

The Free Will

LET BROTHERLY LOVE

VOL. 3.

NEWBERN, N. C. WEDNESDAY

POETRY

For the Free Will Baptist.
I LOVE THE WAYS OF TRUTH.

BY A. A. BRADBURY A. M.

Ways of truth,
God's delight,
Thoughtful youth,
And all who seek His side,
They open wide the door of joy,
Their peace they call us to enjoy.

Truth lies in the minds of men
With true and loving feet;
By it, they're born again,
Was had in atoning blood,
So they'll adorn the Christian life,
While they avoid all sinful strife.

Truth makes us heirs of bliss,
While we obey its claims,
Truth rolls in streams of peace,
When we possess right aims,
God will enow our soul with grace,
And furnish a sure hiding place.

Then let us truth obey,
And seek its noble end,
It blazes like noon day,
Its light o'er earth it sends;
Truth banishes the gloom of night,
And sparkles beams of gospel light.

CHILDHOOD TROUBLES.

How few realize that the troubles, frets, disappointments and annoyances which cross the path of little children are as real—as hard for them to bear patiently, as those which cloud our brows, make us impatient, and rob us of rest or self-control. The path they bring the young, fortunately, is not as lasting else they could not endure it. The childish heart is a vessel of hope, and its source of enjoyment is simple and so easily supplied that the present pain can be more speedily soothed, by anticipations of coming pleasures than it can be in more mature life. Still the darkness and disappointments that often come to the little folks bring, for the time, as acute pain as older people can feel, and worse in this respect: that the child's heart has not yet learned the secret of quiet, silent endurance.

A child, it is true, finds its pleasures and makes its plans on a small scale; its hope and anticipations are usually centered on what its elders consider trifles. But, to the young, their plans and pleasures all seem of the utmost importance, and they can not understand the indifference shown by their parents or other brothers and sisters. They cling to their favorites as earnestly as men do to the great schemes which they labor night and day to perfect. The child values its small possessions as highly as men do the millions they have gained by hardships, self-denials and ceaseless labor. Then the children of a larger growth, who have battled for years to ward off reverses and disappointments, to place their wealth so hardy earned on sure foundations, have had time to learn by many sad experiences that there is always a element of uncertainty in every plan or scheme that human wisdom or fore-sight can weave together, and therefore, though hoping for success, they recognize the danger, and are more or less prepared for the fall.

Not so the young. It takes many and grievous disappointments to teach them to look for shadows over their bright hopes and cross-hatched expectations. For this reason, when such losses come to their young, undisciplined hearts, and the brightness of their anticipations goes out in darkness, the sense of loss is far more acute than older hearts will feel when their most important projects come to naught.

Children often suffer from injustice, and are quite as keenly alive to the feeling that it is cruel and unjust as their elders can be. The parent, teacher or playmate who is responsible for the wrong and the sharp suffering it brings, of course, it is to be hoped, has no intention to act hastily or unkindly. But what to the little one is an essential importance seems so trivial

that parents do not feel it is worth while to investigate and ascertain the true state of the case. So by a hasty, off-hand manner they silence the complaints of the child, decide the case in a way that will cause it intense pain and plant the first seeds of distrust. Their confidence is shaken in the wisdom of those who should watch unflinchingly to secure the most perfect development of the best qualities in those minds which are deposited on their care and prudence for the wise use of the authority vested in them.

If parents could understand how much the future of their children depends upon their thoughtful care, on their habits and manner of training their little ones when young, they would feel the great necessity of weighing well their words and acts; they would bear in mind that their own convenience, or pleasure should not be of more importance than the comfort and happiness of their young children. No innocent pleasure and enjoyment should be sacrificed to the too common plea that it is "inconvenient." Do parents imagine that they can enjoy the blessings of seeing their little ones grow up around them without making many sacrifices of their own present ease and convenience? They should rather count any sacrifice for the innocent amusement and healthy development of happy, loving natures in their children as all joy; for by judicious indulgence and tender sympathy in the small pleasures and rights of the little ones they may safely look forward to the time when their boys and girls will cluster around them in full maturity, the crown and rejoicing of their parents. Then, as loving sons and daughters, they will repay by the best and wisest service, the tenderness and indulgent sympathy bestowed upon their childhood.

We do not believe in that indulgence which has no limit and exercises no control, and think that perhaps, while wishing to exercise proper restraint and truly seeking the best good of their children, there may be as many parents who over-govern as there are who deny the little ones perfectly safe and harmless pleasures, for no reason whatever but that allowing them the mother will find it inconvenient or likely to curtail some of her own outside enjoyments. Yet, the first desire that everything they do should be for the best good of their loved ones, the second act from purely selfish motives.

