this time he began to preach here once a month. The Church building had a debt of $400.00, and he proposed that for every dollar given on the Church debt he would match it with a dollar from his pocket. This was carried out, and the building debt was paid in full.

**Reverend C. E. Gower—1890-1894.**

Reverend Gower, was a graduate of Wake Forest College, and served the Lincolnton Church for approximately four years.

**Reverend D. M. Austin—1895-1898.**

Reverend Austin made his home in Charlotte and came to Lincolnton on Saturday twice a month, preaching on Sunday, and then returning to his home in Charlotte. He was a graduate of Wake Forest College and a thoroughly consecrated minister of the Gospel. He was beloved by the congregation and served well for three years.

**Reverend D. P. Bridges—1899-1905.**

Reverend Bridges was educated at Catawba College and the Southern Baptist Seminary. He came into the Association by letter, as a charter member, and served as pastor of the following Churches in the Association: Lincolnton First Baptist, Kids' Chapel and Leonard's Fork. He is described as a "level, cool-headed man," a good counselor and pastor. It was during his pastorate that the Sunbeam organization was organized by his wife, Mrs. Bridges.

**Reverend Baylus Cade—1906-1908.**

Reverend Cade was born in West Virginia in 1845. He attended Richmond College, and was a veteran of the War Between the States. He held pastorates in Virginia prior to moving to North Carolina in 1887 or 1888. Pastorates he held in North Carolina, other than Lincolnton First Church, were Louisburg, Franklinton, and Murphy. He was also supply pastor in Dunn, North Carolina, a short time before his death on May 24, 1918.

**Reverend Stanley Winfred Bennett—1908-1914.**

Reverend Bennett was born July 9, 1886, in Union County, North Carolina, the eldest child of Rev. Joseph LeGrand Bennett and wife. While a young man in his teens he felt the call to the ministry, but wanted to be a merchant. He married and opened a mercantile store in Charlotte, North Carolina. He was always active and loyal to the Church, and attended the mid-week prayer services. It was at a prayer service during the week that he felt the definite call to the ministry. He sold his business, and he, and his wife, went to Wake Forest, North Carolina, to live and he entered school and graduated at Wake Forest College. He held pastorates in Virginia for a while, and returned to North Carolina, coming from Phoebus, Virginia, to Lincolnton in 1908. Other churches he served in North Carolina were Concord, Granite Falls, and Leonard's Fork here in Lincoln County after he retired from active duty, until his death. He made his home in Lincolnton, after his retirement, until his death, on February 23, 1935.

**Reverend E. R. Stewart—1915.**

Reverend Stewart was born near Catawba, North Carolina, December 31, 1893. He graduated from Newton High School, Catawba College, Wake Forest College, and Southern Baptist Theological Seminary. During his school pastorates he was pastor for five months at Dallas First Baptist and Long Creek Churches, before going to Wake Forest College.

*While in Lincolnton he baptized sixteen persons and started a new building fund.*

He is now in his forty-third year of ministry, and, since January 1, 1959, has been pastor of the Creswell field of Churches of Creswell, Oak Grove, Roper, and Mount Pleasant, North Carolina. In a recent letter he states, "The Lord has been good to us throughout our ministry."

He married Miss Leafy Brown, of Statesville. Their eldest son is pastor of Rocky Point Church, near Wilmington, and their eldest daughter married Rev. Joe Everett, pastor of National Avenue Baptist Church, New Bern, N. C.
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See: Carte, Page 10, Page 11.
Baylus Cade, the son of John and Margaret Wright Cade, was born in Barbour County, Virginia, September 3rd, 1844, and died at Philadelphia, Pennsylvania, May 24th, 1918, and was buried at Louisburg, N. C., May 27th, 1918.

When he was seven years old his mother died, and when he was seventeen years old he lost his father by death. These early bereavements doubtless had much to do in producing in him great sympathy for orphans and other unfortunates.

Soon after his father's death, and, when he was about seventeen years old, he enlisted in the Confederate Army, and gallantly served through the four years of the war. Not having been included in the surrender and being an ardent Southerner, he started to join Kirby Smith and aid in carrying on the war in the Trans-Mississippi Department; but before proceeding very far he heard of General Smith's surrender. He, therefore, secured employment, and spent the remainder of 1865 on a farm in Virginia.

Being a Christian and desiring to make his life count in the world, he entered Richmond College in 1866, and remained there three years. While in college he and another student organized a Sunday School for the benefit of the poor children, which later resulted in the establishment of one of the large churches of Richmond. During this period he also preached to country churches in the neighborhood of the city. He left college in 1869 and the same year became pastor of Teays Valley, St. Albans and Mud River churches in West Virginia. This was his first pastorate after leaving college.

On the 19th of January, 1870, he was united in marriage to Nannie J. Love, daughter of William A. Love, of Putnam County, West Virginia.

During the year of 1781 (1871) he was pastor of the church at Gallipolis, Ohio. He returned to West Virginia in 1872, and spent two years in traveling in the interest of St. Albans College, and had a good degree of success. After this he taught one year in the college. During these three years he also served churches as pastor. He continued to render pastoral services to various churches until 1879, when he became pastor of the Alderson Church, where he remained until 1881, when he returned to the Valley and
MEMORIAL SERVICE TO REV.
BAYLUS CADE

A beautiful and appropriate memorial service was held on the evening of Sunday, June 2, by the Wake Forest Church in honor of its former pastor, Rev. Baylus Cade.

The tribute of the church which was requested to be sent to the Recorder for publication is as follows:

"The death in Philadelphia on May 24 of Rev. Baylus Cade, beloved former pastor of the Wake Forest Baptist Church, produced a sense of personal sorrow and bereavement among the whole membership of the church.

"For several months of the years 1916-1917 Brother Cade served the Wake Forest Church as an undershepherd and greatly endeared himself to us all by his gentleness, his sincere piety, and his father-like sympathy with all the people of our community. We consider ourselves most fortunate in having enjoyed the loving ministry of this faithful servant of God; for Brother Cade combined, as few have done, ripe scholarship, rich experience of life, able and forceful presentation of divine truth, unadorned yet genuine eloquence, and a depth of feeling and a sincerity of conviction that attracted and edified all who heard him.

"We desire that his family and friends know that we think of them with tenderness and love in this trying hour and that their bereavement is ours also."

J. A. GORRELL

BIBLICAL RECORDER, June 19, 1918, p. 15:1-3
engaged in farming and merchandising. In 1883 he was called again to Alderson and took charge of the church, remaining until 1885. During a part of this time he conducted a high school in connection with the pastorate. When he left Alderson he became president of St. Albans College. The latter part of 1885 he accepted a call from the Louisburg and Franklinton, North Carolina, churches and entered upon his work here. After one year he resigned at Franklinton to give the whole of his time of Louisburg. This pastorate continued six years. At the end of which time he became pastor of Venable Street Church, Richmond, Virginia, where he remained one year. After which he did evangelistic work in Ohio. Then he returned to Franklinton, North Carolina, as pastor, where he was also interested in the printing business. Later he graduated in law and was licensed to practice.

In 1896 and 1897 he was Chaplain of the United State Penitentiary at Fort Leavenworth, Kansas. In 1898 he was appointed private secretary to Governor Russell. In 1901 he moved to Morehead City and engaged in the practice of law, and in 1902 he moved to Waynesville and practiced law until he moved to Murphy in 1903 to become pastor of the church in that town. After three years he was called to Lincolnton, where he remained doing an excellent work until 1908, when the needy condition of Boiling Springs High School so strongly appealed to him that he became Financial Agent of that institution. Later he became pastor of Boiling Springs Church, where he remained nearly five years. In 1915 he returned to the eastern part of the State and became pastor at Dunn for one-half of his time. In 1916 he supplied Wake Forest Church for six months. The same year he submitted to a serious operation at Rex Hospital in Raleigh. After his recovery he accepted a call to Lenoir and served that church until November, 1917. He then resigned the pastorate and went to Philadelphia to give his personal attention to the completion of the typesetting machine which he had invented and which was being built in that city.

