

THE GASTONIA GAZETTE

VOL. XXXVII. NO. 97. FIRST SECTION. GASTONIA, N. C., SATURDAY AFTERNOON, NOVEMBER 25, 1916. \$1.50 A YEAR IN ADVANCE

CLASS OF ELEVEN RECEIVED THIS MORNING

BISHOP KILGO DELIVERED GREAT ADDRESS TO YOUNG PREACHERS ADMITTED

Plead With Those Received Into Full Connection to Stick Close to the Pure and Undeveloped Faith of the Fathers—Ridiculed New-Fangled Preachers—Children's Home Made Fine Report for Year—Number of Visiting Ministers Introduced—Dr. McMurry Preaches This Afternoon and Dr. Moore Tonight—Day's Proceedings.

This morning's session of the Western North Carolina Conference now in progress at Main Street Methodist church was featured by the reception into full connection of a class of eleven young men. They were C. M. Carpenter, P. W. Cook, L. B. Hayes, G. W. Fink, W. J. Hughes, J. H. Green, M. W. Mann, J. W. Vestal, H. M. Wellman, O. C. Fortenberry and E. J. Harbison.

In receiving this class Bishop Kilgo delivered a masterful address in which he urged these young men to have faith. He told them that the great paramount need of this day is a sound, mighty, apostolic, faith-inspired ministry. The world might get along without sheriffs, lawyers, doctors, merchants and many others but there never was a time in history when the world could live and go forward without a great apostolic ministry. As to the making history, one preacher—faithful and sound—accomplishes more in one year than all the newspapers, circuses, grand operas, legislatures, congresses, sheriffs, judges and policemen in the world combined accomplished. I doubt if there could be found a man in the world who would say that he was converted in a theater, a court, by a sheriff, a judge, a novel, a magazine. And yet I suppose that this conference has averaged this year the conversion of an average of fifty sinners to the preacher. What tremendous responsibility God has organized into his ministry.

At the opening of the morning session Bishop Kilgo paid his respects to the "new fangled" preacher. In a short talk which bristled with sarcasm he ridiculed the "high-bred" preacher. Among other things he said:

"There is one type of preacher appearing among us in these days and I don't take to him very cordially—he is the high-bred preacher, a mixture of Baptist, Presbyterian, Episcopalian and Methodist. He has a lot of gait. Yet they are among us. We don't need them. This type of preacher has so much learning that he doesn't need the Almighty. If the Lord has made any mistakes he will correct them. It's the right thing for a Presbyterian to stand when he prays but it is out of place for a Methodist to stand when he prays. I like scrambled eggs but I don't like scrambled Methodism. I'm not ashamed to line a hymn and sing it. I'm not ashamed to go into the pulpit and kneel down and pray. I'm ashamed of these new fangled preachers. They go into the pulpit and sit upright without kneeling before God in prayer. I sometimes wish that I didn't have to travel the same road to heaven with these new-fangled preachers. Quit such foolishness. Be what you are—a Methodist preacher."

O. C. Fortenberry, of the class of the second year, was elected to deacon's orders.

An application from a Mr. Williams, a student at Boston University, for admission on trial was not granted, though recommended by the committee, for the reason that the laws of the church do not provide for his examination by the board of another church and on a course of study other than that provided by the Southern Methodist church.

Guy Hamilton, of the North Wilkesboro district, was admitted on trial. He is a graduate of Trinity College with the degree of A. M. is 25 years old and has been preaching for four years.

In answer to the question, "Who are received from other churches," the conference voted to receive into full connection Dr. John A. Lesh, a member of the faculty of the State Normal College at Greensboro, from the Methodist Episcopal church.

J. B. Hornbuckle was re-admitted to membership in the conference on recommendation of Presiding Elder J. H. Weaver, of the Greensboro district.

Rev. B. A. York was referred to the committee on supernuaries for admission to that relationship.

Rev. Dr. J. C. Galloway, pastor of the First Associate Reformed Presbyterian church, Gastonia, and Rev. Dr. W. F. McMurry, of Louisville, Ky., general secretary of the board of church extension, were introduced to the conference.

