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AN AUGUST EVENING.

The harvest time of the
Evangelical work is passing
swiftly by. The sheaves have
about been gathered in; the
fields that so lately were cover-
ed with golden grain and sweet
new hay, have been shorn of
their beauty, and look desolate
and bare. How wonderful the
lesson we may learn if we will.
The world is one great harvest
field, and—

"There is a reaper whose name is Death,
And with his sickle keen
He reaps the bearded grain at a breath,
And the flowers that grow between."

The farmer knows when his
fields are ready for the reapers.
He has watched with interest
and no little anxiety the unfold-
ing leaf, the forming grain, and
the change that came over the
fields, telling him the harvest is
ripe. He knew when to send
out the reapers. The rain of
heaven has watered his fields;
the dew of the morning has re-
freshed and given new life; the
summer sun and winds have
each contributed something to-
ward bringing about the perfect
grain, all ripe and ready for the
harvest. So the great Master
watches the harvest fields of life,
and knows just when to send
the angel reapers. The storm-
clouds of sorrow and the rain of
tears, the daily trials and vexa-
tions, the disappointments and
weary waiting, the heavy bur-
dens and darkened lives, each
and all are necessary to bring
character, that will be fit to be
gathered in the great store-
house of the Master.

Sometimes we wonder and
complain that the great harvest-
ers gathers in the half-blown
flowers. We do not under-
stand; and yet each is complete,
the golden grain, the full-blown
flowers, and the half-opened
bud; and though we may look
upon the bud as imperfect, it is

a finished bud, and perfect in it-
self, and is sweeter, many times
than the full opened flowers.
Shall we murmur if the Master
wants the sweetest flowers in his
heavenly garden, or complain
when they are beyond the reach
of life's dark storms? Let us
not miss the lesson the harvest
time teaches. Look out upon
the fields of life, "White already
for the harvest, but where are
the reapers?"

"To, reapers of life's harvest,
Who stand with rusted blade,
Until the night draws round thee,
And day begins to fade?
Yes, the day is passing, and
soon it may be said by many,
"The harvest is past, the sum-
mer is ended, and I am not
saved."

You, whose feet are safe on
the rocks, who can listen to-
night (the ingatherings of the
coming Unions, that convene
Friday before the 5th Sunday
in this month), to the far-off
sound of the breakers, be not
idle, for some are drifting down
the stream. Let your light shine
for the support of our paper.
Some poor child longing for pu-
rity and rest may see it before
it is too late that loving Chris-
tians give their mite to help the
cause which they represent in
his service. "The wheat and
tares shall grow together until
the harvest."

Many of our indolent co-la-
borers look on the outward ap-
pearance, but God looketh on
the heart; and though you may
deceive your brother and the
good and bad walk side by side
through the journey of life,
there will come a separation,
when the wheat shall be garner-
ed in and the tares swept away.
Let us improve well the flying
of passing weeks.

"If you cannot, in the harvest,
Gather up the golden sheaves,
Many a grain, both ripe and golden
Will the careless reapers leave.
If you cannot cross the ocean
And the heathen lands explore,
You may find the heathen nearer,
You can help them at your door."

What can we do to make the
world better for our living?
Let the mistakes we have made,
the lost days we cannot recall,
help us to begin anew, and step
out on a higher plane of life, for
the time is soon coming when
the Lord of the harvest will call
us to give account of our stew-
ardship. Shall we be found
with many sheaves, or only
"withered leaves."

The sound of the reapers has
died away; the still, quiet even-
ing shuts down over the earth;
the harvest moon shines calmly
above the night; and as we
look upon the starry dome; so
far away, there seems to come
floating down through the ages
the inspired words: "They that
be wise shall shine as the firm-
ament, and they that turn many
to righteousness, as the stars
forever and ever." Begin now
to live. Begin now to work for
others, and by and by, when
the last harvest time is over—
when the last sheaves shall be
gathered in—you will hear the
glad welcome, you have been
faithful to cause of our paper,
our church organ and have
stood by it in the August eve,
through the veil at night and
can say "Well done."

"Mount up the heights of wisdom,
And crush each error low
Keep back no words of knowledge
That human hearts should know.
Be faithful to the mission
In service of thy Lord,
And then a golden chaplet
Shall be thy just reward."

Have you heard of Dr. J. H. Mc-
Lean's Tar Wine Lung Balm? It is
really wonderful how rapidly it cures
Coughing, throat and Lung Troubles,

For the FREE WILL BAPTIST.
A Short Sermon.

BY REV. A. B. BRADBURY, A. M.

Ps. Cxviii: 8, 9. It is better to trust
in the Lord than to put confidence in man.
It is better to trust in the Lord than to put
confidence in princes.

To trust in the Lord is to believe in
the Lord. To trust in the Lord is to
take the Lord at his word. The Lord
has said it, and I believe it. To trust
in the Lord is to confide in him; to
rely on him at all times. To trust in
the Lord is to love him with all the
heart, soul, mind and strength. To
trust in the Lord is to have a strong
and good hope in him. It is to lean
on him all through life, to find support
in him in the article and hour of death
and to dwell with him in heaven fore-
ever and ever. Therefore it is better
to trust in the Lord than to put confi-
dence in man. It is better to trust in
the Lord than to put confidence in princes;
because they may soon die and leave
this world and cannot aid us.