His health failing, he went to one of the city hospitals for treatment, but his earthly labors were finished, and the Master having use for him in another sphere called him, and he gladly
Mr. Cade was a strong man, both in body and mind. He had an inventive mind, and invented several useful appliances, most of them were so much ahead of their time that they have not yet come into use. Perhaps, his greatest invention was a line casting, or line-o-type machine, which, when completed, will doubtless be of great service to printers and publishers. It seems a pity that he did not live to enjoy the fruit of his labor.

Mr. Cade was a man of many gifts and striking characteristics. He was perhaps at his best when preaching the gospel or advocating some position to which he was thoroughly committed. As a writer, both of prose and poetry, he holds an enviable position. His most striking characteristics were his love for God and every human being.

A HISTORY OF THE TAR RIVER BAPTIST ASSOCIATION, 1830-1921, p. 210-212

By: Thomas J. Taylor

286/T21ta
The census department at Washington has recently issued a bulletin giving preliminary statistics of the forthcoming religious census of the United States.

This census will set forth facts as they were in 1916. Another religious census was issued in 1906 and another in 1890. These are the only available facts, but the editors of the Federal Council of Churches and other religious bodies have been slow to question his figures. Nearly every one of our Baptist papers has written editorials passing on as authentic each new statistical announcement of Dr. Carroll.

No purpose willfully to misinterpret facts is to be thought of for a moment in the work of Dr. Carroll. Baptists themselves are perhaps to be blamed for Carroll's "bearish" Baptist figures. For instance, the 1916 government census of 1908 showed that there were about 2,150,000 Negro Baptists in the South alone. In 1917 our Southern Baptist statistics were still crediting Negro Baptists with 2,150,000, though everybody who had studied the matter could know their number had been steadily increasing. Dr. Carroll seems to have taken these figures from us. The Negro Baptists have contested that they had 2,700,000 members. Now comes the 1916 government census and gives them 3,018,000! If Dr. Carroll had put in a footnote the fact that he had insufficient data for the Negro figures, he could not be criticized for his mistake.

Then there were in 1906, 250,000 Freewill, Hardshell, and other unaffiliated white Baptists in the South. Of these Dr. Carroll took no count in his figures. The 1916 census will show 279,270 of these unaffiliated Baptist groups in the country, most of them in the South.

Remembering that the figures are for 1916, (not 1918), the Baptists of the country total as follows in the census:

Northern Baptists: 1,227,448
Southern Baptists: 2,711,591
Negro Baptists: 3,018,341
Other White Baptists: 279,270

Total for United States in 1916: 7,236,650

The Southern Baptist Convention statistics for 1918 show 2,844,301. Add to this the probable number of non-affiliated Baptists in the South, and the total is somewhat more than 3,000,000.

There are now more than 3,000,000 white Baptists in the South, and more than 7,000,000 Baptists of all classes in America.

I wish I might be able to say it in a way that would challenge the attention of all the brethren. Numbers are not everything, but numbers are something, and we should know our own number. Otherwise well informed Baptists are often given to minimizing our numbers. The distinguished president of the Northern Baptist Convention, in a recent address before that body, told of a trip he had made to Great Britain, in which he assured the English Baptist in a speech that he spoke in the name of 6,000,000 American Baptists. He had polled riders on the train, and added 5,000,000 short to his claims. A prominent speaker, before the recent Southern Baptist Convention at Hot Springs, Arkansas, referred to "our more than 2,000,000 Southern Baptists." No; it is more than 3,000,000 Southern Baptists. Including the Negro Baptists, it is more than 6,000,000 Baptists in the South.

If there are in America 15,700,000 persons of Catholic families, there are 80,000,000 persons of evangelical families. That is Catholics are really about sixteen percent of the religious population in America and not thirty-seven percent, as the canvass of counting all their population would deceive people (and politicians) into believing they have.

Let us get it, and let us see how well we can live up to the implications of the distinction.

Home Mission Rooms, Atlanta, Ga.

In Memoriam

Rev. Baylus Cade.

At the First Baptist Church of Dunn, N. C., an announcement is made on this May 26, 1918, of the death of Rev. Baylus Cade, which occurred yesterday in the City of Philadelphia.

Brother Cade served our church as acting pastor during the years of 1915 and 1916, during which period he endeared himself to all of our people as few men who have touched our lives.

He was a man of heroic mold—great in stature, great in heart—uniting in labors, unfailing in friendship and increasing in faith to the day of perfect vision. For more than forty years he was a minister of the gospel. His great natural endowment, his extensive and varied learning, his rare ability as an original thinker placed him in the forefront of the great preachers, scholars and orators of his generation.

Resolved, therefore, by the congregation of the First Baptist Church of Dunn, in this hour's service devoted to and made sacred by the memory of our departed friend and brother:

(1) That we render to God our sincere thanks for the long and useful life of our brother, for his faithful ministry and varied labors in the cause of his Master and humanity, and for the rich heritage bequeathed by him to posterity in his works which do follow him;

(2) That we acknowledge our heartfelt gratitude to God that our brother's great and consecrated life was permitted to touch, influence and enrich our own lives and the life of our community; to link us with himself by the strongest ties of love and friendship, and to link our church and congregation to a closer fellowship with our common Lord;

(3) That we extend to his life companion, his family and loved ones our most heartfelt sympathy in this hour of personal bereavement;

(4) That we request our pastor to appoint from our congregation a committee to attend as representatives of our church, the funeral of our deceased brother, expressing through them our appreciation of his faithful labors among us and elsewhere in the Kingdom and to convey in person to his loved ones the sympathy of our hearts.

JAS. A. TAYLOR,
CHARLES HIGHSMITH,
J. C. CLIFFORD,
Committee.
Died at Raleigh, North Carolina, 29th of March 1900, Miss Maggie E. Cade, aged twenty-five years, ten months and seventeen days.

This young woman was, in many ways the most remarkable woman the writer has ever known. From her early childhood, she was the very soul of candor and truthfulness. Her parents never knew her to hesitate for a moment to speak the simple truth about any matter that was in question, however hard the truth might bear upon her own behavior. So remarkable was this trait in her character, when she was a mere child, that no member of the family ever once thought of it being possible for her to conceal, or even evade the utterance of the simple truth upon any question that was under discussion. And, as may very well be expected this characteristic grew with her growth and strengthened with her strength; so that the truth, the plain and simple truth, was the rule of her own life, and the rule to which she gently, yet firmly, required all persons with whom she had any dealings to conform.

When she was a mere child, she displayed almost a passion for useful and helpful employment. She would sit down to any task that she might undertake of her own will, or that might have been assigned to her by others, and spend hour after hour in the prosecution of it without a word of complaint; and she would do this too while other children were amusing themselves with attractive play all around her. This trait in her character continued all through her beautiful life. Only a week or two before she entered into rest, she insisted upon being propped up in her bed of pain that she might assist her little brother in working the examples in his arithmetic. Those of her heart's own loved ones who witnessed the beaming kindness and gentle enthusiasm which lighted her pale, beautiful face as she explained the rules of numbers to her beloved little brother, were glad in their heart that she could thus, for a little while, lose sight of the shadows that were thickening so fast around her young life.

This young woman earned the distinction of never giving her parents even the slightest cause to fear that she would go wrong or lay herself open to the charge of being even imprudent. Her
character and bearing were of such a kind as to inspire the confidence and compel the respect of persons of all ages and classes with whom she associated.

If any should gather from what has been said above that this young woman was prudish, or austere and forbidding in the exercise of her virtues, he would do her memory a grievous wrong. She was cheerful and sunny tempered as few others whom this writer has known were cheerful and sunny tempered. She believed in God; she believed in men as almost no one else ever believed. So soul could fall so low as to be utterly below her regard and her personal ministeries; and her sunny faith in God and in men drew to her both the aged and the young. She was almost an idol to the people with whom she lived and for whom she labored. In the social gatherings of young people she was the very soul of life and innocent fun, and her ringing laughter and kindly witticisms were indescribably attractive.

