

The Kings Mountain Herald

Vol 13

Kings Mountain, N. C., Thursday, March 2, 1916.

No. 4

G. G. PAGE, Editor and Owner

PRINCIPLE FIRST

\$1. A YEAR in ADVANCE

GOOD ROADS

\$40,000 IN NO. 2

Another progressive township enters good roads column.

Aurora Highlander.

By a majority of 48, No. 2 township placed itself in the good roads column, voting \$40,000 in bonds. This makes the sixth township to vote good roads in this county, the others voting in this order—6, 4, 7, 8, 3 and 2.

Two Republicans and one Democrat compose the commission in No. 2—E. B. Hamrick of Bolling Springs, A. I. Jolley of Young's, and W. A. Lattimore of Sharon. Young's voted against the issue.

Let Kings Mountain Go Forward.

(Cont'd from last week.)

can do it. I am sure that not one of us is satisfied with what we have or is willing to see Hickory, Gastonia, Marion or many of the towns on the main line exceeding us in progress.

I would suggest that in order to start this movement every citizen in the town come together in one body, and by doing so develop some city spirit and enthusiasm. And from this meeting organize a "boosting" club for the purpose of interesting the people in our own town and other people at a distance in the economic and industrial advantages we offer. The town of Hickory has a Chamber of Commerce composed of 150 active members of the city who are doing wonders for the town. They are instrumental in bringing many small industries to their city and in developing a city spirit and an enthusiasm among the citizens of the town. The latest industry they were instrumental in bringing to their city was a cigar factory. There are many small industries such as a cigar factory, hosiery mill, overall factory, a furniture factory, glove factory, etc. we ought to be able, thru a live chamber of commerce to persuade outside capital list who are looking for a location, to come to Kings Mountain and launch. It would only be necessary to explain the advantages that we offer compared with other towns. Outside capitalists are not coming to us unless we show to them that we are anxious for them and that we can offer them many inducements. I was talking with an ex-member of the Chamber of Commerce of Charlotte the other night, and he said that if the Northern capitalists had only known the many advantages in the way of good and reasonable labor, low tax rates and railroad advantages, that we would have no trouble in bringing many of them to our town. It is a fact that the Northern capitalists are coming South; and it is up to us to show them that Kings Mountain is the best place for them.

Therefore boys and girls, men and women, let us all begin to work for our city. If we do not boost it no one will for us. Let us develop the same spirit that you find in every successful basket ball, or base ball team and within a few short months we shall see Kings Mountain grow as she has never grown before.

FLORAL FAIR DEACONS MET

AGAIN THIS YEAR

AT BELMONT

Civic League notifies patrons to make preparations for annual event.

The Civic League has decided to have another Floral Fair this year, and hopes to make this, the most successful one Kings Mtn. has ever had. Let every one interested in the League go to work, for now is the time to plan to raise flowers, and help either by growing flowers or making fancy work.

RULES FOR ENTERTAINING

Any one in the community who desires to enter flowers to compete for the prizes must give at least fifteen blooms to the fair.

Each general collection must contain eight varieties with three blooms of each variety.

Each yellow collection must contain four varieties with three blooms of each variety.

Any one entering fancy work must state for which prize it has been entered.

THE PRIZES

Prizes will be given for flowers as listed below.

The list of prizes themselves will be published later.

First best collection.

Second best collection.

Third best collection.

Best yellow collection.

Three best white blooms of one variety.

Three best cream blooms of one variety.

Three best D. Appleton blooms.

Three best yellow blooms of one variety other than D. Appleton.

Three best red blooms of one variety.

Three best bronze blooms of one variety.

Three best pink blooms of one variety.

Three best variegated blooms of one variety.

Best single bloom of any variety.

Best vase of eight varieties one of each variety.

Best maiden hair fern.

Best Baby-breath fern.

Best potted plant of any variety.

Best vase of cut flowers other than Chrysanthemums.

PRIZES FOR FANCY WORK.

Best embroidery, white or colored.

Best crochet.

Best tatting.

Best piece of baby apparel.

Best miscellaneous article.

Best handkerchief.

Best towel.

Mrs. C. E. Neisler.

Mrs. H. T. Fulton.

Mrs. R. C. Baker.

