

Mr. Bailey and the Church affair.

In his last article Mr. Bailey still contends that the church is one. To this I have already agreed. But the contention between us is that the kind of unity Mr. Bailey contends for did not exist in the times of the Apostles and does not exist now. He contends that there can be no inner unity when there is outward difference. If that be true, then the church was not one in apostolic times if we find any divisions existing then. This is the reason I suppose that Mr. Bailey finds it so hard to admit the statements of the Bible to which I referred. He says I seem to think that division existed in the church at Corinth, and then adds, "I will admit that division was about to rise among the little church." He is not willing to admit that any division existed but says it was about to rise. Contrary to this is the plain statements of St. Paul in 1 Cor. 3:3 that there were divisions among them. Now I think that St. Paul knew more about conditions at Corinth than either Mr. Bailey or myself, and when he said there were divisions among them I know they existed.

It was further charged in his article that I used the church at Corinth to justify present differences, I really think Mr. Bailey knew better, I did not know that the church existed there in spite of these divisions for Paul addressed it as the "Church of God" and I am not willing to admit that he made a mistake or told a falsehood when he said so. But if there must be outward unity and organization before there can be a church, then Mr. Bailey is right and Paul was wrong in calling it a church at all. Within that congregation was committed the horrible sin of incest 1 Cor. 5:1. They were also in constant disputes and lawsuits one with another before the heathen courts 1 Cor. 5:6. They also were guilty of eating meats which had been offered in sacrifice to idols, and were in danger of destroying thereby the weak brother for whom Christ died. They had greatly corrupted the observance of the Lord's Supper as we find later on; and some of them didn't believe in the resurrection from the dead 1 Cor. 15:2. Now all this was wrong and I am not defending it. But it does seem to me that Mr. Bailey could see that if the true church of God existed in a congregation like that at Corinth, that he ought not to condemn the Lutheran church because he may find some thing about it he doesn't happen to like.

Now I think if Paul were living today he would recognize the Lutheran church for I know of no division or false doctrine or flagrant sins among its members as existed at Corinth, and yet he calls it the "Church of God."

Now Mr. Bailey says that the church at Corinth had no different faith from the church at Antioch, but if he can find where there was division, or a denial of the resurrection at Antioch we would be glad for him to point out the passage. This did exist at Corinth. Now let us see about those seven churches in Asia. Mr. Bailey says they "were separated by geographical distance and not by difference in belief." And he says further that when I try to make it

appear that there was any difference among them from the use of the plural "churches," I am either ignorant or unfair. In the second and third chapters of Revelation we have Christ's own judgment upon these churches. I hope every one interested in this discussion will read those chapters. Let us look at a few of them, Christ commended the Church at Ephesus for some things but found their love growing cold. He finds no fault with their faith. They jealously guarded against false teachers who claimed to be Apostles and exposed them as liars for which Jesus commended them Rev. 2:2. In the church at Thyatira Christ finds a congregation active in goods works, faith and patience, but condemns their permitting a wicked woman to teach and seduce the members. The church at Sardis Christ said was dead. He had said this of none of the others; and if the judgment is different then the congregation must have been different. But even in this dead church Christ says He finds a few faithful ones who shall walk with Him in white.

And the church at Laodicia was still different from the preceding ones. It was the lukewarm church. It was careless, indifferent and overcome with worldliness. No two of the seven were exactly alike as Christ saw them and passed judgment upon them. Yet Mr. Bailey says they were one and whoever says otherwise is either ignorant or unfair.

Certainly these differences should not have existed, but the point I am arguing is that the differences didn't destroy the church nor even its unity, for Christ found some faithful ones in each congregation, and it was these that constitute the true church.

Now Mr. Bailey thinks that if all had been gathered together in one place they would all have been one in their external union. There would have been no differences, and all could have said amen when Paul preached. That appears plausible but I don't believe it is true for the following reasons. There were those who opposed Paul as we saw in the divisions at Corinth. There were others who questioned his apostleship, and he argues defend to himself. Others said he could write weighty letters but his speech was contemptible. Then also let Mr. Bailey read Gal. 2:14 and he will find that even the Apostles themselves were not in absolute unity in everything. Peter and Paul had a discussion over circumcision. And so if we take the Bible as our guide we find that there was not that outward unity, nor even a perfect understanding of the one faith which Mr. Bailey tries to set forth.