The subject of this article was converted and baptized into the fellowship of the Baptist Church at Louisburg, N. C., a few months after she had entered into the thirteenth year of her age. A few months after she joined the church, she came one day into her father's study. Her father saw at once that she wanted to speak to him upon some grave subject. Her face wore an expression of the deepest concern. He put his book on the desk and said, "What is it Maggie?"

"Oh! papa, I am in great trouble". Her father said, "Come here, my child, and sit on my knee, and tell me all about it." She came to him, took a seat upon his knee, and said, the tears streaming down her face as she talked, "Papa, I am afraid I am not a Christian"

"My child, what is it that makes you think you are not a Christian?"

"I am afraid that I am not a Christian because I am not willing to die. I think if I were a Christian, I should be willing to die at any time; and, no matter how much I may try to be willing to die, I can not be willing to die right now; and I am afraid I am not a Christian at all."
Her father told her she was young and full of life; that he thought she had a long life before her; that it would be very unnatural for one so young and with so much of promise before her to be willing to die at any moment and leave it all. He explained to her that she ought to be looking for grace from God to live by; that if she would ask and obtain grace to live by, God would give her grace to die by whenever the time for her to die should come. The two of them then had a few words together of simple prayer to God for his blessing upon them both. She brushed the tears away from her cheeks, the light came back into her pure, childish face and her father never heard her give expression again to a single doubt as to her conversion.

Years passed on and the father had almost forgotten the incident in his cares and anxieties about many things. But on Sunday morning before his heart's own dear one fell asleep on Thursday, she called him to her bedside and repeated the conversation of thirteen years before almost word for word. She then said, "You told me God would give me grace to die when the time to die should come, and I find it now just like you then said it would be." She then gave some simple directions about some matters she wanted to have attention after death, and never spoke of the subject any more.

As a Christian this young woman was a model. Her faith in God was unquestioning; and her faith in men was not less confident than her faith in God. She was loyal to her own denomination, but her charity to those who belonged to other communions than her own was beautiful, sincere, and without a suggestion of patronage. She had religious convictions, and could and would give expression to them on all proper occasions; but she never presented her religious views obtrusively, nor sought to make them offensive to anyone. Her piety was profound and intelligent; and it was marred by no admixture of cant or pretentiousness. Her church was the object of her love, and its work was the most delightful employment of her gentle heart and mind, and of her dear, open hands.

Before this simple and inadequate sketch is closed, one thing must not be forgotten. Before her conversion, she was what has
been very aptly called high tempered--she was even extremely so. But after she became a Christian, she mastered that besetment completely. Those who knew her most intimately, do not remember a single instance wherein she gave away to undue anger or temper. Her control of herself was thorough and complete, and in the most trying circumstances she bore herself as a meek and lowly Christian.

Of her home life--but this writer can not speak of her home life! It is too sacred. And the sense of loss from the home she so much loved, is so oppressive and dreadful, that it would be wrong to try to give an adequate account of it in this place. Only God and her own "Dear Ones" can know how sweet and gracious were the influences she shed upon those in her home who miss her so sadly now.

She comes nor morn nor ev'ning with sunny laughing face.
To bless our shortening pilgrimage and cheer us for the race,
The shadow land hath claimed her, we meekly kiss the rod,
Pressing onward, aye, and upward, nor lose our faith in God:
We may not see his planning, there be songs we may not hear,
The shadows may be lifting now, the dawning time be near,
Then grief shall end in gladness, and we shall see and know,
He left us in the shadows here because he loved her so.

She comes nor morn nor ev'ning, the weary days are long
Earth seems a vasty solitude, so 'reaved of all its song;
We murmur not thou darling one, since thou art surely free,
We bend us to our journeying to find our Lord and thee;
We think sometimes the cymbal's clash hath touched our fleshly ears;
We feel the throbs of music where night cometh not nor tears.
Then tired feet grow rested and throbbing hearts grow calm,
And we hurry on to join with you in Symphony and Psalm,

Raleigh, N. C., Dec. 3, 1900.

BAYLUS CADE

Note:--The writer of the foregoing sketch has waited to write of his child until enough of merciful time should intervene betwixt death and his writing as would enable him to write with calmness and with as much of impartiality as shall ever become possible to him.

BIBLICAL RECORDER, Jan. 30, 1901, p. 3:2-3 (205/B47)
BAYLUS CADE DIES
IN PHILADELPHIA

INVENTOR OF TYPESETTING MACHINE PASSES AWAY.

REV. BAYLUS CADE, inventor of the type setting machine, was prominently known for years as a prominent figure in the Baptist State Convention at Times. John Cade was both well known in and out of the church, and he was a prominent member of the congregation. He was a man of great intellect, and was always known for his religious devotion and high admiration for his fellowman.

REV. BAYLUS CADE was about seventy-five years of age and had lived in North Carolina, before his recent move to Philadelphia, where he had a large congregation. The funeral services of Rev. Baylus Cade were held last Monday afternoon in the Baptist church in the presence of a large congregation. Every service was simple and profound, and its impressiveness was not. Indeed, present—truly the occasion was strangely but fittingly expressive of its attributes. The deep feeling, the profound thought and simple tenderness of the spoken, the sincerity and sobriety of the whole, seemed to speak of the great heart, great mind and great imagination of Baylus Cade. Rev. W. B. Morton, of this place, addressed the meeting, taking the place of the Rev. Mr. Wilson. The beautiful hymn, Abide With Me, was sung by the church choir. Prayer was offered by Rev. Mr. and Mrs. C. C. Clifford of Dunn, who represented the church.

Baylus Cade was a man of great intellect, and was always known for his religious devotion and high admiration for his fellowman, much less than him and appreciation of young men. He was a man of great intellect, and was always known for his religious devotion and high admiration for his fellowman.

The remains were borne from the church to the splendid surroundings of "How Firm a Foundation," the great and masterly piece of architecture in the cemetery, where the sun set down upon a cloudless day.

The whole ceremony, all seemed to upon the meager Income of all who asked for it. The service was simple but profoundly impressive, and the whole ceremony, all seemed to upon the meager Income of all who asked for it. The service was simple but profoundly impressive, and the Rev. Mr. J. T. Taylor, of Warrenton, next spoke of the man associated with Mr. Cade in the work of the church.

In the county, his interest and high admiration for his fellowman, much less than him and appreciation of young men. He was a man of great intellect, and was always known for his religious devotion and high admiration for his fellowman.
BAYLUS CADE DIES
IN PHILADELPHIA

INVENTOR OF TYPESETTING
MACHINE DIES AWAY.

Was Prominent Man in His
Denomination— Held Many
Charges as Baptist
Minister and Served as
Russell's, Private Secretary.

Rev. Baylus Cade, inventor of the
type-setting machine and who
for 63 years has been a prominent figure in
the Baptist State Convention of North
Carolina, both while he was in the
state of the ministry, died yesterday af-
fernoon in Philadelphia according to a
telegram received by son-in-law, Mr.
Ernest Martin, here.

Rev. Baylus Cade was about seventy-
five years of age and has lived in
North Carolina before his se-
cretary.

West Virginia and his children and family
spent the years and became pastor
at Louisburg and Franklin. He
resigned the ministry at the beginning
of the administration of Governor
Russell to become private secretary to
the Governor, explaining at the time
that his three children made it impos-
sible for him to educate his children
properly upon the larger income of the
ministry. The appointment as
private secretary came about. His
brother in the Baptist denomination,
ministers and lawyers, have all well
understood the necessity and
importance of the work.

The funeral services were held last Sunday at its
place of death. The church was
the largest in the church in the presence of a large
congregation. From every section of the
State, wherever he had lived and
labored, he took a special interest in the
church and the services were
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impressive. All his great soul was not
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breathe the great heart, great mind
and great imagination of Baylus Cade.

Rev. W. B. Morton, of this place, assisted
Dr. A. M. Simms, of Raleigh,
Dr. T. J. Taylor, of Warrenton, Dr.
W. R. Cutlin, of Wake Forest, and
the Mayor of Louisburg. After the
invocation by Mr. Wilson,
the beautiful hymn Abide With Me
was

Don't forget to vote for J. Edward
Thomas, for Constable of Louisa
Township.