No mother need be a slave to children, or give all her time and thought to their pleasure and amusement. It requires but little to make them supremely happy. Loving words, gentle smiles, "stopping up"—if so one chooses to term it—to notice and manifest pleasure and interest in that which pleases and interests them, listening to their childish remarks for a short time, will make them very happy for hours. If at times it is necessary to refuse some request, it can be done without causing pain or discomfort if the mother, in simple child language, gives her reason, and shows that she does not by listening to something of a more appropriate, but equally pleasing, to substitute in its place. A few gentle words and caresses will recall the smiles and insure the child's full enjoyment.—Mrs. Henry Ward Beecher.

It is much better to suffer wrongfully than to go wrong, or give countenance to others in doing it. It is very wrong to mock at ignorance, calamity, poverty or deformity. It is very wrong to inflict any punishment upon another in order to make sport; it is very wrong to take pleasure in the sufferings of another, or to imagine anything upon another that we would not willingly accept ourselves. It is very wrong to speak or act in an insulting or disrespectful way to an aged person because of poverty or being ill clad or infirm in their manners or speech. It is immoral, and even sinful, to keep company with drunkards or profane or debauched or otherwise notoriously wicked persons, unless we

are compelled by business to do so, and even then it is wicked in us to countenance their wickedness, or recognize them in doing so, for we are thereby made partakers in a degree of their evil deeds.

J. H. HOLTON.

POLITENESS.

There are two sorts of politeness, natural and studied. Natural politeness emanates from a good heart, while studied politeness is learned by study and observation. There is a marked difference between the two, which can be easily discovered by a close observer. Those who have studied politeness will often forget it, especially if they are in company with those they think are inferior to them in any way whatever, while on the other hand if they happen to be in company with those they think their superiors in wealth or standing, they are generally apt to be too polite. Several years ago I was in a fashionable church, and a lady passed by dressed in the latest fashion; she wore a long train of some costly material; a lady dressed equally as the accidently stepped on her train, and instantly stopped back and asked pardon. "Oh you are excusable," the lady said with a sweet smile, "it is of no consequence whatever." Some after we were all gathered in the vestibule, when a lady dressed in a very plain manner stepped on the same lady's dress; she also stopped back and begged to be excused. This time the lady did not smile, but looked back and sternly exclaimed: "I wish you would look where you step." She had studied politeness; if she had had that politeness which proceeds from a good heart she would never have spoken as she did. Most people esteem a lady in company, who to appear well without politeness, it is essential to their standing in society. A person may be highly educated, but without politeness they cannot appear well and the best way to cultivate politeness is to converse with the heart. If we will choose the better part as did Mary of Bethany, politeness will come naturally; we will always treat rich and poor alike, and remember that part shall not be taken from us. Our Saviour pronounced it a good part; it is better in this life and it will cause us to live forever and ever in perfect happiness. It is indeed strange how many in this world will choose parts that they know must be taken from them. Mary of Bethany loved her Saviour; she obeyed His commands, and when she left this world, she could bear a voice saying, "Fear not for I am with thee, be not dismayed for I am thy God."

M. J. FENNEL.

DEAR BROTHER HEARNS:—I will endeavor to give you a few dots from our part of the country. The churches generally are in pretty fair standing. They have adopted a rule that I am in hopes will be a means of awakening some of the dead heads. The rule is to have two separate meetings for those who seem to care something for their churches, and one for those who seem to care nothing for them. They are not actually expelled, but held in suspense. There are members in most all of our churches who, through absolute neglect, never see their churches once in two years; (not referring to sisters, whose home affairs will not admit, or the neglected. Such members should be aroused. It is an act to report such teaching members to General Conference; it only makes our burden greater when anything is to be done. Let such as can be awakened members. Some people think that putting their names on the church book is all that is required. This is a mistake, the work and duties are only just begun. A person should study as hard for the church as the farm. The reason of so many of our churches being in lingering conditions is so many are on the stool of do nothing and don't care.

