

# THE GASTONIA GAZETTE.

W. F. MARSHALL, Editor and Proprietor.  
VOL. XXIII.

DEVOTED TO THE PROTECTION OF HOME AND THE INTERESTS OF THE COUNTY.  
GASTONIA, N. C., TUESDAY, APRIL 8, 1902.

Published Tuesdays and Fridays.  
NO. 16.

### WOMAN'S BIG WORK.

#### Bill Arp Addresses the Woman's Home Mission Society.

Bill Arp in the Atlanta Constitution.  
Recently in Cartersville, the Woman's Home Mission Society of the North Georgia Conference met. Among those who made addresses was Bill Arp. His talk was interesting throughout, and was by request from many reproduced in the Constitution in lieu of his regular letter. It follows in full.

"If our youth is happily spent, our old age will be crowned with pleasant memories. How blessed are those children whose homes are happy, whose parents are kind and loving, who are not cursed with wealth nor pinched with poverty. I believe that it is possible for parents to make the home so attractive that even the boys would rather stay there in their leisure hours than to seek the careless company of those about town whose homes are not happy. I don't know about David's home, nor what he did in his youth, but his prayer was one of great anguish when he said, 'Visit not upon me the iniquities of my youth.'

"But I was ruminating about the state and condition of Methodism and missions in the long ago, when I was young and most of you were an unknown quantity. When I was in my teens and was just noticing the girls and wondering what they were made for, the Methodist church was the only church in our town—and it had the only graveyard for I had to pass right by it every night that I visited my sweetheart's home. I had a rival in her affections, and one dark night he saw a ghost and I got rid of him, though I was accused of being the ghost. Near there was the church and there were the people, but where was the bell and where was the steeple for it had neither. It was an old-fashioned unpainted building and had small glass windows of 8x10 glass, and two doors in front, which used to be a peculiarity of Methodist churches. It was said that one door was to take in the converts and the other to turn them out. The Baptist churches of that day had but one door, for once they got in they never got out. This old church contained nearly all the religion that was in the town, and at night was the trying place for the old people who loved God and the young men and maidens who loved one another. Notice was given that meeting would begin at early candle light. Candles that gave what Milton calls a dim religious light. Don't smile my young friends, for Shakespeare wrote by candle light and says, 'How far the little candle throws its beams, so shines a good deed in a naughty world.' Everybody was familiar with the amen corner and had reverence for those who occupied it. My wife and I still remember the low guttural amens of Brother Murphy, the snap-short amens of Brother Ivy, and the deep groanings of old Father Norton in the echo of pleading prayers of the preachers. Father Norton was a very close and stingy man, and on one occasion got to shouting and clapping his hands and exclaimed, 'Thank God for giving us a religion that never cost me 25 cents.' And the preacher responded, 'And may the Lord have mercy on your stingy soul.' We remember, too, the good sister Jenkins, who always had three or four little children after her, besides one at the breast, and how she always took them to church and spread them on the long front bench and took a biscuit and fried chicken to keep them quiet, and all the space between the front bench and the pulpit was their crawling ground, and when they wanted water she reached up to the pulpit and got it from the preacher's pitcher.

"By and by a new preacher came who determined to purge the church of its loose and languid members. At his second service he had before him the membership and read out the roll and remarked that somebody had been adding to some of the names in pencil with such capital letters as D. D., which he supposed stood for doctor of divinity, but learned later that it stood for dram drinker, and there were other letters, such as B. K., which stood for barkeeper and N. T. for nigger trader, and H. R., for horse racer, and there was G. for gambler and an F. for fiddler. He raised a big rumpus over all such as these and declared they should all be turned out and they were. He reminded me of old Simon Peter Richardson who, while stationed here, went over to visit his old

home on the Peedee, in South Carolina. When he returned I asked him if he had a good time, and he said yes he had a glorious time in his old church—the church he first joined and used to preach in. Oh, said he, we had a glorious revival, the best I ever experienced. Did you take in many? said I. 'Take in, take in; no my friend, we never took in nary one; but we turned seventeen out, thank the Lord. Oh, it was a glorious revival.'

#### CHURCH WORK THEN AND NOW

"But I was ruminating about the difference between now and then in church work and missions and salaries and church environments and the culture of preachers. There was old Father Donally, with his wooden leg, who always came to our camp-meetings and attracted great crowds who came to hear him and scare the sinners and scare the Christians and denounce the fashions and follies of the day. I have not forgotten his rebuke to a gay young couple who behaved unseemly during the sermon and the old man stopped and said, 'If that young man over there with hair on his face and that young woman with a green bonnet on her head and the devil's martingales around her neck and his stirrups on her ears don't stop their giggling while I am preaching God's message to sinners, I will pint 'em out to the congregation.' But we had a number of very great and notable preachers in those days. George Pierce, the bishop, and old Lovic Pierce, his father, and Judge Longstreet, the eloquent president of Emory college, and Dr. Means and Walker Glenn and old brother Parks used to attend our quarterly meetings and our revivals. They were all great and good men and people came from far and near to hear them. No more eloquent and gifted divines have occupied the pulpits of Georgia from that day to this.

