



The Gazette

## Mr. Bailey and The Church Again.

Before discussing the last article of Mr. Bailey I want to say a few words concerning a statement of his in a previous article. He there said that Christ established one church and all others had been organized by men. Now what he would have us to believe is that the church to which he belongs is the one Church established and all others are the work of man. If he can show where Christ established that church he will please do so in his next article. And since he says neither Protestant nor Catholic have any warrant in Scripture will he also give us the historical connection of his church from the time Christ instituted it till now. We would like to know where this church was in the dark ages. We would like to know where it was when Luther and his colleagues were contending for the open Bible. We would like to know where this church has existed since that time and what it has been doing.

Now the fact is that Christ did not establish the church in person. In reply to Peter's confession He said, "Upon this rock I will build my church." He there spoke of it as future. The work committed to the church was to preach the Gospel to all nations. But they were not to begin till the Holy Spirit was given. At Pentecost they began to preach, and there the church began. We are not to understand by this that the church did not exist in the Old Testament or that there was no church when Christ was on earth. The church is one in both Old and New Testaments only that it reached a fuller development in the New Testament than in the Old. That is what we mean when we say it began on the day of Pentecost, and that is what Christ had in mind when He spoke of it to Peter as future. Now Christ did establish the church at Pentecost, not Himself in person, but through the disciples. Their power and authority was in the Gospel. It is the divine seed which is to be sown, Lk. 8:11. Wherever it is sown and takes root it brings forth believers and these are the church. And so while Christ is the Builder, all the disciples were laborers under Him from that day to this. Every church has been organized by man but the power back of it is Christ. The Bible was written by man but the authority is of God who inspired the prophets and apostles to write it. Because Christ commanded the Gospel to be carried into all the world, it is our duty to carry it. But we must preach nothing but the Gospel. We have no business to preach our opinions, or ideas, nor our interpretations, nor a part of that Gospel, but the whole Gospel no more and no less. And where that Gospel begets faith in human hearts, there is the church built through the power of God yet through human agency. So Paul speaks of having founded the church at Corinth. 1 Cor. 3:10. And so we have a right to establish churches wherever there are those who believe, but we can build on no other foundation than that of Christ. So then if Mr. Bailey wants to know the

authority of the Lutheran church we point him to the command of Christ who has ordered His Gospel to be carried to all nations. The right of any church to exist is that it carries out this command. If Mr. Bailey can show that we do not preach and believe the Gospel then he will have proven that there ought to be no Lutheran church.

Coming now to his last article we notice that he finds fault because we speak of the church building as a church. I will say for Mr. Bailey's information that we have never regarded the building as the true church. In our discussion I have repeatedly spoken of the church as the communion of believers. When the church is to be glorified it will be the people and not the building. We only call the building a church because the church meets there for worship. Mr. Bailey surely knows that it is a common usage of language to call any building by the name of whatever occupies it. We call a house a home not because it is a home but because the family life is there. Where the family is, there is home even in a tent. We call another building a store, and yet the building is not the store. It is the place where the business of the store is transacted. We call another building a mill, but it is not the real mill, it is only the house where the mill is operated. And so we call another building a church because the congregation of believers meets there for divine worship. We find this same usage of language in the Bible. The common places of worship in the time of Christ and the apostles were called synagogues. The real synagogue was the people who belonged to it. In Acts 9:2, we read where Paul desired letters to the synagogues in Damascus. Now people don't write letters to a building but to people. See also Acts 6:9. Yet on the other hand we find that the sacred writers refer to the building itself as a synagogue. In Acts 13:14, we find where Paul entered the synagogue and this must have been the building. And so the Bible usage is to apply the name of the congregation, for that is what the word "synagogue" means, to the building itself. But Mr. Bailey finds great fault with us because we do the same thing. If it is wrong to call a building a church because it is the place where the church worships, then Mr. Bailey will have to find fault with Christ and the apostles because they spoke of a building as a synagogue when it was really the people who constituted the synagogue. It seems that Mr. Bailey is out for fault finding any way. Now since he tries to be so extremely critical, we would suggest that he no longer speak of a certain book and call it the Bible. It is not a Bible but only a bundle of paper and pasteboard sewed together on which the Bible has been printed. As for me I will still call the book a Bible and sensible people will know what I mean. I will still call the building a church and they will know what I mean. Such fault finding is straining at gnats and swallowing camels.