From all these things we see that the church was not a unit in its faith and life. And yet the Bible says it is one. Now we know the Bible does not contradict itself. Nor can we select certain passages which speak of its unity and disregard those which tell of the differences among the churches. As set forth in the Bible, the church was one, not because there was one external organization, but because there was one faith. But how could the faith be one when there was differences? Simply this: their faith differed in degree but it was one in essence. As Christ goes through those churches he searches out

the believers, and accepts those whose faith is weak as well as those whose faith is strong. I would not say that Paul and Peter were of a different faith because they differed on one occasion, but their faith differed in degree for Paul had a fuller knowledge and a clearer vision of the will of God than did Peter. Now take matters at the present time. A man may be ignorant and not able to read, but through others he has learned of Christ as the Savior and accepts Him as such. Another man may be well informed through years of study in the Bible and have a much stronger, clearer and purer faith than the ignorant, but the faith of both is one in essence for it looks to one Savior for Salvation. Wherever there is faith in Christ it saves whether it be weak or strong, but we want the faith of the weak to grow. "Whoever believeth that Jesus is the Christ is born of God." Now in Mr. Bailey's family there may be a strong young man, and a tiny babe. I hardly think he would disown either because they are not exactly alike. They are different and yet they are one family. And so the church is one because of one faith, even though that faith may not be exactly alike in all. It is one because that faith binds and unites all believers to the one Savior. It is one because one Holy Spirit guides, directs and enlightens his people. It is one because brought into the one body of believers by one baptism. It is one because it looks to one hope in the world to come. It is one because it lifts its petitions to one Father in heaven. Now Mr. Bailey can't see how these denominations can belong to the one true church. I admit that these differences ought not to be, just as they should not have existed in apostolic times. The ideal would be a perfect unity of the faith. That is the ideal that God has set before us, and to it we press. But the ideal was not reached in the times of the apostles and it is not reached now.

I am free to confess that these denominations believe some things which I do not believe; and if we may judge from the experience of the seven churches in Asia, God sees many things to which He does not approve; but God didn't condemn the whole church,—only what he found wrong. A child may be a right bad child, but it is still a member of the family. A church might be a right bad church as was Corinth and some of the others, and need a great deal of correction, but when it still holds to Jesus as the Savior, it is still a church, "Ye are all the children of God by faith in Christ Jesus." The doctrine of justification by faith in Christ is the very substance of the Gospel. It is the doctrine of a standing or falling church, "Believe on the Lord Jesus Christ and thou shalt be saved." This is God's promise to which the Lutheran church holds, yet Mr. Bailey says it has no warrant in Scriptures.

B. D. Wessinger.

'Home Burned, No Insurance.'

Is a sad story to any one. Donations to rebuild are hard to get. Fire 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 and land.

Functions Of Banking.

The 3 C's Bank Notes.

A Bank is a means for organizing capital, whereby its full power may be utilized. The function of a bank in storing up capital, and thus increasing its power, may be likened to the damming of a stream. By storing up the vagrant force it may minister in a very potent way to advance the material prosperity of man. In like manner, banks, by collecting the numberless little rills of capital, which otherwise would minister much less effectively to human needs, perform a most valuable service to commerce, for by accumulating them a great force is created, which is always needed in production and exchange.

At certain seasons the merchant finds a large number of people owing him and his stock needs replenishing. Instead of crowding his customers to pay he accepts their notes for six or ninety days, takes these notes to the bank, guarantees their payment when due by endorsing them (writing his name across the back) and asks the banker to discount them by lending him the money that he needs to pay for new goods he wants before the people who owe him pay their accounts.

The bank has the money that depositors have left with it for safekeeping until they need it, so the banker lends the merchant the money he requires and charges him interest for its use, thus helping him to buy more goods and pay for them without pushing his customers.

At certain seasons the manufacturer is in a similar situation. He needs money to buy raw material and meet his payroll. So the bank lends him the necessary money to carry on his business until such time as his product is sold and he can make collections. In this way the bank helps every working man in the community. It puts money in circulation and makes it possible for labor to earn what it should.

Likewise the farmer needs money in the spring to buy seed, fertilizer and implements. So he goes to the bank, makes his notes payable in three or four months and secures the cash for his purchases. At the time his notes become due he has harvested a portion of his crops and is able to pay them. Perhaps if the market price of the crops is low, he renews his notes and stores his crops until a time when he expects to sell at a figure that will not only pay the interest but yield a handsome profit besides.

Banking also exercises a powerful influence on the morals of society. It tends to produce honest and punctuality in all financial engagements.

A Card.

I wish through the columns of The Eagle, to thank my good friends and neighbors for their kindness and sympathetic help during sickness in our family.

D. V. Brendel.

Abraham Lincoln said—I am not bound to win, but I am bound to be true. I am not bound to succeed, but I am bound to live up to what light I have. I must stand with anybody that stands right, and part of him when he goes wrong.