Good session - P. P. Murphy new Pres - W. Y. Warren, Secy. Treas.

Belmont, Feb. 16.—The eighth semi annual convention of the deacons of the Kings Mountain Presbytery adjourned this afternoon after a session that began at 7.30 last night. Felix O. Gee, of Shelby, was president and C. P. Goforth, of Kings Mountain, secretary. The first session was held last night in the Presbyterian church and was featured by Rev. T. H. Watkins, evangelist of this presbytery. Prior to this was the address of welcome by Supt. F. P. Hall and the response by J. W. Timberlake, of Gastonia. Mr. Watkins' subject was "The relation of the deacons to the Home Mission Work of the Presbytery."

Rev. W. S. Wilson, pastor of the Lincolnton Presbyterian church, addressed the convention this morning on "The Scriptural view of the Office of Deacon." His talk was especially interesting.

This afternoon's session consisted of round table talks and general discussions for the good of the organization. The election of officers was also held, resulting as follows: President, P. P. Murphy, Lowell, Vice pres. R. L. Stowe, Belmont; Secretary and treasurer, W. Y. Warren, Gastonia. These gentlemen form a committee which will decide on the program and place of next meeting to be held the second week in August.

An Open Letter.

(Crowded outlast week.)

Mr. Page,

I would like to say a few words to the Ethelbeth Church people as I visited their church Sunday. I am so glad to know the great work they are doing and the interest they are taking in their grave yard.

As they have a grave yard association I think everyone who has a loved one buried there should join the association at once.

I am glad to know they are doing some of the best singing I ever heard. It seemed to me Sunday when they were singing "Jesus Lover of My Soul," that Jesus must be in their hearts, I truly hope God may bless them.

Yours most respectfully,

A Subscriber.

Kings Mountain, N. C.

Notice Of Sale

In the Superior Court.

Gaston County.

North Carolina.

Jake Raney,

VS

The Southern Venture Co.,

Under and by virtue of an

order of the Superior Court, I will

on the 7th day of March, 1916,

at the Dilling Cotton Mill, in the

town of Kings Mountain, N. C.,

at two [2] o'clock, P. M. sell to

the highest bidder for cash all

the property both real and per-

sonal, belonging to the Southern

Venture Company, said property

consisting of a lease or option

on about 560 acres of land and

certain mining tools and mach-

inery.

Leslie McGinnis, Receiver of

The Southern Venture Comp-

"This Fellow."

A STRONG SCRIPTURAL PROTEST AGAINST THE USE OF PROFANITY

By Rev. G. L. Kerr

- I. Profanity is an Atheistical contempt of God. Infidelity is its very essence.
- II. The sin of profanity is a most God defying sin. It is a Heaven daring sin.
- III. Profanity is the permeating and soul destroying sin. It destroys moral fibre. It deadens the spiritual nature.
- IV. Profanity is a sin that may be forgiven.

The regular monthly union service which exists among the Methodist, Presbyterian and Associate Reform Presbyterian churches here was held at the Presbyterian church Sunday night, February 20th., Rev. G. L. Kerr, pastor of the Associate Reform church, preaching the sermon. The discourse throughout was a Scriptural attack on the use of profanity. The text is found in John 9-29 "This Fellow."

Mr. Kerr said in part:

"The Pharisees were the strictest of literalists. They claimed to have great reverence for God, for his name, for his house, for his day and for the Messiah when he would come. They even accused Jesus of profanity in regard to the Sabbath. But with all their boasted reverence we find that they themselves are guilty and that they also led others to the same sin. A blind from his birth had been made to see, and because it had been done on the Sabbath day the Pharisees were indignant at this fancied abuse of God's day and began to make an investigation of this wonderful miracle. In their wrath they said to the man who had been healed 'Thou art his disciple, we are Moses' disciple. We know that God spoke unto Moses; as for this fellow, we know not whence he is.' 'This fellow.' They should have known of whom they were speaking. The man upon whom this miracle had been performed said that the very fact that he had done this thing showed that he was of God. Yet in their anger they said 'This fellow.' They got mad and profaned the name of the Son of God."