"But mission work was totally unknown as an organized feature of church work. The first we ever heard of was introduced by some northern emissaries who came to this region to plant Christianity among the Indians. Two of them, whose names were Worcester and Butler, were suspects, and arrested by order of Governor Gilmer and placed in jail in Lawrenceville, where my father lived. It was believed that these men, who were Massachusetts yankees, were secretly trying to influence the Indians to violate the treaty and not to sell their lands to Georgia; but this was never proven, and Governor Gilmer turned them out on condition that they would go back to New England, and they went. I remember the excitement that pervaded our townpeople during the event. John Howard Payne, the author of 'Home Sweet Home,' was another suspect. He, too, was arrested and sent to Milledgeville a prisoner, but was soon released and sent to Washington city with an escort. Two years ago I received a letter from an old woman in Texas, who said she was born near Cartersville in 1831, while her father, who was a Methodist preacher, was teaching an Indian mission school up the Etowah river at a place called Laughing Gal, which was the name of an Indian chief. My old partner, Judge Underwood, knew him well, and said he was a good Indian. He got his feminine name according to Indian custom, which was to name a new-born child for the first thing that the Indian doctor saw from the door of the wigwam after the child was born, and so when the doctor looked out and saw an Indian maiden laughing, the little baby boy had to be named Laughing Gal. Old man Harrison, who has been living here for sixty-five years, is familiar with the name and home of Laughing Gal. The Cherokee Indians took kindly to this missionary work. John Ross and Major Ridge, who were half-breeds, became converts, and Ross' son a preacher, and so did his grandson, and I and my daughter, Mrs. Aubrey, heard him at Little Rock about twenty years ago.

#### CHANGE BROUGHT BY WOMEN'S WORK.

"But you must pardon me. I did not forget that the object of this conference was home mission work, but eloquent men and cultured women who have preceded me have faithfully covered that ground in every phase and have left for me nothing but memories that are only kind to it. There is, however, no dividing line. Both foreign and domestic missions are founded in Christian charity and

Christian progress. There was a time when there was no such organization as home mission conference. When there was not a parsonage in the State, and the itinerant preachers were sheltered in any house that was vacant and could be rented for a trifle—when their household goods were moved from place to place by a single team and the good wife and little children were mixed up with the load; when two or three hundred dollars was considered a liberal allowance for a year's support. But woman's work has wrought a wonderful change over these conditions, and almost every town and village has provided a comfortable home for the preacher's family. The advance on this line has been rapid and it has been contagious. Ten years ago there was not a preacher's permanent domicile in Cartersville, but now every church has a comfortable home attached. But let me say just here that there is yet room for improvement. A house is not all of a home. It takes shade trees and flowers and fruits and green grass and vines to adorn and shade the veranda. Even a few pretty pictures and a mirror would not come amiss, for such things cannot be safely moved. If nothing better can be supplied, you might put a painted motto over the mantel, 'God Bless Our Temporary Home.' Our Cartersville Methodists have built a nice, comfortable house, but I have to furnish Brother Yarbrough with Presbyterian strawberries, and he feels constrained to pay me back in Methodist tomatoes. I promise now to furnish every parsonage in town with strawberry and raspberry plants next fall if the good ladies will have them planted. I have noticed that the children of preachers are as fond of these things as other children, and their wives and daughters are as fond of flowers. Yes, my friends, mission work, whether foreign or domestic, is advancing all along the lines. Home missions are but a nursery for those wider fields that take in all mankind. The spirit of charity—love to God and love to man—is the foundation of all, and there is no boundary to that, no conference limits, no Mason and Dixon lines. The good Samaritan did not stop to inquire where the sufferer lived. Charity is the only thing upon which all mankind agree. Pope says:

#### WOMAN'S GREAT WORK.

"The freedom and elevation of woman is the most glorious and heavenly work of the past century, and it still goes on, not only in foreign lands, but here at home. Woman is now at the head of every charitable work. Who else is educating our children in the public schools? Who is foremost in the church, the Sabbath school, the Epworth League and the aid societies? Who is in almost exclusive charge of this conference? Fifty years ago she had no voice in these things and they were considered beyond her sphere, and St. Paul was quoted against her every time that she presumed to talk in meeting or speak very loud at home. The Savior did not so speak to the woman of Samaria, nor condemn the one the Jews wished to stone because it was Mosaic law. 'Neither do I condemn thee. Go and sin no more' was the most beautiful sermon on forgiveness that was ever preached. But the half cannot now be told you in relation to our missionary work. Think of the 159 publishing houses that last year sent out 10,800,000 volumes. Think of the 456 different translations of the Bible into foreign tongues. Think of the department of medicine that goes side by side with the mission work in every land. We have now 379 hospitals and 783 dispensaries or drug stores, and during last year 6,500,000 cases were treated. There are sixty-seven medical schools for nurses, with 650 pupils, male and female. There are 247 orphanages and asylums, over 100 homes for lepers, thirty for the mute and blind and 156 for the insane and the slaves to opium. Is it not amazing, the extent of this work? Can we stop it? Can we impede it? Shall we neglect it? If it be of man it will come to naught, but if it be of God we cannot overthrow it, and if we oppose or neglect it, it will be like fighting against God.