President Wilson says, "The war is
killing the country together and
knitting the world together." The
women, who have been working for the
Red Cross have been laboring under
the impression that they were doing
that.

It is hard to credit the reports of a
German-Italian plot. A German and an
Irishman could not agree together long enough to formulate a plot.

The Bolling Springs
Academy

was during his connection with
the Bolling Springs Academy that Rev.

Mr. Shaws account of his earlier
years and at missionary labors in
North Carolina gave rise to the

of INTELLIGENCE.

He was one of the most intelli-
gent men in the denomination,
and leaving his position of

The refrain were borne from the
church in the splendid strains of "New
Bend, ""Consecration, " and followed by a
touching eulogy to the memory of the

There was an adding of hours of
out of town visitors, among them men of
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Cade, Rev. Baylus, one of the most distinguished preachers of West Virginia, was born Sept. 3, 1844, in Barbour County, now a part of West Virginia. He made a profession of faith and was baptized Dec. 9, 1864. In October, 1866, he entered Richmond College as a student, remaining there until June 30, 1869. He was ordained in 1869 and began his work as a minister, and he is now (1880) filling one of the most important positions in the State, as pastor of Greenbrier church at Alderson, to which work he is devoting all his time and energy. Mr. Cade took a very active part in establishing Shelton College, giving liberally to its support, and inducing others to follow his example. His work in connection with this institution has been very laborious, but he has the satisfaction of enjoying the success of his labors. His extensive reading and retentive memory, united with great native ability, place him in the front ranks as an organizer and leader in our denominational movements, and in his ministerial calling.

Cain, Rev. Moses Powel, was born in Jefferson Co., Ga., Aug. 7, 1836. His father, James Cain, was a South Carolinian and a distinguished deacon. His mother was a woman of great piety, and thus it happened that he was reared in the fear of God. In 1856 he graduated at Penfield, having been converted during his college course. For several years after graduating Mr. Cain taught school; he was ordained in 1859, and from that time to the present he has been engaged in teaching, preaching, and farming. At present he resides on the old homestead, preaching to neighboring churches. He is a man of talent and of deep piety.

Calahan, Rev. Charles W., pastor of Hope, Ark., was born in Alabama in 1851; graduated at Union University, Tenn.; ordained in 1873; after preaching some time in his native State he became pastor at Monticello, Ark., in 1877; spent one year at Longtown, Miss., returned to Monticello, and in 1879 accepted his present pastorate.

Caldicott, T. F., D.D., was born in the village of Long Buckley, Northamptonshire, England, in March, 1803. His father was a deacon in the Baptist church in Long Buckley, and occasionally officiated as a preacher. In 1824, Dr. Caldicott came to Canada as the tutor to the children of some military officers, and for some time made his home in Quebec. He taught subsequently in Toronto and Kingston, where his services commanded the patronage of some of the best citizens of these places. In 1831 he became connected with Madison University as a student, and in 1834 was ordained as pastor of the Baptist church in Lockport, where he remained for four years, when he was called to the pastorate of what is now the Dudley Street church, Boston Highlands, then Roxbury, and continued in this relation for seven or eight years. Upon resigning his pastorate in Roxbury, he acted for some time as the secretary of the Northern Baptist Education Society, devoting himself with great zeal to the cause of ministerial education. Subsequently he was pastor of the church in Charleston, and of Baldwin Place church in Boston, and then removed to Williamsburg, N. Y., from which place he removed to Toronto, to become the pastor of the Bond Street Baptist church. It was in Toronto that he died, the event taking place July 9, 1869. Dr. Caldicott had the pleasing art of making warm friends. He was eminently of a happy, social disposition, and his very presence was a benediction. Wherever he was settled he was an earnest, laborious minister of the gospel, and was the means of introducing a large number of persons into the

MARRIAGE NOTICES IN THE RELIGIOUS HERALD WITH THE DATES OF PUBLICATION, p. 90.

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Records are skimpy, but the Reverend Simms served some months in Lenoir in 1915. After his time in Lenoir he went to Albermarle, North Carolina, for a time and then returned to Waxahatchie, Texas, where he worked until his death there in 1915.

Source: North Carolina Historical Baptist Collection, Wake Forest University.

BAYLUS CADE
1916

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He was pastor at churches in Franklinton and Louisburg, North Carolina, and threw himself at once, heart and soul, into the work of the denomination, attending meetings of the Association and Convention.

Brother Cade was appointed by Governor Russell of North Carolina to be his private secretary. This position came unsought, and he was criticized for turning aside from the ministry to accept a political appointment. Through it all he maintained respect for his calling, and his interest in the denomination was unabated. The Reverend Cade had a large family and with his meager salary he could not give them an education. Love for his children prompted him to accept this position with the governor.

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there for several years and did fine work. From there he went to hold a pastorate at Boiling Springs Church. At this time he became interested in his invention of a linotype machine and went to Philadelphia to assist in its promotion.

While waiting for the development of his patent, he accepted an invitation to be supply pastor for Lenoir Baptist Church. He was urged to become Pastor and entered on one of the happiest times of his life, but it was not to last for long. The company which promoted his invention needed him to give his personal supervision to the construction of the Cade Typesetting Machine. He resigned as Pastor of Lenoir Church, where he had served for almost one year, and in November 1916 went to Philadelphia. He remained there until his death.

The Reverend Cade, who was said to have "a prodigious intellect," was an unusually strong preacher and a vigorous writer. He frequently wrote for the Biblical Recorder.

Source: North Carolina Baptist Historical Collection Wake Forest University.

JAMES EDWIN HOYLE  
1917 - 1921

James Edwin Hoyle was born December 23, 1884, the son of Henry Ransom Hoyle and Martha Georgiana Hayes Hoyle. He received a B. A. degree in 1910 from Wake Forest College.

The Reverend Hoyle was ordained at Wakefield Baptist Church in September 1909.

On August 16, 1911, he married Denie Horton, daughter of Sylvester Vance ("Silly") and Mary Pace Horton.

The Reverend Hoyle was a supply pastor at Scotland Neck in 1910; he taught school in Cherokee County, Bertie County, and Nash County; he was a pastor in Nashville, Union Mills, Andrews, Lenoir, and Wingate, North Carolina.

He became Pastor of Lenoir Church in late 1917 and served through 1921. During his pastorate, the church experienced growth in membership from 296 to 365 members. In 1920 the name of Lenoir Baptist Church became Lenoir First Baptist Church. Reverend Hoyle was a good friend of Thomas H. Broyhill, and through this association, interest started in expanding and building a larger church, which was to materialize later under the supervision of Dr. W. C. Tyree. The Reverend Hoyle inspired the members of this church to greater heights in every phase of its work.

The Reverend Hoyle was a Conference, as Chairman of, and as a member of the Co Charlotte Convention in 19...

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WILLIAM CORNELIUS TYREE  
1867 - 1928

William Cornelius Tyr was born in Danville, Virginia, on October 13, 1867, the son of a Baptist minister. At the age of twelve he joined his father’s church in Halifax, Virginia. When his father died in 1884, William and his brother were left to care for their mother and sister.

William attended Richmond College, the University of Virginia, and Southern Baptist Theological Seminary. He was ordained on March 29, 1885, in Amherst, Virginia, and became pastor in this church until his death.

Though a native of Virginia, work was done in North Carolina. He pastored five churches in Virginia, First Baptist Church in Danville. Then he was pastor at Raleigh High Point, 1910-1914. Then Greenwood, Mississippi, Church in 1922. He remained there until his death on December 20, 1928.

Early in his ministry in North Carolina, he was appointed to Miss Lonie Cuneo by Dr. John S. Hardaway, followed Dr. Tyree as pastor.
subject. He is writing a book on Rural Schools of the South. He went before the Tennessee legislature at its last session, and made a speech which saved many thousands of dollars from being diverted from the rural schools to the institutions for higher education.