A communication from the quarterly conference of the First Methodist church of Salisbury recommending the adoption of the Harvard plan for the entertainment of the conference in the future. This plan provides that the people in the town where the conference is being entertained provide lodging and breakfast for the delegates and let them secure their own meals at cafes or hotels at their own expense. This communication was referred to a special committee composed of Revs. Z. B. Barnhardt and D. M. Litzaker and Mr. J. B. Ivey.

A telegram was read from the Methodist Protestant Conference now in session at Winston-Salem conveying heartiest greetings.

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Rev. W. R. Ware, for the special committee appointed yesterday, submitted a set of resolutions of respect on the death of the late Bishop A. W. Wilson which were unanimously adopted.

Dr. John Moore, of Nashville, Tenn., and Dr. L. L. Nash, of the North Carolina Conference, were introduced to the conference.

CHILDREN'S HOME.

Rev. T. F. Marr submitted the annual report of the Children's Home at Winston-Salem which was adopted. It showed that this institution has had the best year in its history. During the year two new buildings have been added. One of these, a domestic science building, thoroughly and modernly equipped, was built at a cost of \$10,000 the gift of Mr. James A. Gray, his sons and daughter, Mrs. Aurelia Bowen Gray. The other was erected at a cost of \$7,000 and equipped at a cost of \$3,000, being the gift of Mrs. John W. Haynes. It is an industrial building for boys. A recent inventory of the property shows buildings and grounds valued at \$138,600, furniture and fixtures \$2,500, farming implements and stock \$4,350, dairy barn and cows \$950, making a total of \$146,400. In addition to this farm products to the value of \$4,000 are on hand.

The committee on temperance submitted its report, which was unanimously adopted. Following its adoption Rev. R. L. Davis, secretary of the North Carolina Anti-Saloon League addressed the conference, appealing for the support of the Methodists in securing further temperance legislation for the State.

A motion was made and carried that the annual memorial service be held Sunday afternoon at 3 o'clock.

C. A. Johnson, S. L. Owens and J. C. Brown, local preachers, were elected deacons and T. L. Noble a local preacher was elected elder.

W. C. Bowden and J. F. Harrelson, preachers on trial, were discontinued at their own request.

F. W. Cook, J. H. Green, M. W. Mann and J. W. Vestal, traveling preachers, were elected deacons. R. F. Honeycutt, E. B. Tray, R. F. Mock, J. E. McSwain, W. M. Smith, E. O. Smithfield, G. W. Williams and J. M. Folger, traveling preachers, were elected elders.

A. S. Abernethy, J. W. Bennett, J. W. Combs, T. V. Crouse, R. L. Forbis, D. V. Howell, C. A. Johnson, M. A. Osborne and W. A. Jenkins were preachers continued on trial.

Mr. L. C. Dalton, of the U. S. S. Perkins, a torpedo boat located now in Charleston harbor, is spending a fifteen days furlough with homefolks here.

Rev. S. L. Cathey, of Mount Holly, was a Gastonia visitor Friday.

Mr. S. J. Lowe, of Concord, was a Gastonia visitor Friday.

Christian missions is not an expedient to provide for some unforeseen emergency, nor an after thought of God. In the councils of Deity, before the world was, Christ was the Lamb to be slain to atone for the sins of the world.—R. F. Dunn.

The Young Men's Christian Association is endeavoring to raise \$500,000 for work among the soldiers on the border. The effort is slowly succeeding. B. F. Fancher, 124 East 25 Street, New York, is treasurer of the fund.

Another evidence that orthodoxy is becoming popular is the refusal of the First Congregational Church of San Francisco to invite Dr. Charles F. Aked to resume its pastorate after his return from the Ford peace expedition, although he proposed to come at a reduced salary.



REV. HENRY H. JORDAN.
Mr. Jordan has been pastor of Main Street Methodist church for the past two years and has made a splendid record during his pastorate here. He is a good preacher and is popular not only with the members of his congregation but with the people of the entire city.