#### Madam De Stael and Miss Stone

"My Christian friends, I thank you for the privilege of making these farewell remarks. When your presiding officer wrote to me a kind letter, inviting me to participate in these exercises, I was surprised and pleased, for it was another sign of that growing fellowship which is now pervading all Christian denominations. The bitterness of sectarianism is passing away. I heard a gentleman say the other day: 'I am a Lutheran, and prefer that church to any other, for I was raised up in it, but when I travel and find no Lutheran church in the town or village where the Sabbath catches me I always find a welcome and feel at home in any Christian church. Love to God and love to man covers all creeds and all forms of worship.'

#### Praise for Cleveland.

"It is astonishing to find so many people who speak in admiring terms of ex-President Grover Cleveland," said Mr. Nathan A. Harbin, of Baltimore, at the Raleigh. "I travel over a good bit of territory and wherever I go I hear men eulogize him. This praise is not confined to any particular party, but includes Republicans as well as Democrats. In fact Mr. Cleveland's popularity is far greater to-day than during his incumbency of the White House. In those days abuse of him was common; nowadays it is rare to hear a word spoken in condemnation of his official acts or private life. I don't suppose he will ever again be nominated for the Presidency, but if such a thing were to happen I believe he would certainly be elected.

#### Will Likely Pass Through Morganton.

Baltimore dispatches during last week tell of a railroad that is to be built from the fields of the southwest Virginia to a connection with the Seaboard Air Line at Lincolnton. Morganton is deeply interested in these dispatches. It is understood that the line is to run through Morganton, and, in fact, the surveys running through this point have already been finished and the estimates made, except a gap of about fifteen miles which presents no engineering difficulties. The road named is the one in which George L. Carter and Samuel Hunt are interested, and of which it is reported in some of the Baltimore dispatches that George Blakestone of Baltimore, is to be president.

with one and a half million communicants and Christian communities of over four million people. These missionaries have over four million pupils under instruction. They have ninety-four universities, and colleges and some of them are world renowned and rank well with our own. The best endowed of these colleges are at Constantinople, Beirut, Pekin, Egypt and Cape Colony. Then there are over one thousand secondary schools for training in the arts and industries, and also one hundred and twenty-two kindergarten schools. The most gratifying and significant fact is that more than one-third of all the pupils are girls. The colleges have over two thousand of them, and in the common schools they constitute more than half the number of pupils. Just think of it and rejoice, for it is a pitiful fact that for centuries in these benighted lands woman has been under the ban, and young girls were slaves to man's domination, convenience and passion. What a beautiful picture she now has of the freedom and elevation of her sex, and it has all come through the work of missionaries, and is worth a million times more than it has ever cost.

#### Cecil Rhodes.

In the death of Cecil Rhodes last week the human race suffered the loss of one of those colossal figures that seem at a distance to be more than mere men. Perhaps Rhodes' name is more familiar to the reader as a very rich man. But to him his wealth was nothing, and in comparison with his other achievements the accumulation of millions of dollars was the least of his works. Beginning as a pump hand in a mine in South Africa he came to control the gold and diamond mines of the country; and, being an Englishman, he had a desire to win South Africa for his native land. He was the master white man with his natives, the master white man with all Englishmen, especially in Cape Colony, and Paul Kruger alone disputed his absolute sway in all lower Africa. He projected great railroads, organized colonies, formed governments, stretched the telegraph from Cairo, in Egypt, to the Cape of Good Hope, and he gained for England a larger control in the Dark Continent than she could have hoped to have without him, and likewise he brought more light into that land than any other man. He died disappointed in spirit by the delay in winning the Boer war. He had lived for the supremacy of England in Africa, he had freely spent money and life to this end, and the long war broke him down. His last days were spent in restlessness of spirit and unhappiness, and he died muttering—"So much to do, so little done." It is said that Mr. Rhodes was an agnostic—a quiet one. In modern history and in history that shall in Africa be made his giant figure will be long dominant. It is stated that he left most of his wealth for British Education.

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found his wife in a Baptist duck pond, and I make no secret of telling how I found mine in that same old Methodist church I have described to you—not up in the 'Amen' corner among the saints, nor far back among the sinners, but about midway where the angels congregate. Men do not change their churches to please their wives for they still maintain their rightful lordship as the head of the family. But for love a woman will change not only her church but her name. The love of woman has no parallel. It extinguishes all fear. The apostles shrank from danger and hid themselves, and one betrayed and another denied his Lord and master, but woman was last at His cross and earliest at His grave.

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