Dr. Weaver was at a disadvantage at Wake Forest. He had prepared a speech on peculiar conditions which the war has forced upon us, but as the other speakers had delivered their addresses on the war, Dr. Weaver turned aside from his prepared address, and spoke about the fifteen million dollar program for Education adopted by the Convention at its recent session. While this put Dr. Weaver in an embarrassing situation, he measured up to the occasion in a masterful manner, and the audience was gratified at the "eleventh" hour decision to change the subject. Dr. Weaver speaks with authority on Christian Education, as he is an acknowledged leader in this important realm among Southern Baptists, and as North Carolina Baptists are now entering upon their Million-Dollar Campaign for Education, the address was eminently appropriate, and very informing and stimulating.

Before Mr. Webb was introduced portraits of Dr. Henry A. Brown, Dr. Len G. Broughton and Mr. Calvin Jones were presented. It was from Mr. Jones that the farm was purchased on part of which the College stands. Dr. Brown was for forty years pastor of the First Baptist Church in Winston-Salem, and is the most universally beloved citizen of the twin city. Dr. Broughton is an international figure, having been pastor of a church in London, and is now pastor of the First Baptist Church, Knoxville, Tennessee.

Honorary degrees were conferred as follows: F. P. Hobgood, president of Oxford College, L.L.D.; Litt. D. was conferred on Dr. Harry Heck, head of the Educational department of the University of Virginia; and Dr. J. Q. Adams, of the Department of English of Cornell University, and Sc. D. on Dr. Irving Hardesty, head of the Department of Anatomy, Tulane University, New Orleans. Seventy-three graduates received degrees.

One of the most interesting features of the commencement exercises was the presentation of a service flag to the senior class. The flag was presented by Dr. Potest, in behalf of the senior class.

A gentleman who knows what speaking is, said that the senior orations were unusually fine. The friends of the College will be glad to know that it is maintaining its reputation for sending out orators and debaters.

Mr. J. H. Rich presented the College with a tablet of Daniel Boone.

Baylus Cade

His thousands of friends in the State were shocked and grieved to hear of the death of Rev. Baylus Cade, which occurred in Philadelphia last Saturday. At the time of writing we are not in possession of the particulars connected with his death, but it must have occurred suddenly, as his relatives here had heard nothing of his illness.

Brother Cade was a native of West Virginia. He came to this State about thirty years ago, and was pastor of the churches at Franklinton and Louisburg. He threw himself at once, heart and soul, into the work of the denomination. He attended the meetings of his Association and the Convention, and took an active part in the general work of the denomination.

When Mr. Russell was elected governor of North Carolina, he appointed Brother Cade as his private secretary. This position came to him unsought. He was criticized for having turned aside from the ministry to accept a political appointment, but he went on in the performance of his duty unmindful of his critics. Through it all he maintained the respect and confidence of his brethren, and his interests in the work of the denomination was unabated.

After it was all over, he gave this writer his reasons for accepting the appointment tendered him by Governor Russell. He had a large family of children and with his meager salary he saw no opportunity to give them an education, and as this position opened to him without his seeking it, love for his children prompted him to accept it.

While in the Governor's office he read law, as he did not know that he would have opportunity to return to the pastorate. Soon after the writer became Corresponding Secretary of the Convention, Brother Cade told him that his heart was in the pastorate, and asked if there was a mission anywhere in the State that would afford a living for him and his family. The little church at Murphy was without a pastor and his name was suggested to the brethren there, and a call was extended. Brother Cade remained at Murphy several years and did a fine work there. He was afterward pastor at Rutherfordton, but gave up that work to become financial agent of the Bolling Springs High School. From that work he was called to the pastorate of the Bolling Springs Church. It was about this time that he began work on an invention which promises to become a great success. It is a linotype machine. Mr. Cade spent much time in Philadelphia, having a model of his machine made, but the first model, owing to some defect in the construction, failed to work, and many predicted that nothing would come of it. Mr. Cade—always contended that, when properly built, the machine would work.

While waiting for the development of his patent, he accepted an invitation to supply the church at Lenoir, and such a strong bond was formed between the church and Brother Cade that he was urged to become pastor rather than supply. He yielded to the request, and entered upon one of the happiest periods of his life. This relation, however, was not to last long. He returned to Philadelphia, as he believed the company which had been organized to finance his invention, to give his personal supervision to the construction of the Cade Typesetting Machine. He resigned the pastorate of the Lenoir Church and last November went to Philadelphia where he has resided since.

"Brother Cade was a man of prodigious intellect, as all know who have heard him preach, or read his writings. He was an unusually strong preacher, and a vigorous writer."

Here are the last words written by Brother Cade for the Recorder. This is the last paragraph from his last article on "Religion":

"Our religion, as we see and understand it now, gives certain assurance of all permanence and conquest. It enrones personal purity of spirit as the highest good and it furnishes a compelling motive to its attainment. It enables those myriads who were overtaken by "the Frowning Adversary" out of their desolation to a time, when they will sing with exulting gladness over what they wanted to do here, and tried to do here, but were not allowed to do here. This dearly beloved, is religion as one of its humblest confessors sees it to be. May its powers and its comforts increase, more and more, in all human souls everywhere!"

Sunday School Missions

By WALTER N. JOHNSON.

Of course your Sunday-school made an offering last Sunday for our Sunday-school work in North Carolina. Now, Brother Treasurer, send it on in. The work is climbing June Hill now and Brother Middleton is under the strain of the year.

If your Sunday-school did not take an offering for this cause, it is, perhaps, in your Sunday-school treasury anyway. Just vote it out next Sunday.

If the money is not in the treasury, it is in the pocket of your people. Ask them about it. They will thank you for it.
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| Record | Louisa, 1900      |

See Cash cart, Page 1910.
Lincoln 1st 1859 Lincoln
Louisburg 1836 Franklin
Franklin 1859 Franklin
Murphy 1st 1843 Cherokee
Dunk Fire 1885 Harnett
Sailing Springs 1847 Cleveland
Wake Forest 1835 Wake
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While in the Governor's office he read law, as he did not know that he would have an opportunity to return to his profession. Soon the writer became a member of the Convention, and Mr. Cade was appointed to be a member of the committee on the new constitution. He was elected a delegate to the Convention, and was extended. Brother Cade remained at Murphy several years and did a fine work there.

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*Source:* North Carolina Historical Baptist Collection, Wake Forest University.

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Source: North Carolina Baptist Historical Collection Wake Forest
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MARRIAGE NOTICES IN THE RELIGIOUS HERALD WITH THE DATES OF PUBLICATION, p. 90.

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BAYLEUS CADE DIES IN PHILADELPHIA
INVENTOR OF TYPESetting MACHINE PASSES AWAY.

Bayleus Cade, inventor of the Cade typesetting machine and who, for years, has been a prominent figure in the Baptist State Convention of North Carolina, both while he was in and out of the ministry, died yesterday afternoon in Philadelphia, according to a telegram received in son-in-law, Mr. Ernest Martin, here.

Rev. Bayleus Cade was about seventy-five years of age and had lived in North Carolina before his recent return to Philadelphia for many years(?). He came to the State from West Virginia, with his wife and family thirty years ago and became a resident of Louisburg and Franklinton. He resigned the ministry at the beginning of the administration of Governor Russell to become private secretary to Governor, explaining at the time that his large family made it impossible for him to educate his children properly upon the meager income of the ministry. The appointment as private secretary came unsought. His brethren in the Baptist denomination, ministers and laymen as well, understood the circumstances and maintained their high respect for him and appreciation of his worth.

REV. B. MORTON, former pastor of the First Baptist Church of Louisburg, was Mr. Cade's first pastor. He was the last of the Baptist church to ordain Mr. Cade as minister. Mr. Cade's death was a great shock to the congregation. From every section of the State, wherever he had lived and been a minister, he paid a tribute of respect and veneration. The services were simple but profoundly impressive. If his great soul was not, indeed, present at his funeral, it was strangely but fittingly expressive of its attributes. The deep and genuine feeling, the profound thoughts, and simple tenderness of the simple, were not lost on him.