LOST: Friday in or around Main Street Methodist church or between Armington hotel and church, lady's purse containing one \$10 bill, four \$1 bills and small change. Reward for return to Secretary of Conference at church. 25pt

OUR WEALTH IN CHRIST "THE LIFE IN CHRIST"

DESPAIR VANISHES BEFORE GOD'S LOVE LIGHT ON IT FROM THE NATURAL WORLD

In Splendid Discourse on "Our Immeasurable Wealth in Christ", Rev. G. D. Herman Points Out That Pessimism, Despair and Moral Night Vanish Like Fog Before the Sun When One Has Had a Vision of God's Redeeming Love.

Main Street church was packed again to its capacity last night and many people were turned away. In the absence of Rev. W. F. McMurry, secretary of the general board of church extension who was scheduled to speak, Rev. G. D. Herman, a former pastor of this church now pastor at Mount Airy, filled the pulpit and preached a striking sermon on "Our Immeasurable Wealth in Christ."

Mr. Herman said in part:

There is still much black pessimism in the world. There are many, choked and smothered by hopeless despair. Even in our churches there are some who talk and act and look like spiritual paupers and outcasts. But surely these hopeless ones, famishing in a land of milk and honey, corn and wine, have not taken an inventory of our immeasurable wealth in Jesus Christ. Chilling pessimism, black despair, and moral night vanish like a fog before the rising sun when once we have had a vision of God's redeeming love in Christ, whereby all things become ours.

As the redeemed child of God, man is so great that it takes all things to meet the demands of his nature. It is but literal truth, that all things are ours in both the material and spiritual universe. This means that all things are ours on earth and in heaven, in time and in eternity. A father's wealth is for his children; and God's immeasurable wealth in Nature and in Grace is for His children. Every good thing God has is ours, now and here forever, if we abide in Christ. Union and communion with Christ makes our title clear to all God's wealth. Surely it will be to the praise of God's amazing grace as well as to our education and comfort to take, as best we may, an inventory of our material and moral wealth in Jesus Christ—wealth, boundless, free and eternal, through God's redeeming love.

The sunlight.
All the sunlight is ours. The sunlight is God's universal grace in Nature. The human eye is small and seemingly insignificant, but it takes all the light of suns and stars to meet its demands. The eye was made for light, and God has flooded earth and heaven with pure white light. God is rich in natural light, and He has freely given it to us. Thank God for the light of blazing suns and all the sparkling stars. But if there was but one man in all the world, it would take all the light there is to meet the demands of his nature. God has so made us and the universe, that each man may have all there is in it. For us a Nature stands and stars their courses move.

The visible universe, as known to astronomers, is made up of two great streams of stars following in opposite directions, planets, comets, moons, meteors, suns and systems, amazing in number, greatness, beauty and dazzling glory. These all are ours. Our Father made them, and upholds them by the word of His

(Continued on page four.)

Rev. J. E. Abernethy Preached Strong Sermon Yesterday Afternoon to Large Congregation—Discussed the "Life in Christ" as Something That May be Known—What Great Thinkers Have Said About It.

Rev. J. E. Abernethy, formerly pastor of Main Street church here and now pastor at Monroe, preached a magnificent sermon yesterday afternoon at Main Street church on "The Life in Christ." His discourse was heard by a packed house and many were turned away. Mr. Abernethy said in part:

John 17:3. "And this is life eternal that they might know Thee, the only true God, and Jesus Christ whom thou hast sent."

To be a Christian is to be what you were made to be and do what you were made to do. It means to fulfill God's purpose in your life. The religion of Christ is "the life of God in the soul of man." It is the tide of God's infinite love flowing through the narrow channels of human nature. It is righteousness and peace and joy in the Holy Ghost. Religion is to man what truth is to history, what the atmosphere is to the earth, what light is to the sun. It is the essential, the supreme thing. Without it prosperity has no joy, adversity no comfort, duty no delight, love no sweetness and immortality no charm. It is the only thing that makes life worth living; the only thing that kindles a star in the night of death, or hangs a bow of hope above the grave.