Invigorating to the Pale and Sickly
The Old Standard general strengthening tonic, GROVE'S TASTELESS CHILL TONIC, drives out Malaria, enriches the blood, and builds up the system. A true tonic. For adults and children. 50c

Homicides In North Carolina.

During four years beginning with the fall term of the 1910 courts and ending with the spring terms of 1914, the homicide cases that came to trial in North Carolina were 889, or an average of 222 per year; as shown by the reports of the Attorney-General of the State. Our population of 1914 as estimated by the Census Bureau was 2,339,452; and supposing that all homicide cases reached the courts, our average annual rate would be 95 per million of population.

Eighty-eight of these homicide deaths occurred in 63 towns of the State having 1,000 or more inhabitants; which means that the town rate of homicides in North Carolina was 248 against a country rate of 68.

The figures of Dr. J. R. Gordon, deputy registrar of vital statistics for the State, show that the homicide problem in N. C. concerns the town population in largest part. Barely more than a fifth, 21 per cent, of our people live in incorporated towns of any size whatsoever; but they commit two-fifths of all the homicides. Seventy-seven of the 88 town homicides were committed with firearms; and 63 of the killed were negroes.

Three counties, Hyde, Pamlico, and Randolph, had no homicide cases in court during these four years.

Six counties had between 20 and 30 cases—Guilford, Buncombe, Union, Forsyth, Pitt, Haywood; and three counties had 30 or more—Robeson, 30, Wake, 36, and Mecklenburg 45. More than a fourth, 28 per cent, of all the homicides of the State during this period occurred in these nine counties.

During the last two years, 13 people have been tried for homicide in Haywood county alone, thus presenting the worst record in North Carolina, says the Waynesville Courier in a recent issue.

Ten of the counties making a showing worse than the State average are in the mountain regions; twelve are in the piedmont region; and 22 are in the coastal plain and tide water country where negro populations are largest.

One hundred and seventy-seven or four-fifths of the homicides in North Carolina were committed with firearms. This single fact provokes earnest thinking.

To Drive Out Malaria
And Build Up The System
Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking, as the formula is printed on every label, showing it is Quinine and Iron in a tasteless form. The Quinine drives out malaria, the Iron builds up the system. 50 cents

OH! THOSE CHILDREN!

What can you give them that will please them—that you can afford—that won't be thrown aside in a few days—and that will be more valuable this time next year? Only one thing answers all your requirements—an Account at The Farmers Bank & Trust Co. Why not give each of the youngsters a Bank Book on Christmas morning?

No parents has ever regretted teaching their sons habits of thrift. You can open an account here for the children with any sum from \$1.00 upward.

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Hours: 9:00 a. m. to 4:00 p. m.
We pay liberal interest in our Savings Department or (Certificates of Deposit.)

Lincoln Wrote Soldier's Will.

The Pathfinder.
In the capital city there lives a white-haired old lady, now in her 83rd year, who soon after the out-break of the Civil War became an army nurse and for four years did what she could to alleviate the sufferings of soldiers wounded in battle. She is Mrs. Emma Brinton. Her four years of work as a nurse were filled with thrilling, never-to-be-forgotten experience, sad and tragic others inspiring and pleasant.

One of her reminiscences concerned a wounded soldier who had an exceptionally profound reverence and respect for President Lincoln and fairly worshipped him although he had never met him. During the entire time that this man was under Mrs. Brinton's care he kept mentioning the President's name and saying what a wonderful man he was. When he recovered he learned that his brother had been wounded and was a prisoner among the Confederates. A short time later when the brother had been paroled he went to visit him. The wounded man believing that his life was rapidly drawing to a close, requested that a lawyer be brought to him as he wished to make a will bequeathing all his possessions to his sweetheart. The poor fellow being then very weak and plainly not far from death, the brother started out on a run to find a lawyer. As he hurried along he ran plump into a tall, homely stranger coming from the opposite direction.

"You almost knocked me down, young man," said the tall man good-naturedly. "What's your hurry?" The messenger explained his errand and Lincoln — for it was he—replied:

"Well, I'm something of a lawyer. I'll go with you to your brother." When the will had been properly made out the dying man who, like his brother, was an ardent admirer of Lincoln, reached a feeble hand out and picked up a newspaper lying near him. Pointing to a speech which Lincoln had made he said: "What a wonderful speech that must have been, and what a noble man he must be to have made it. How I should like to see him."

The President much moved, leaned over the bed and, clasping the dying man tenderly by the hand, disclosed his identity.

Mr. Blaine Sellers, an energetic young man of Kings Mountain R-1, was a Cherryville visitor last Saturday. While here he had his name enrolled on the Eagle list.