Rev. B. Morton, of this place, assisted by Dr. A. M. Simms, of Raleigh, Dr. T. J. Taylor, of Warrensburg, Dr. W. R. Cullom, of Reidsville, and Mr. H. D. Wilson, of Louisburg, after the invocation by Mr. Wilson, the first and last hymn, A Hymn With the Morning, was sung by the church choir. Fraternity, love, and Mary, Cullom and then Mr. J. C. Clifford of Dunn read the

Resolution adopted by the Baptist church of that place from which a committee had been appointed to attend the funeral. Dr. A. M. Simms, of Raleigh, as life-long friend of the deceased, paid the deceased an eloquent tribute of eulogy. The service, largely attended, was an impressive and deep sentiment. Intensely interesting to the congregation, few of whom had known Mr. Cade, his influence on the middle life was intense. Dr. Simms, in a recent editorial, spoke of his earlier years and first ministerial labors in the state of West Virginia.

The remains were borne from the church to the splendid strains of "How Firm a Foundation," and followed by a large and high-admiring crowd of his friends. Mr. Morton read the scripture lesson from the fourteenth chapter of St. John's Gospel.

The funeral services of Rev. Bayleus Cade were held last Monday afternoon in the Baptist church in the presence of a large congregation. From every section of the State, wherever he had lived and been a minister, he paid a tribute of respect and veneration. The services were simple but profoundly impressive. If his great soul was not, indeed, present at his funeral, it was strangely but fittingly expressive of its attributes. The deep and genuine feeling, the profound thoughts, and simple tenderness of the simple, were not lost on him.

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BAYLUS CADE DIES
IN PHILADELPHIA

INVENTOR OF TYPE-SETTING MACHINE
DIES PAINFULLY

Was prominent man in his denomination. Held many charges in Baptist churches as pastor, deacon, and Sunday school superintendent. At early age he was in the ministry, after having served as the Baptist school superintendent at the Baptist school. They had been married for over forty years, and he was the father of five children. The family had a large number of children, and all of them were taken with the death of their father.

The death occurred at his home in Philadelphia, where he had spent the past six years. He leaves a wife, three sons, and two daughters. The funeral services will be held at the home of the deceased on Saturday afternoon. The body will be taken to the home of the deceased in the afternoon. The interment will be in the vicinity of the home of the deceased. The funeral services will be conducted by Dr. T. J. Taylor, of Warrenton, and Dr. W. R. Colman, of Wake Forest, and Mr. R. D. Wilson, of Louisburg.

The beautiful hymn Abide With Me was sung by the church choir. Prayer was offered by Dr. Colman and then by Mr. J. C. Clifford of Dan read the

President Wilson says, "The war is knitting the country together and knitting the world together." The women who have been working for the Red Cross have been laboring under the impression that they were doing that.

It is hard to credit the reports of a German-tribal poet. A German and an Irishman cannot agree long enough to formulate a plot.
IN MEMORIAM

Died at Raleigh, North Carolina, 29th of March 1900, Miss Maggie E. Cade, aged twenty-five years, ten months and seventeen days.

This young woman was, in many ways the most remarkable woman the writer has ever known. From her early childhood, she was the very soul of candor and truthfulness. Her parents never knew her to hesitate for a moment to speak the simple truth about any matter that was in question, however hard the truth might bear upon her own behavior. So remarkable was this trait in her character, when she was a mere child, that no member of the family ever once thought of it being possible for her to conceal, or even evade the utterance of the simple truth upon any question that was under discussion. And, as may very well be expected this characteristic grew with her growth and strengthened with her strength; so that the truth, the plain and simple truth, was the rule of her own life, and the rule to which she gently, yet firmly, required all persons with whom she had any dealings to conform.

When she was a mere child, she displayed almost a passion for useful and helpful employment. She would sit down to any task that she might undertake of her own will, or that might have been assigned to her by others, and spend hour after hour in the prosecution of it without a word of complaint; and she would do this too while other children were amusing themselves with attractive play all around her. This trait in her character continued all through her beautiful life. Only a week or two before she entered into rest, she insisted upon being propped up in her bed of pain that she might assist her little brother in working the examples in his arithmetic. Those of her heart's own loved ones who witnessed the beaming kindness and gentle enthusiasm which lighted her pale, beautiful face as she explained the rules of numbers to her beloved little brother, were glad in their heart that she could thus, for a little while, lose sight of the shadows that were thickening so fast around her young life.

This young woman earned the distinction of never giving her parents even the slightest cause to fear that she would go wrong or lay herself open to the charge of being even imprudent. Her
character and bearing were of such a kind as to inspire the confidence and compel the respect of persons of all ages and classes with whom she associated.

If any should gather from what has been said above that this young woman was prudish, or austere and forbidding in the exercise of her virtues, he would do her memory a grievous wrong. She was cheerful and sunny tempered as few others whom this writer has known were cheerful and sunny tempered. She believed in God; she believed in men as almost no one else ever believed. So soul could fall so low as to be utterly below her regard and her personal ministeries; and her sunny faith in God and in men drew to her both the aged and the young. She was almost an idol to the people with whom she lived and for whom she labored. In the social gatherings of young people she was the very soul of life and innocent fun, and her ringing laughter and kindly witticisms were indescribably attractive.

The subject of this article was converted and baptized into the fellowship of the Baptist Church at Louisburg, N. C., a few months after she had entered into the thirteenth year of her age. A few months after she joined the church, she came one day into her father's study. Her father saw at once that she wanted to speak to him upon some grave subject. Her face wore an expression of the deepest concern. He put his book on the desk and said, "What is it Maggie?"

"Oh! papa, I am in great trouble". Her father said, "Come here, my child, and sit on my knee, and tell me all about it." She came to him, took a seat upon his knee, and said, the tears streaming down her face as she talked, "Papa, I am afraid I am not a Christian"

"My child, what is it that makes you think you are not a Christian?"

"I am afraid that I am not a Christian because I am not willing to die. I think if I were a Christian, I should be willing to die at any time; and, no matter how much I may try to be willing to die, I can not be willing to die right now; and I am afraid I am not a Christian at all."
Her father told her she was young and full of life; that he thought she had a long life before her; that it would be very unnatural for one so young and with so much of promise before her to be willing to die at any moment and leave it all. He explained to her that she ought to be looking for grace from God to live by; that if she would ask and obtain grace to live by, God would give her grace to die by whenever the time for her to die should come. The two of them then had a few words together of simple prayer to God for his blessing upon them both. She brushed the tears away from her cheeks, the light came back into her pure, childish face and her father never heard her give expression again to a single doubt as to her conversion.

Years passed on and the father had almost forgotten the incident in his cares and anxieties about many things. But on Sunday morning before his heart's own dear one fell asleep on Thursday, she called him to her bedside and repeated the conversation of thirteen years before almost word for word. She then said, "You told me God would give me grace to die when the time to die should come, and I find it now just like you then said it would be." She then gave some simple directions about some matters she wanted to have attention after death, and never spoke of the subject any more.

As a Christian this young woman was a model. Her faith in God was unquestioning; and her faith in men was not less confident than her faith in God. She was loyal to her own denomination, but her charity to those who belonged to other communions than her own was beautiful, sincere, and without a suggestion of patronage. She had religious convictions, and could and would give expression to them on all proper occasions; but she never presented her religious views obtrusively, nor sought to make them offensive to any one. Her piety was profound and intelligent; and it was marred by no admixture of cant or pretentiousness. Her church was the object of her love, and its work was the most delightful employment of her gentle heart and mind, and of her dear, open hands.

Before this simple and inadequate sketch is closed, one thing must not be forgotten. Before her conversion, she was what has
been very aptly called high tempered—she was even extremely so. But after she became a Christian, she mastered that besetment completely. Those who knew her most intimately, do not remember a single instance wherein she gave away to undue anger or temper. Her control of herself was thorough and complete, and in the most trying circumstances she bore herself as a meek and lowly Christian.

