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W. F. MARSHALL, Editor and Proprietor.

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SOME PHASES OF DURHAM CHURCH LIFE

Durham has upwards of thirty churches, more than twenty of which belong to its white citizens. These churches are representatives of the Methodist, Presbyterian, Baptist, Episcopal, Christian, Primitive Baptist, and Catholic denominations. Among these denominations the Methodist stands at the head with a membership of 1873 and eight church buildings, the Baptist coming next with five church buildings and 1487 members, while the Presbyterian has a membership of about 400 with five church buildings, and the Episcopal about sixty-seven members, one church building and some other church property. The Christian, Primitive Baptist and Catholic denominations combined have about 350 members, the Christian and Primitive Baptist churches owning their houses of worship, while the Catholic church rents a hall for public meeting. The Wesleyan Methodist church also has a small membership and a church building. The figures just quoted refer to the twenty churches referred to above as belonging to the white citizens of Durham. Among the colored population there are twelve churches with a membership of some 1500.

The churches of Durham aim principally at the spiritual development of the people but we shall see that they do no mean work in the intellectual, social and charitable fields and that they possibly provide in some degree for a satisfaction of the aesthetic taste. They are the especial guardians of the spiritual life of the citizens, and the indicators of right conduct. They lend great aid to that part of the municipal government engaged in keeping the peace, because they establish high standards of conduct and demand that men measure up to those standards. They help to frame public sentiment which has immeasurable power in determining conduct. Sunday after Sunday the imperative necessity of moral uprightness is proclaimed from the pulpit and the effect of this on the private lives of the people of Durham is hard to calculate.

The recent temperance reform that has rid the city of bar rooms originated in the weekly meeting that the pastors hold for the purpose of discussing questions relative to the moral life of the citizens and devising methods for fostering a better life among the people. The way in which the churches under the leadership of their brave pastors voted the open bar room from our town is evidence that it stands for municipal reform and that it is a power not to be ignored by the friends of good government. It is impossible to determine just how much the church does toward preserving peace and preventing crime among the citizens of Durham, but we can imagine that without its wholesome influence the moral life of the city would wane very perceptibly and the number of crimes would be sensibly increased.

The churches of Durham also help to preserve amicable relationships between the rich and poor, for we have no class churches. The wealthy and the indigent belong to the same church and sit in the same pews; the capitalist and the laborer attend Sunday school and preaching together and are thus brought into greater sympathy with each other and made to understand each other better. There is little rivalry between the pastors of the different denominations, all of them ignoring their differences of creed and uniting in the work common to them all—the propagation and cultivation of a strong, useful life among their people. As suggested above the pastors come together every Monday morning at eleven o'clock and discuss together in a brotherly way the questions each has met with during the week among his parishioners. This weekly pastor's meeting is also a feature of the organization among the colored churches of Durham.

Aside from the regular preaching services on Sunday, the distinctively religious meetings of the churches are the Sunday school and the Wednesday night prayer meeting. In Sunday school the children and older people come together and spend some time in studying a course in the Bible, selected because of its religious significance and its application to the problems of life. The intellectual and moral benefit derived from this systematic Bible study by the young people is great. Several of the Sunday

schools have libraries supplied with substantial books, and in many cases these books are very widely read. Among the books found in some of the representative Sunday school libraries might be mentioned the works of Scott, Dickens and Eliot, "Wild Animals I Have Known," "The Henty books, the Rollo books, Homer's Iliad and Odyssey as translated by Chapman, Van Dyke's "Gospel for an Age of Doubt," Bible stories and books on creed and theological subjects.

In addition to the Sunday School library the Epworth League of West Durham Methodist church is successfully operating a small public library designed to meet the requirements of the community at large. The demand for books at this library is an encouraging sign of intellectual growth.

Having spoken thus far about the educational work of the church performed by the Sunday school, it would not be out of place to say just a word about other phases of the educational work of the church. Some of the Sunday schools furnish, instead of the regular prepared course of study, lecture courses on different Biblical subjects thus stimulating active study of the Bible. A home department, that aims to secure a study of the Sunday school lesson by the people in their homes, is successfully operated by some of the Sunday schools. A normal teachers' course has been conducted in the Methodist church for some two years and has recently been adopted in one of the Baptist churches. It aims at grounding individuals in a general knowledge of the whole Bible and equipping them for successful teaching in the Sunday school. Many of the Sunday schools have a weekly teachers meeting which is a means of intellectual improvement to the Sunday school teachers. The Woman's Missionary Society has an educational feature, the women meeting and discussing the conditions that prevail in the different mission fields. They learn how other parts of the world live and their sympathies are widened.

In treating the educational work of the churches of Durham one must not neglect to speak of the church papers that are read by the people. These papers, besides giving the church news and the columns devoted to religious life, give briefly the state and international news and editorial discussions of the questions of interest. A feature not possessed by any of the white churches is found in one of the negro churches of the city. This is a weekly debate; one of the questions recently discussed was Resolved: That whiskey does more harm than war. In addition to the debate they have at these meetings solos and recitations, and at each meeting every member gives a quotation from some author; thus at a recent meeting they gave quotations from Shakespeare. The nearest approach to this in the white churches is the literary meeting of the Epworth League.

Most of the money raised by the different churches for education goes into the funds of the institutions of learning, that raised by the Methodist churches going to the fund of Trinity college. A collection is taken once a month however at Main street Methodist church for the aid of Mr. Hinohara now a student at Trinity College, and one of the negro churches partially supports three students in Shaw University.