Again Mr. Bailey says that where a number of christians meet for worship whether in grove, or by the road side, there is the church. But if they meet in a Lutheran church and have a creed and a form of worship

then he says they are not a church. If there is anything sinful about our creed or form of service, Mr. Bailey will please point it out in his next article and we will be glad to discuss it with him. On the contrary Christ says "Where two or three are gathered together in My Name there am I in the midst of them" Matt. 18:20. When therefore we meet at St. James or any other church in the name of Christ and there confess our faith in Him, for a creed is the confession of faith, according to the Lord's own promise He meets with us. He promised to do so and we know His word is true no matter what Mr. Bailey or anybody else says about it. But according to Mr. Bailey's logic, Christ is present provided it is a congregation composed of Mr. Bailey and some other like him, but not present if it is anybody else. That looks very inconsistent. We hardly know how to take him. In a former article he denied there was any division in the church at Corinth. In his last article he admitted there was division but said it was not doctrinal difference and that each party didn't have a creed. He seems to think just so there is no creed it doesn't matter much if there are differences. He also says there was only one congregation in each town, and that now there are often a half dozen in the same town. This is true. But what is the difference? If you have only one congregation in a town and it divided in factions as was the case at Corinth, that condition is just as much to be censured as when they have separate organizations or different creeds. To call a church by one name doesn't make it one. Mr. Bailey says there were no doctrinal differences. Paul said some had denied the resurrection. 1 Cor. 15:12. If that isn't a doctrinal difference then nothing is, for Paul shows them they are denying a fundamental fact of the christian faith. Suppose a man were to come through this country denying the resurrection. Then if Mr. Bailey accepts his own statement, he could receive that man into his church for there would be no doctrinal difference between them. If Mr. Bailey can swallow a camel like that he ought not to find so much fault with calling a building a church.

Then take the case of Paul and Peter's discussion about circumcision. If that wasn't a doctrinal difference then what is? Yet Mr. Bailey says there was no difference between them. How could they have had a discussion if there was no difference? If I were to say there is no difference between Mr. Bailey and myself I wouldn't expect people to believe it. How could Paul say Peter was to be blamed if there were no difference? Gal. 2:11. Also in Acts 15:39 we are told that the contention between Paul and Barnabas was so sharp that they departed asunder the one from the other. Now I wish to remind Mr. Bailey that these are the statements of God's Word, statements inspired by the Spirit of Truth. These and a hundred other passages throughout the New Testament show that the early church had its trials and difficulties, its contentions and divisions, its defects both in its faith and life. Now Mr. Bailey says I bring these charges against God's

(Continued on last page)

## Weddings

### Brown-Beam.

At the home of the bride's parents, Mr. and Mrs. P. C. Beam of this place, Mr. Cliff Brown and Miss Blanche Beam were married Tuesday evening Dec. 28th, at 4 o'clock. The ceremony was performed by Rev. B. D. Wessinger of this place in

## If I Were a Girl.

By Daisy Turner.

You are always hearing a girl say what she would do if she was a boy. But you seldom hear a boy say what he would do if he was a girl.

I guess the boys are afraid of hurting their feelings, but the girls must pardon me for coming to the front for one time and saying what I would do if I was a girl or rather something I wouldn't do.

I would try to avoid the giggling age.

I am awful glad that is left out of a boy's nature it's d-i-s-g-u-t-i-n-g. Everything that is solemn or sad they giggle. In short they giggle incessantly, and if two or three of them get together on a train or street car, the malady assumes its worst form and it is just awful. I wouldn't talk loud if I were a girl, especially in a crowd. You see a lot of girls get together and begin chattering and you can hear every word they say for a quarter of a mile, more or less, and none of them are deaf, either, or neither is what they are saying especially edifying, though everybody stops to listen. They have to, for they can't hear their own ears. 'Tis useless to try to do anything else, unless we rush to the smoker and find relief in a cigar—and then they condemn us for smoking. I've

been in assemblies where some with the girls for disturbing public peace. If they had been boys they would have been arrested and sent to the "lock-up." Their furbelows saved them, however, but they didn't save them from being talked about by the very fellow they are trying so hard to attract his attention. I wouldn't rush to the depot every time a train came in and stand and stare or say smart things to the passengers, if I were a girl. Yet they call them selves "ladies." The boys have another name for them, however, which suits the occasion better.

If I were a girl I wouldn't follow any fashion to such an extreme as to make myself uncomfortable and ridiculous. I would not want to attract attention bad enough to run the risk of my health and common sense.

Last, but not least, I would behave when I went to church. I would bow my head and hold my tongue while the preacher was praying, if I had to stuff my fist in my mouth to do it. If the girls are "fast" the boys will be "reckless" to hear the girls tell it. If the girls are "butterflies" the boys will be "fool." If they are ladylike the boys will be gentlemanly. Hence, if I were a girl I'd have a very high standard of womanhood and I would live up to it, and avoid the giggling part.

### Grover Ledbetter.

Mr. Grover Ledbetter died at his home in the western part of town on Sunday Dec. 26th from tuberculosis of the bones. He had suffered from this dreadful disease for the past ten months. He leaves a wife, four children, father, brother and sisters to mourn his departure. His remains were interred in St. Johns cemetery at this place, Rev. Fortenbury conducting the funeral service.