Of her home life—but this writer can not speak of her home life! It is too sacred. And the sense of loss from the home she so much loved, is so oppressive and dreadful, that it would be wrong to try to give an adequate account of it in this place. Only God and her own "Dear Ones" can know how sweet and gracious were the influences she shed upon those in her home who miss her so sadly now.

She comes nor morn nor ev'ning with sunny laughing face.
To bless our shortening pilgrimage and cheer us for the race,
The shadow land hath claimed her, we meekly kiss the rod,
Pressing onward, aye, and upward, nor lose our faith in God:
We may not see his planning, there be songs we may not hear,
The shadows may be lifting now, the dawning time be near,
Then grief shall end in gladness, and we shall see and know,
He left us in the shadows here because he loved her so.

She comes nor morn nor ev'ning, the weary days are long
Earth seems a vasty solitude, so 'reaved of all its song;
We murmur not thou darling one, since thou art surely free,
We bend us to our journeying to find our Lord and thee;
We think sometimes the cymbal's clash hath touched our fleshly ears;
We feel the throbs of music where night cometh not nor tears.
Then tired feet grow rested and throbbing hearts grow calm,
And we hurry on to join with you in Symphony and Psalm,

BAYLUS CADE
Raleigh, N. C., Dec. 3, 1900.

Note:—The writer of the foregoing sketch has waited to write of his child until enough of merciful time should intervene betwixt death and his writing as would enable him to write with calmness and with as much of impartiality as shall ever become possible to him.

BIBLICAL RECORDER, Jan. 30, 1901, p. 3:2-3 (205/B47)
By VICTOR I. MASTERS, Superintendent of Publicity.

The census department at Washington has recently issued a bulletin giving preliminary statistics of the forthcoming religious census of the United States.

This census will set forth facts as they were in 1916. Another religious census was issued in 1906 and another in 1890. These documents are the only available statistics setting forth all the facts and changes in the religious bodies in the country, and their study can be made of the greatest value to missionaries and state workers.

It is my purpose here to call attention to only a few facts culled from the advance bulletin of the 1916 census. The document itself will afford material for many articles, and for extended study.

Baptists will remember how Dr. H. K. Carroll, a prominent Methodist minister at the North, has for years in his statistics seemed to make the number of our denomination smaller than we had reason to believe it. Yet, Dr. Carroll was the accredited statistician of the Federal Council of Churches and our people have been slow to question his figures. Nearly every one of our Baptist papers has written editorials passing on as authentic each new statistical announcement of Dr. Carroll.

No purpose wilfully to misinterpret facts is to be thought of for a moment in the work of Dr. Carroll. Baptists themselves are perhaps to be blamed for Carroll's Baptists figures. For instance, the census of 1906 showed that there were about 2,150,000 Negro Baptists in the South alone. In 1917, our Southern Baptist statistics were still crediting Negro Baptists with 2,150,000, though everybody who had studied the matter knew their number had been steadily increasing. Dr. Carroll seems to have taken these figures for the Negro Baptists. The Negro Baptists have contended they had 2,700,000 members. Now comparing the 1916 government census and gives them 3,018,341. If Dr. Carroll had put in a footnote the fact that he had insufficient data for the Negro figures, he could not be criticized for his mistake.

Then there were in 1906, 225,000 Freewill, Hardshell, and other unaffiliated white Baptists in the South. Of these Dr. Carroll took no count in his figures. The 1916 census will show 279,270 of these unaffiliated Baptists groups in the country, most of them in the South.

Remembering that the figures are for 1915, (not 1918) the Baptists of the country total as follows in the census:

- Northern Baptists: 1,227,448
- Southern Baptists: 2,711,591
- Negro Baptists: 3,018,341
- Other White Baptists: 279,270

Total for United States in 1916: 7,236,650

The Southern Baptist Convention statistics for 1918 show 2,844,501. Add to this the probable number of non-affiliated Baptists in the South, and the total is somewhat more than 3,000,000.

There are now more than 3,000,000 white Baptists in the South, and more than 7,000,000 Baptists of all classes in America.

I wish I might be able to say it in a way that would challenge the attention of all the brethren. Numbers are not everything, but numbers are something, and we should know our own numbers. Otherwise well-informed Baptists are often given to minimizing our numbers. The distinguished president of the Northern Baptist Convention, in a recent address before that body, told of a trip he had made to Great Britain, in which he assured the English Baptists in a speech that he spoke in the name of "6,000,000 American Baptists." He was more than a million short in his estimate. A prominent speaker before the recent Southern Baptist Convention at Hot Springs, Arkansas, referred to "our more than 2,000,000 Southern Baptists." No; it is more than 3,000,000 Southern Baptists, including the Negro Baptists, it is more than 6,000,000 Baptists in the South.

In America 15,700,000 persons of Catholic families, are 8,000,000 persons of evangelical families. That is Catholics are really about sixty percent of the religious population in America and not thirty-seven percent, as the camouflage of counting all their population would deceive people (and politicians) into believing they have.

It is important for evangelicals to make this distinction and teach their people the truth. The same result will follow, if we count two evangelical adherents, to every member of our profession of faith, before comparing with Catholics.

Many other points in the new religious census merit close study. The above is merely a glimpse at the figures. Baptists now lead all evangelical bodies in numbers in America. That is not everything, but it is something. Let us get it, and let us see how well we can live up to the implications of the distinction.

Home Mission Rooms, Atlanta, Ga.

In Memoriam

Rev. Baylus Cade,

At the First Baptist Church, of Dunn, N. C., announcement is made on this May 26, 1918, of the death of Rev. Baylus Cade, which occurred yesterday in the City of Philadelphia.

Brother Cade served our church as acting pastor during the years of 1915 and 1916, during which period he endeared himself to all of our people as few men have done in this county. He was a man of heroic mold—great in stature, great in heart—uniting in labors, unfailing in friendship and increasing in faith to the day of perfect vision. For more than forty years he was a minister of the gospel. His great natural endowment, his extensive and varied learning, his rare ability as an original thinker placed him in the forefront of the great preachers, scholars and orators of his generation.

Resolved, therefore, by the congregation of the First Baptist Church of Dunn, in this hour's service devoted to and made sacred by the memory of our departed friend and brother:

(1) That we render to God our sincere thanks for the long and useful life of our brother, for his faithful ministry and varied labors in the cause of his Master and humanity, and for the rich heritage bequeathed by him to posterity in his works which do follow him;

(2) That we acknowledge our heartfelt gratitude to God that our brother's great and consecrated life was permitted to touch, influence and enrich our own lives and the life of our community; to link us with himself by the strongest ties of love and friendship, and to link our church and congregation to a closer fellowship with our common Lord;

(3) That we extend to his life companion, his family and loved ones our most heartfelt sympathy in this hour of personal bereavement;

(4) That we request our pastor to appoint from our congregation a committee to attend as representatives of our church, the funeral of our deceased brother, expressing through them our appreciation of his faithful labors among us and elsewhere in the Kingdom and to convey in person to his loved ones the sympathy of our hearts.

JAS. A. TAYLOR,
CHARLES HIGHSMITH,
J. C. CLIFFORD,
Committee.
Baylus Cade, the son of John and Margaret Wright Cade, was born in Barbour County, Virginia, September 3rd, 1844, and died at Philadelphia, Pennsylvania, May 24th, 1918, and was buried at Louisburg, N. C., May 27th, 1918.

When he was seven years old his mother died, and when he was seventeen years old he lost his father by death. These early bereavements doubtless had much to do in producing in him great sympathy for orphans and other unfortunates.

Soon after his father's death, and, when he was about seventeen years old, he enlisted in the Confederate Army, and gallantly served through the four years of the war. Not having been included in the surrender and being an ardent Southerner, he started to join Kirby Smith and aid in carrying on the war in the Trans-Mississippi Department; but before proceeding very far he heard of General Smith's surrender. He, therefore, secured employment, and spent the remainder of 1865 on a farm in Virginia.