Some months after this these Pharisees joined with others to crucify the son of God. They hired one of his own disciples to betray him. In the dead of the night they took him and carried him before the high priest for trial. They dare not to put him to death without the semblance of a trial. Witnesses were sought who would testify against him on some capital charge, but their testimony did not agree. Finally, they found two men who agreed to testify that he said he could destroy the temple and build it in three days. As they gave their testimony they said "This fellow said I am able to

destroy the temple of God and to build it in three days." "This fellow—this fellow." O how utterly filled with contempt they were! They might have known who he was. He had given full proof of his divinity. He had performed miracles, he had healed and blessed. He had taught with authority. In the garden he had caused the whole mob to go backward and fall to the ground. They had never heard him make such a statement as they claimed. They had heard him foretell his resurrection; and yet they profaned his holy name. The Pharisees were profane and their suborned men were profane. The religious leaders condemned the Holy name. What else could be expected of the rabbis?

"The Pharisees said that they were Moses' disciples, and yet they were not doing as Moses had commanded. Moses came down from the mount bearing two tables of stone and on one of these tables was this word, 'Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.'"

"God told his people to swear by his name. There were times when they were to use oaths. Witnesses were to make oath and sometimes oaths were to be given between man and man. When rightly made they were an act of worship. But the name of God was used in connection with falsehood and in conversation in a profane way and God gave a commandment to guard the sacredness of his name as well as commandment to guard his unity, his spirituality, and his holy day, but such is the promeness of the human heart that men desired to swear and at the same time not be guilty of an infraction of God's law. Accordingly we find that they would swear by the temple, by Jerusalem, by their head, or by individuals. Jesus tells them that the temple is God's house, Jerusalem is his city, no man can change a hair of his head and God is the maker of all. Communications must be yes, yes, nay, nay, as is to give us further warning of the awfulness of the sin of profanity and as a means of our coming into a proper conception of the holiness of

God. Our savior has taught us to pray 'Hallowed be thy name.' "By percept and by prayer the way of man is hedged in and yet one of the most prevalent sins and one of the vilest of sins is that of profanity, the abusing of things whereby God maketh himself known.

I. "Profanity is an atheistical contempt of God. Infidelity in its very essence. The Pharisees did not believe that Jesus is God and they called him 'This fellow.' The false witnesses did not believe that he is God and they called him 'This fellow.' And so has it ever been with those who profane God's name. Parah said 'Who is the Lord that I should obey his voice to let Israel go?' I know not the Lord, neither will I let Israel go." By their conduct men may say that God does not have all power and dominion, that he is not the omnipotent ruler, that he is not the God of all grace, that is not the savior of men; for they use his name most vilely, treating it with greater contempt than they would treat any other name. Men resent reflections that are made against them their own fathers or mothers and they resent most strongly anything that calls into question their own name or reputation but God's name can be used as if he were a person of no consequence. Men would hesitate to call upon their fellowmen to witness to a lie but many do not seem to be afraid to ask God to become a witness to a lie. Surely profanity is a base denial of God.

"All irreverence is profanity. God requires the holy and reverend use of all his names, titles, ordinances, word and works. To abuse any of these things whereby God maketh himself known is profanity. Of course we understand that it is the person represented by the name who is treated with contempt. God has revealed himself as Lord, God, Jehovah, Almighty, Gracious, Father, Redeemer and by many other names and titles. His ordinances reveal him and are to be handled with reverence, so are his word and works to be regarded. There is such profanity to-day of the kind that Jesus condemned in the Jews. They would not swear by Jehovah but would swear by the temple. They would not swear by the great king but they would swear by Jerusalem. So men who are afraid to abuse the name of God will use the name of creatures whom God has made. Not so heinous a sin let us hope, but nevertheless a sin. And shall not the name of our redeemer be just as sacred? These men called our redeemer 'This fellow.' Shall we too consider him lightly and use the titles that refer to his loving kindness as mere idle exclamations? (Cont'd on back page)

Notice To Creditors.

By order of the Superior Court of Gaston County, all creditors of the Southern Venture Company, are hereby notified to make proof of their respective claims and present same to me at my office in Kings Mountain, N. C., on or before the 4th day of April, 1916, and their failure to do so will bar all creditors from participating in the distribution of the assets of said corporation.

This the 4th day of February, Leslie McGinnis, Receiver of The Southern Venture Company.

Mrs. H. C. Fild of Lenoir spent the week end with Mr. C. F. Hunter.