One feature of the young people's society, which is known by different names in the different churches, is distinctly educational. This is a literary meeting once a month or some such thing. Sometimes an address is given or a paper read on some literary subject and sometimes an author is discussed the members being expected in the mean time to have read as much as they could of the life of the author and his works.

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GASTONIA, N. C.

the indigent, carrying them flowers and other things that they need, and such as they are able to buy out of the funds accruing from their membership fee. They also visit the poor and uneducated in their homes and try to raise them socially. There is an industrial phase to this society in one of the Baptist churches. The ladies buy cloth and make aprons, selling them at a small profit. The money thus made they use for charity or some other worthy church purpose. The Baptist church above referred to also has a committee whose duty it is to find the needy and report to the deacons, who then give them power to supply the need. A fund is constantly kept on hand to give immediate relief.

The Sunday school of this church also has at Christmas what it calls a Christmas Offering. This consists of various articles of food such as flour and potatoes which the Sunday school officers and teachers dispense as the need presents itself. It also takes an annual contribution for the Thomasville Orphanage. In common with the other churches it undertakes to contribute to the relief of aged preachers who can no longer serve a congregation as pastor.

The Durham City Charity Organization is not now under the control of the church but it originated with the church being suggested at one of the weekly pastor's meetings by Rev. W. L. Cunningham. It is governed by a board of directors consisting of twenty-four men chosen from the pastors of the different denominations, the business men of town and the members of the medical profession. They have divided the city into eleven districts and in each district a lady has been appointed whose duty it is to report any worthy case for charity. Thus the people who give through this organization may be sure that the money they give will not be misapplied on the idle poor. The funds secured for distribution by this organization come largely from private contributions, though most of the churches take a collection once a month for this purpose.

Aside from charity the churches make philanthropic use of some money each year. The Woman's Missionary Society of

the Baptist church spoken of above sends boxes at intervals to frontier missionaries. The boxes contain principally clothing and sometimes they are valued at as much as seventy-five dollars. The Sunday school of Trinity Methodist church has promised to raise eighty dollars this year to help forward the work of Mr. Kugimiyu who is now preaching in Japan.

The social needs of the people are met largely by the young people's society already mentioned. This society is known by various names in the various churches, such as Young People's Meeting, Christian Endeavor Society, Epworth League etc. This society aims to develop the devotional, charitable, intellectual and social sides of human life. Its charitable and educational work has already been spoken of. In the Sunday afternoon meetings some religious topic is discussed and the hour is spent in prayer and song. Once in three months or oftener a social meeting is held, the time being given up to games, refreshments and conversation.

Under the management of the Epworth League of Durham a course of high class plays and musical entertainments is being given at the Academy of Music. Thus the League is endeavoring to create a healthy social atmosphere for the young people of the city.

In connection with the social work of the church must be mentioned an annual picnic given by most of the Sunday schools sometime during the spring months; and at some of the churches ice cream suppers are given to raise money for certain purposes. A Christmas tree given by most of the Sunday schools at Christmas might also be ranked among the social features of church work.

Some slight efforts are made by some of the churches to meet the aesthetic demands of the people. The floors are carpeted, the windows are fitted with stained glass of various designs and the walls are adorned with paintings of different Bible scenes. The church is often arranged with flowers. Several churches are furnished with pipe organs and have practiced choirs. Sometimes a cornet or a violin adds to the musical effect. Often a solo is preliminary to the preaching service. At one of

the churches a musical class of about forty is organized and meets regularly to study music. The Lyceum course mentioned above as given under the auspices of the Epworth League also meets aesthetic need among the people.

The children of the churches have an organization which is known by various names such as Sunbeam Society, Bright Jewels, etc., its object being to interest the children in church work. At these meetings the children sing, recite and make contributions to missions and charity. Once a year most of the Sunday schools have what they call Children's Day—an hour given up to the children for public singing and reciting pieces in which they have been trained. This proves to be a very effective way to interest children in the Sunday school and church work. Some Sunday schools go even farther than this in their effort to interest the children in the Sunday school establishing what is known as the cradle-roll. By this the name of the very youngest child is entered on the roll and a certificate of membership is sent it and the usual result is that when the child becomes five or six years old it goes to this Sunday school.

A Human Bullet Pouch.

Taylorville South.
Mr. J. A. Dancy is now carrying the United States mail between Wilkesboro and Jefferson and he also carries 70 pistol bullets in his body; to wit: twelve 44 caliber, forty 32 caliber and a general assortment of twenty 22 caliber. He was raised in the Blue Ridge Mountains and for many years, was a noted blockader. Dancy, in the days of his blockading, had many fights with the revenue officers which accounts for the bullets he has in his body. Of late years he has reformed and is now a good citizen. He talks freely of his many adventures and narrow escapes, among the mountains of Tennessee and Kentucky, until it makes the hair stand upon the heads of his listeners.

Dr. Robert E. Zachary, a prominent young physician of Wilmington, died Saturday from the effects of an operation for appendicitis.

NOVELTIES AND EMBROIDERIES.

A large and varied line of novelties for ladies' wear are constantly shown at Yeager's. A few are:
New Girdle Frames in white and black.
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We show everything new in laces as they come out.

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Haberdashers

MORE MULES AND HORSES!

On Thursday next we will have another car of Tennessee Mules and Horses. Some nice big pairs of Mules among them. We have a nice bunch of Mules suitable for farm work already on hand, and if you will come around by Thursday we are sure you can find what you may want, if they are not already in our stables. Spring is now here and it is the best time to buy what stock you may need. Come and see our stock and select what you like while we have plenty to show you.
Remember every animal is guaranteed as represented when sold.
This car of stock makes four hundred head that we have shipped from Tennessee since October 1st, 1903.

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