Being a Christian and desiring to make his life count in the world, he entered Richmond College in 1866, and remained there three years. While in college he and another student organized a Sunday School for the benefit of the poor children, which later resulted in the establishment of one of the large churches of Richmond. During this period he also preached to country churches in the neighborhood of the city. He left college in 1869 and the same year became pastor of Teays Valley, St. Albans and Mud River churches in West Virginia. This was his first pastorate after leaving college.

On the 19th of January, 1870, he was united in marriage to Nannie J. Love, daughter of William A. Love, of Putnam County, West Virginia.

During the year of 1781 (1871) he was pastor of the church at Gallipolis, Ohio. He returned to West Virginia in 1872, and spent two years in traveling in the interest of St. Albans College, and had a good degree of success. After this he taught one year in the college. During these three years he also served churches as pastor. He continued to render pastoral services to various churches until 1879, when he became pastor of the Alderson Church, where he remained until 1881, when he returned to the Valley and
engaged in farming and merchandising. In 1883 he was called again to Alderson and took charge of the church, remaining until 1885. During a part of this time he conducted a high school in connection with the pastorate. When he left Alderson he became president of St. Albans College. The latter part of 1885 he accepted a call from the Louisburg and Franklinton, North Carolina, churches and entered upon his work here. After one year he resigned at Franklinton to give the whole of his time of Louisburg. This pastorate continued six years. At the end of which time he became pastor of Venable Street Church, Richmond, Virginia, where he remained one year. After which he did evangelistic work in Ohio. Then he returned to Franklinton, North Carolina, as pastor, where he was also interested in the printing business. Later he graduated in law and was licensed to practice.

In 1896 and 1897 he was Chaplain of the United State Penitentiary at Fort Leavenworth, Kansas. In 1898 he was appointed private secretary to Governor Russell. In 1901 he moved to Morehead City and engaged in the practice of law, and in 1902 he moved to Waynesville and practiced law until he moved to Murphy in 1903 to become pastor of the church in that town. After three years he was called to Lincolnton, where he remained doing an excellent work until 1908, when the needy condition of Boiling Springs High School so strongly appealed to him that he became Financial Agent of that institution. Later he became pastor of Boiling Springs Church, where he remained nearly five years. In 1915 he returned to the eastern part of the State and became pastor at Dunn for one-half of his time. In 1916 he supplied Wake Forest Church for six months. The same year he submitted to a serious operation at Rex Hospital in Raleigh. After his recovery he accepted a call to Lenoir and served that church until November, 1917. He then resigned the pastorate and went to Philadelphia to give his personal attention to the completion of the typesetting machine which he had invented and which was being built in that city.

His health failing, he went to one of the city hospitals for treatment, but his earthly labors were finished, and the Master having use for him in another sphere called him, and he gladly
Mr. Cade was a strong man, both in body and mind. He had an inventive mind, and invented several useful appliances, most of them were so much ahead of their time that they have not yet come into use. Perhaps, his greatest invention was a line casting, or line-o-type machine, which, when completed, will doubtless be of great service to printers and publishers. It seems a pity that he did not live to enjoy the fruit of his labor.

Mr. Cade was a man of many gifts and striking characteristics. He was perhaps at his best when preaching the gospel or advocating some position to which he was thoroughly committed. As a writer, both of prose and poetry, he holds an enviable position. His most striking characteristics were his love for God and every human being.

A HISTORY OF THE TAR RIVER BAPTIST ASSOCIATION, 1830-1921, P. 210-212

By: Thomas J. Taylor

286/T21ta
MEMORIAL SERVICE TO REV.
BAYLUS CADE

A beautiful and appropriate memorial service was held on the evening of Sunday, June 2, by the Wake Forest Church in honor of its former pastor, Rev. Baylus Cade.

The tribute of the church which was requested to be sent to the Recorder for publication is as follows:

"The death in Philadelphia on May 24 of Rev. Baylus Cade, beloved former pastor of the Wake Forest Baptist Church, produced a sense of personal sorrow and bereavement among the whole membership of the church.

"For several months of the years 1916-1917 Brother Cade served the Wake Forest Church as an undershepherd and greatly endeared himself to us all by his gentleness, his sincere piety, and his father-like sympathy with all the people of our community. We consider ourselves most fortunate in having enjoyed the loving ministry of this faithful servant of God; for Brother Cade combined, as few have done, ripe scholarship, rich experience of life, able and forceful presentation of divine truth, unadorned yet genuine eloquence, and a depth of feeling and a sincerity of conviction that attracted and edified all who heard him.

"We desire that his family and friends know that we think of them with tenderness and love in this trying hour and that their bereavement is ours also."

J. A. GORRELL

BIBLICAL RECORDER, June 19, 1918, p. 15:1-3
this time he began to preach here once a month. The Church building had a debt of $400.00, and he proposed that for every dollar given on the Church debt he would match it with a dollar from his pocket. This was carried out, and the building debt was paid in full.

Reverend C. E. Gower—1890-1894.

Reverend Gower, was a graduate of Wake Forest College, and served the Lincolnton Church for approximately four years.

Reverend D. M. Austin—1895-1898.

Reverend Austin made his home in Charlotte and came to Lincolnton on Saturday twice a month, preaching on Sunday, and then returning to his home in Charlotte. He was a graduate of Wake Forest College and a thoroughly consecrated minister of the Gospel. He was beloved by the congregation and served well for three years.

Reverend D. P. Bridges—1899-1905.

Reverend Bridges was educated at Catawba College and the Southern Baptist Seminary. He came into the Association by letter, as a charter member, and served as pastor of the following Churches in the Association: Lincolnton First Baptist, Kids' Chapel and Leonard's Fork. He is described as a "level, cool-headed man," a good counselor and pastor. It was during his pastorate that the Sunbeam organization was organized by his wife, Mrs. Bridges.

Reverend Baylus Cade—1906-1908.

Reverend Cade was born in West Virginia in 1845. He attended Richmond College, and was a veteran of the War Between the States. He held pastorates in Virginia prior to moving to North Carolina in 1887 or 1888. Pastorates he held in North Carolina, other than Lincolnton First Church, were Louisburg, Franklinton, and Murphy. He was also supply pastor in Dunn, North Carolina, a short time before his death on May 24, 1918.

Reverend Stanley Winfred Bennett—1908-1914.

Reverend Bennett was born July 9, 1886, in Union County, North Carolina, the eldest child of Rev. Joseph LeGrand Bennett and wife. While a young man in his teens he felt the call to the ministry, but wanted to be a merchant. He married and opened a mercantile store in Charlotte, North Carolina. He was always active and loyal to the Church, and attended the mid-week prayer services. It was at a prayer service during the week that he felt the definite call to the ministry. He sold his business, and he, and his wife, went to Wake Forest, North Carolina, to live and he entered school and graduated at Wake Forest College. He held pastorates in Virginia for a while, and returned to North Carolina, coming from Phoebus, Virginia, to Lincolnton in 1908. Other churches he served in North Carolina were Concord, Granite Falls, and Leonard's Fork here in Lincoln County after he retired from active duty, until his death. He made his home in Lincolnton, after his retirement, until his death, on February 23, 1935.

Reverend E. R. Stewart—1915.

Reverend Stewart was born near Catawba, North Carolina, December 31, 1893. He graduated from Newton High School, Catawba College, Wake Forest College, and Southern Baptist Theological Seminary. During his school pastorates he was pastor for five months at Dallas First Baptist and Long Creek Churches, before going to Wake Forest College.

While in Lincolnton he baptized sixteen persons and started a new building fund.

He is now in his forty-third year of ministry, and, since January 1, 1959, has been pastor of the Creswell field of Churches of Creswell, Oak Grove, Roper, and Mount Pleasant, North Carolina. In a recent letter he states, "The Lord has been good to us throughout our ministry."

He married Miss Leafy Brown, of Statesville. Their eldest son is pastor of Rocky Point Church, near Wilmington, and their eldest daughter married Rev. Joe Everett, pastor of National Avenue Baptist Church, New Bern, N. C.