Reedy lies the church, which I have seen since has been very nearly on a stump still for the past twelve months, as my business has been such, that I

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entire us to the name, "We glory in the
title." If the world cannot recognize
us unless we take gas enough along to
make a dozen balloons. We say, we
disdain such an idea, and most yet be
a company of poor despised Nazarenes.
(Christ himself was hated of the world,
so must his humble followers. We
acknowledge, and confess we are weak,
but Christ our leader is full of might
and power. The promise is to the
poor and humble, but as to boasting
and self-conceit, God is their Judge.
We do not fall out with others for
ours, but deeply sympathize with them.
Our motto is, burst asunder, the iron
bands of a degraded spirit, and rejoice
in the freedom of Christ our Lord.
May the Lord bless truth and pardon
error.

JACOB VEDRAN.

UNION MEETING OF 1ST DISTRICT.

DECEMBER 28, 1883.

The Union Meeting of the 1st District convened with the church at Pleasant Grove, Wayne county, Friday before the 5th Sunday in December, 1883.

On the failure of the Elders who were appointed to preach the Introductory Sermon, Elder L. E. Johnson was requested to open services for an Introductory, and complied with the request.

Elder J. W. Valentine, by request, then followed and preached an Introductory sermon for us, from 1190. Psalm of David, 2nd verse.

Conference was then duly organized by choosing Elder L. E. Johnson, Moderator, Brother J. J. Morris, Ass't Moderator, and Elder B. H. Boykin, Clerk.

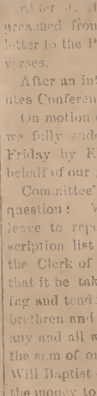
On motion, a Committee of Arrangements was appointed. Bro. J. P. Mazingo was chosen and requested to make choice of the brethren to serve with him, as selected brethren W. H. Ham and E. E. Davis, who composed said committee.

On motion, the visiting brethren were invited to seats with us, when Brother Mazingo, delegate from the 4th District Union, and Head Barney Perkins took seats with us.

On motion of Elder J. W. Valentine, we appointed a committee of five to sit at the next Union Meeting, and to devise a plan by which we can lend a helping hand to our pa-

ter J. J. Worley, delegate and preacher from 3rd chapter of Paul's letter to the Philippians, 20th and 21st verses.
After an intermission of fifteen minutes Conference resumed business.
On motion of Brother J. P. Mazingo, we fully endorse the move made on Friday by Elder J. V. Valentine, in behalf of our paper.
Committee's report on the paper question: We, the committee, beg leave to report that there be a subscription list placed in the hands of the Clerk of this Union Meeting, and that it be taken to each Union Meeting and tendered by said Clerk to the brethren and friends of the same, that any and all who feel willing to donate the sum of one dollar to set the "Free Will Baptist on a sure basis can do so, the money to be paid by the next General Conference, if not before, and this money is only to be used to defray the expenses of the paper, and we do earnestly solicit our brethren to unite on this or some other plan to put the paper on a sure footing.
Names annexed at this Union: Elder D. Davis, \$1.
" J. W. Valentine, \$1.
On motion, the list of churches was called.
Pleasant Grove, J. P. Mazingo, delegate, contribution \$1.75.
Pine Level, represented by J. H. Worley, reports a prayer meeting, contribution 50 cents.
Spring Hill, B. T. Johnson, delegate, reported a Sabbath school, contribution 50 cents.
Little Rock, A. Atkinson, delegate, reported a Sabbath school, contribution 50 cents.
Marsh Swamp, J. A. Deans, delegate, contribution 75 cents.
Union Grove, Albert Aycock, delegate, contribution \$1.
Holly Spring, not represented.
Barnes' X Roads, by J. H. Sawyer, contribution \$1.
Total contributions, \$8.50.
St. Mary's, by D. Davis, no contribution.
House Chapel, by D. H. Williams, no contribution.
Stancin's Chapel, not represented.
On motion the petition for the next Union Meeting were taken up, and read, and it was held with the church at Little Rock, Wayne county, N. C.

ship toward each other.
L. E. JOHNSON, Moderator.
J. J. MORRIS, Ass't Mod.
B. H. BOYKIN, Clerk.



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We can furnish the history of the General Baptist by D. E. Montgomery at \$1.50. This history gives the rise and progress of the General Baptist in Europe and the United States, it gives the History of the Free Will Baptist in North Carolina.

SPECIAL NOTICE!! In almost every neighborhood there are men, some one case or another, out of employment. We want to say to all who are willing to work, that we can give you pleasant and profitable employment selling our new and valuable 50 cts. Ministers and teachers, whose time is not occupied, would find it to their interest to secure pond water. We offer liberal inducements. Applicants will please state age, experience (if any) and give reference to character and habits. Apply at once to B. F. JOHNSON & Co., No. 1,012 Main St., Richmond, Va.