That which introduces the soul into life in Christ is designated by the following terms. The new birth. As the natural birth is an introduction into the physical life so the new birth is an introduction into the spiritual life. Christ being formed in you, partaking of the divine nature. That is, the evil spirit is driven out of man, and his soul being filled with love becomes a temple of life where peace and its Prince dwell in sweet communion. The renewing of the Holy Ghost. The heart is cleansed from the defilement of sin and the soul receives a new affinity drawing it toward Christ its center of attraction. An awakening, or the act of arousing the soul from the mysterious sleep of sin to an indefatigable activity in the holy service of God. Putting off the old man and putting on the new. The soul is retrieved from its allegiance to evil propensities, erratic passions, eccentric desires, and puts on that radiant type of life which is characterized by a child-like submission and obedience to Christ.

Being made alive unto God. The divine and the human meet; death is eradicated from the soul and life is imparted, and the divine gives character to the human. Being quickened, or the soul's resurrection from death unto life, its translation from sin unto righteousness.

The natural world throws light on this subject. "For the invisible things of Him from the creation of the world are clearly seen being understood by the things that are made." So if we are seeking the truth we may find "tongues in trees, books in running brooks, sermons in stones and good in everything." Geologists have taught us to believe that the earth on which we live has been born again many times. Astronomers say that every star that sparkles in the infinite dome has passed through many marvelous changes. Every student of chemistry and physics knows that many things in nature about us are being

DR. McMURRY THIS AFTERNOON: DR. MOORE TONIGHT.

DR. W. F. McMURRY, OF LOUISVILLE, KY., GENERAL SECRETARY OF THE BOARD OF CHURCH EXTENSION, AND DR. JOHN M. MOORE, OF NASHVILLE, MISSIONARY SECRETARY, BOTH OF WHOM WERE ON THE PROGRAM FOR ADDRESSES BUT WERE DELAYED IN GETTING TO GASTONIA, REACHED THE CITY THIS MORNING AND WILL ADDRESS THE CONFERENCE TODAY. DR. McMURRY AT 3 P. M. AND DR. MOORE AT 7:30 P. M. THESE MEN ARE AMONG THE LEADERS OF THE CHURCH AND BOTH ARE SPEAKERS OF POWER AND MAGNETISM. IF YOU MISS HEARING THEM YOU WILL MISS SOMETHING WORTH WHILE.

SUNDAY SERVICES AT THE VARIOUS CHURCHES

MAIN STREET METHODIST CHURCH.
11 A. M.—Sermon by Bishop J. C. Kilgo, followed by ordination of deacons.
7:30 P. M.—Sermon by Rev. Dr. Plato T. Durham, dean of the Candler School of Theology, Emory University, Atlanta, Ga. Followed by ordination of elders.

FRANKLIN AVENUE METHODIST CHURCH.
11 A. M.—Sermon by Rev. J. H. Bradley.
7 P. M.—Sermon by Rev. J. F. Moser.

WEST END METHODIST CHURCH.
11 A. M.—Sermon by Rev. G. W. Fink.
3 P. M.—Dedication service by Presiding Elder J. R. Scroggs.
7 P. M.—Sermon by Rev. J. W. Ingle.

OZARK METHODIST CHURCH.
11 A. M.—Sermon by Rev. B. A. York.

TATE'S CHAPEL.
3 P. M.—Sermon by Rev. A. R. Surratt.

BESSEMER CITY METHODIST CHURCH.
11 A. M.—Sermon by Rev. J. F. Armstrong.
3 P. M.—Sermon by Rev. J. F. Armstrong.

DALLAS METHODIST CHURCH.
11 A. M.—Sermon by Rev. E. W. Fox.

LOWELL METHODIST CHURCH.
7:30 P. M.—Sermon by Rev. J. H. Bennett.

FIRST PRESBYTERIAN CHURCH.
11 A. M.—Sermon by Rev. Dr. C. W. Byrd.
7:30 P. M.—Sermon by Rev. Dr. S. B. Turrentine, president Greensboro College for Women.

LORAY PRESBYTERIAN CHURCH.
11 A. M.—Sermon by Rev. H. C. Byrum.
7 P. M.—Sermon by Rev. H. L. Powell.

FIRST BAPTIST CHURCH.
11 A. M.—Sermon by Rev. J. H. Barnhardt.
7:30 P. M.—Sermon by Rev. R. G. Tuttle.

FIRST A. B. P. CHURCH.
11 A. M.—Sermon by Rev. T. F. Marr.
7 P. M.—Sermon by Rev. Frank Siler.