### Piles Cured in 6 to 14 Days

Four druggist will refund money if PAXO OINTMENT fails to cure any case of itching, Blind, Bleeding or Protruding Piles in 6 to 14 days. The first application gives ease and Rest. 50c.

## January

Completed our Annual Inventory of our history--Sold less is what counts.

Greatest of the WINTER Clean-up Sale to give the Fall Months to collect days, we have gone through together these good seasons Goods. Then close out a lot of Merchandise on a late trip North recently sale at greatly reduced

PRICE, Both in QUALITY and SHIRT 25 per cent off.

### Carpenter-Benfield.

Mr. Crum Carpenter and Miss Bertha Benfield both of this place hid away to Waco last Sunday evening where they were married, the ceremony being performed by Esquire J. Y. Hord.

### Leonhardt-Boyles.

Mr. Claude Leonhardt and Miss Katy Boyles were united by marriage last Sunday evening at the home of Esquire Caleb Hoyle in North Brook. The bride is a daughter of Mr. and Mrs. William Boyles, the groom a son of Mr. and Mrs. Noah Leonhardt, all of North Brook, Lincoln county.

### Wehant-Beam

Last Sunday evening at the residence of Caleb Hoyle, Esquire in North Brook Mr. Ed Wehant and Miss Minnie Beam were joined together in the bonds of matrimony. The Bride is a daughter of Mr. and Mrs. John Beam; the groom is the son of Mr. and Mrs. John Wehant of North Brook.

As a matter of business see that all your property is protected by a Firepolicy. Insurance is cheap, in strong companies by David P. Dellinger, who has paid more losses than all other local agents combined. Also best life insurance. Real Estate.

Cures Old Sores, Other Remedies Won't Cure. The worst cases, no matter of how long standing, are cured by the wonderful, old reliable Dr. Porter's Antiseptic Healing Oil. It relieves Pain and Heals at the same time. 25c. 50c. \$1.00.

### Mrs. I. R. Self.

Lincoln County News. The news of the death of Mrs. I. R. Self brought sorrow to relatives and friends throughout this section.

The end came Sunday morning, the immediate cause of her death being Bright's disease. All of her children, except two, Rev. M. Y. Self and Mrs. Holcomb were present when she passed away.

The deceased was the mother of a large and gifted family. The aged husband, Capt. I. R. Self, and nine children survive.

Mrs. Self was converted to Christ in early life and was a member of the Zion M. E. church, in whose fellowship she has lived and labored in many useful ways until death.

All of the children were present for the funeral except Mrs. Holcomb, of San Francisco, who could not reach here in time.

Impressive funeral services were held Monday at 1 o'clock at Zion church, conducted by her pastor, Rev. J. H. Robertson.

Six of the grandchildren of the deceased were selected as pallbearers, Messrs. Ernest, Guy and Hugh Self, Isaac Hovis, Hugh Hovis and Everett Houser.

### First National Bank has another Successful Year.

The First National Bank of Cherryville issued its 20th 5 per cent semi-annual dividend last Saturday. With this dividend 100 stockholders in cash dividends, and the book value of the stock is now over \$150 per share after charging off over \$1,000 for depreciation in Furniture and fixtures. The two dividends paid in 1915 amounted to \$5,000 and over \$2,200 was passed to the undivided profit account which shows that 1915 has been a most successful year for the First National Bank of Cherryville.

### Three Killed.

Atlanta, Ga., Dec. 27.—Three negroes dead, three dying and 18 in the city hospital suffering from gunshot and knife wounds was the record of the Christmas celebration in Atlanta's negro quarter on the night before Christmas. The celebration started at 6 o'clock p. m. and the last shot was fired at 6 o'clock Christmas morning. A count of the prisoners booked at police headquarters on charges of varying gravity showed 130 arrests.

### Administrator's Notice.

Having qualified as administrator of the estate of John J. Homesley, deceased, late of Gaston County, North Carolina, this is to notify all persons having claims against the estate of said deceased to exhibit them to the undersigned at Cherryville, N. C. on or before the 16th, day of December, 1916, or this notice will be pleaded in bar of their recovery.

All persons indebted to said estate will please make immediate payment. This December 15th, 1915.

David P. Dellinger, Administrator.

### \$100 Reward, \$100

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Catarrh being greatly influenced by constitutional conditions requires constitutional treatment. Hall's Catarrh Cure is taken internally and acts thru the Blood on the Mucous Surfaces of the System thereby destroying the foundation of the disease, giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in the curative powers of Hall's Catarrh Cure that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials. Address: F. J. CHENEY & CO., Toledo, Ohio. Sold by all Druggists, etc.