this fact that will sway and shape our policy relative to our educational work. We have the belief, perhaps, but we must get the conviction. A belief, you know, is something that a man holds; a conviction is something that holds the man. A man has a belief about hornets until he gets into a nest of them. After that he has a conviction.

#### THE EDUCATIONAL NEEDS

Dr. Mullins summed up the needs of the denomination in educational work as follows:

a. The standardization of schools.  
b. Limiting their number.  
c. Unifying and correlating them.  
d. Binding them to the denomination.

e. Supporting them financially. "Finally," said he, "we must capitalize our past mistakes into assets of the future. This is the true philosophy of life. We have neglected education. We must capitalize this mistake into an asset. The endowment of the Baptist schools of North Carolina is the greatest

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## A WEEKLY VOICE FROM HEAVEN

PREACHERS' SERMON MAY BE JUST THAT IF SPEAKER MEETS GOD'S CONDITIONS

By C. L. GREAVES

My brethren the subject upon which I am to speak this morning is not of my choosing. It was given me by the program committee and I am here at their behest. I should much prefer to sit at the feet of some lowly Enoch whose walk with God has been clearer than mine and hear him discuss a subject of such transcendent importance.

I take it that the most of us are frankly committed to the belief that there is such a thing as a voice from heaven; that is, that God even yet speaks to men through the mouths of his human messengers who Sunday after Sunday stand up to proclaim his word. On the other hand I am sure we have all heard sermons, and preached some of them ourselves perhaps, when by no stretch of the imagination could they be called voices from heaven. Many a polished discourse, faultless in diction, eloquent in delivery, has been after all only the wisdom of this world which the apostle declares is foolishness with God.

But sermons are preached, tens of thousands of them, which God delights to own and bless. Heavenly messengers stand on earth, legions of them, every Lord's Day as heralds of the Great King. This shall be our first inquiry: in what sense is the weekly voice from the pulpit a voice from heaven.

First, it is a voice from heaven if it is an explanation and an exposition of the Book which came from heaven. No preaching can be called heavenly which is not soundly biblical. By this we do not mean that one must be always juggling with texts, nor speaking in scripture phraseology, nor neglecting the significant events of the present to dwell on the happenings of the ancients; but that the preacher must be saturated with the thought and the spirit of the Bible, that he must be entirely familiar with its teachings on all subjects, and that he must be an expert in applying Biblical standards to present day conditions. The Biblical preacher does not claim to receive any new revelation, he does not feel the need of it. The man who thinks we need new revelation to meet present conditions thereby proclaims his want of familiarity with the only complete revelation there is, the Holy Scriptures. When the Northern Continental army defeated Burgoyne at Ticonderoga, Washington's chaplain preached from the text "I will go far away from thee Oh thou northern army." Old Israel Putnam said to the chaplain after the sermon was over: "Of course you did not find that text in the Bible!" The chaplain immediately showed it to him, whereupon the old warrior said: "Everything is in that Book, if you know where to find it." So then we need not seek for new revelations, but to become increasingly intimate with the old. In every age fanatics, enthusiasts, impostors, have made extravagant claims of extra-biblical revelations and by such spurious revelations have claimed Divine sanction for most revolting practices, even for murder and unchastity. A Baptist slogan has been, "The Bible, the Bible only, as a sufficient rule of faith and practice." This should be the preachers' motto—and he cannot put too much time nor study in trying to find out exactly what it teaches, he cannot be too conscientious in teaching exactly what it teaches. If he fails here he loses his right to be considered a heavenly messenger.

#### THE CALL TO THE MINISTRY

Again the sermon is a voice from heaven in that the preacher has

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