TRIXON STREET CHURCH, CHARLOTTE.
11 A. M.—Sermon by Rev. E. K. McLarty.

TRINITY CHURCH, CHARLOTTE.
11 A. M.—Sermon by Rev. G. T. Rowe.

CALVARY CHURCH, CHARLOTTE.
11 A. M.—Sermon by Rev. R. S. Howie.

DILWORTH METHODIST CHURCH, CHARLOTTE.
7:30 P. M.—Sermon by Rev. A. L. Coburn.

McADENVILLE METHODIST CHURCH.
11 A. M.—Sermon by Rev. R. M. Courtney.

MOUNT HOLLY METHODIST CHURCH.
11 A. M.—Sermon by Rev. J. A. Bowles.

BELMONT METHODIST CHURCH.
11 A. M.—Sermon by Rev. J. H. Bennett.

BETHESDA METHODIST CHURCH.
11 A. M.—Sermon by Rev. E. N. Crowder.



REV. J. E. ABERNETHY.

converted every day.

Life in Christ is something that may be known. "And this is life eternal that they might know Thee, the only true God." Free Masonry has its mysteries, but they are mysteries to none except the uninitiated. Speaking to those who are in his kingdom Jesus says "It is given unto you to know the mysteries of the Kingdom of God." When the agnostic says, "I don't know," he tells the truth, for the natural man receiveth not the things of the Spirit of God. But the man in Christ can say, "I know. I have passed from death unto life. I know that where as I was blind now I see. He that believeth on the Son of God hath the witness in himself."

Herbert Spencer says God is "unknown and unknowable." In an absolute sense this may be true. No man can take into the little circle of his life all the light of the sun, but he can take all that he can use. You may never know God in all his infiniteness. But you may know him well enough to be saved from sin. You may know him as your Father. And day by day you may be conscious of his saving, guiding, comforting Presence.

Huxley says, "Justification not by faith but by verification is what we want." Well, a man in Christ is justified from both view-points. When he surrenders sin and accepts the Savior, he is justified by faith. Then he has a personal experience of salvation which is knowledge by verification. "Can any good thing come out of Nazareth?" The gospel says, come and see. Make your own investigation. You may verify the truth for yourself. Prove all things; hold fast that which is good. "Come now and let us reason together saith the Lord; though your sins be as scarlet, they shall be as white as snow."

Life in Christ is the natural life. Man was made to revolve about God morally as the planets revolve about the sun. When man sinned he flew off at a tangent into darkness, chaos and ruin. The religion of Christ is that which brings him back to the orbit for which he was created. The Christian life is life at its best, life in its highest, divinest form.

Faith is not a leap into the dark. It is the natural exercise of one of the noblest faculties of the soul. Doubt is the same capacity diseased and inactive. Faith is the clear stream flowing on in its crystal purity toward the sea; doubt is the stagnant pool breeding poison, disease and death. Faith is the flower garden whose myriad beauties bloom in the genial light of a warm sun; doubt is the wild flower fading and dying in an icy air. Faith is the music that inspires, and charms the soul; doubt is the weird discord producing the effect of a night-mare.

Some men believe in Christ in the same sense that they believe in Seneca, and to such men Christ means no more than one of the great teachers of history. If your faith is a saving faith it enables Christ to work out his full purpose in your life. Such a faith is always preceded by genuine repentance, and it is always followed by a life consecrated to the service of God.

When Ingersoll said, "Life is a narrow vale between the cold and barren peaks of two eternities," he was denounced by the critics. But the critics were wrong and the faithful right. To the skeptic, the soul that knows no Redeemer, life is a narrow vale, a cloudy vale, a stormy vale, a vale where no flower ever blooms, no bird ever sings, no music ever charms, and in whose dark Plutonian shadows the angel of peace never rustles a wing. But to the man who can say "I know that my Redeemer lives, I know that the love of God is shed abroad in my heart, life is not a narrow vale; it is righteousness and peace and joy in the Holy Ghost. Yes to such a man life is hope, life is music, life is fellowship with the Infinite. It is a world of power which being bathed in the light of truth and jeweled with the dews of peace, yields its rich harvest of thought and deed to the glory of God and the good of man.