Some reasons may be considered
why it is better to trust in the Lord
than to put confidence in man, and
why it is better to trust in the Lord
than to put confidence in princes. And
we may offer as the

1. First reason that the Lord pos-
sesses omnipresence. This attribute
of omnipresence qualifies him to be in
all places and in all worlds of his vast
universe in one and the same instant
of time. This makes him differ in-
finitely from man or even princes. It
makes him differ infinitely from the
archangels, the angels, the cherubim,
and seraphim; for like man they can
not be only in one place at the same
moment of time. The Lord exceeds
them infinitely. He is in this attri-
bute of omnipresence infinitely, super-
ior to man, archangel and angel.

How he possesses omnipresence I
cannot understand, and God does not
require me to understand this manner
or mode of his existence. He requires
me to believe the fact of his omnipres-
ence, because he says in his Holy
Scriptures that he is omnipresent. He
says Behold the heaven and heaven
of heavens cannot contain thee. Am
I a god at hand saith the Lord and
not a god afar off? Can any hide
himself in secret places that I shall
not see him? saith the Lord. Do not
I fill heaven and earth? saith the Lord.
The eyes of the Lord are in every
place, beholding the evil and the good.

Those few passages of Scripture,
which I have selected out of many
passages of the Bible, assert un-
equivocally the omnipresence of the
Lord; and I believe then with all my
heart and mind. Therefore this attri-
bute of omnipresence qualifies him to
hear all peoples, kindreds, tongues
and nations pray to him at the same
instant of time and answer all their
prayers at once at the same moment
of time. Millions on millions, the
aged and the young, may all the same
time all over the earth in or on every
continent, island or ocean, bow down
and pray each one asking for a differ-
ent blessing and God can answer every
one at the same instant of time. O
what a God is our God! Who can
understand his omnipresence or how
he can be in every place in his uni-
verse at one and the same moment of
time? He is indeed unsearchable and
his ways past finding out.

2. Then we may observe in the sec-
ond place his attribute of omniscience,
which qualifies him to know all things
makes it better for us to trust in him
than to put confidence in man, or even
put confidence in princes. It is obvi-
ous and plain that his omniscience,
which qualifies him to know all things
is a corollary or consequence of exist-
ing or being in all places at each and
every moment of time. He must nec-
essarily know every thing. He must
know our wants, our needs, our riches
and our poverty. He must know our
frailties, our weakness, our feebleness,
our strength and our vitality. He is
qualified to know every faculty or
power of our mortal bodies and of our
immortal souls. If in any way they
are disordered, if any faculty or power
is injured, he knows it, and can apply
the right thing or medicine to remove
it. He is infinitely better than man
or princes. It is therefore better to
trust in the Lord than to put confi-
dence in man. It is better to trust in
the Lord than to put confidence in
princes; for he is omnipresent and
omniscient; for he says, he is in the
Holy Bible.

3. So we may observe in the third
place it is better to trust in the Lord
than to put confidence in man. It is
better to trust in the Lord than to put
confidence in princes; because the
Lord possesses omnipotence, which
attribute qualifies him with all power
in heaven, in earth and in his vast
universe. Omnipotence or almighty
power qualified him by might to create
all the worlds in infinite space; and
swing them off in their orbits; and
keep them in these orbits or paths fly-
ing with infinite velocity or swiftness,
never deviating one hair's breadth or
even coming in contact. His almighty-
ness has upheld them thousands of
years, or ever since he created them,
and the prophet Isaiah tells us he is
not weary. O what a mighty God is
our God. He is almighty. There is
no being like him in his vast creation.
His almighty power enables him to
protect every saint in the hour of dan-
ger or temptation. He can shield us
from our hostile foes like the devil
and all his associates on earth and in
hell. He has power over them all.
He has more power than all of them
combined. Thus as his friends he
can protect and aid us, when they
shall make their fierce attacks. He
can restrain their anger, jealousy and
power. He can give us the victory
over them every time and in every
battle. He loves his children and will
do them all the good they need. When
the all powerful world rushes upon
them with its wealth, honors and
pleasures like the waves of the ocean
then the almighty can lift up a stand-
ard against them. He can say thus
far and no farther; here let thy proud
waver be staid, and they will at once
be staid. They will cease roaring,
foaming and dashing.

So too those direful foes, the lust of
the flesh, and the pride of life he can
curb, and restrain. He can weaken
their force, and power; he can grant
the living saint power over them to
destroy their ruinous effect and give
him grace to subdue and conquer.
God can give victory every time over
all such foes, for he is almighty, pos-
sesses all the power in the universe.
Therefore it is better to trust in the
Lord than to put confidence in man.
It is better to trust in the Lord than
to put confidence in princes; for the
Lord is omnipresent, omniscient and
omnipotent.

4. Besides we observe in the fourth
place it is better to trust in the Lord
than to put confidence in man. It is
better to trust in the Lord than to put
confidence in princes; because the
Lord possesses eternity, the attribute,
which qualifies him to live forever and
ever. God will never die. Man must
die. Princes must die. All men are
mortal and must die. God is immor-
tal and will never die. No never,
never, world without end. The Lord
says in his Holy Word, the eternal
God is thy refuge. Before the moun-
tains were brought forth or even thou
hadst formed the earth and the world;
even from everlasting to everlasting
thou art God.

The throne is established of old;
thou art from everlasting. Thou art
the same, and thy years shall have no
end.

Thus saith the Lord, the King of
Israel, and his Redeemer, the Lord of
hosts; I am the first and I am the last;
and beside me there is no God.
For thus saith the high and lofty
One that inhabiteth eternity, whose
name is Holy.
Art thou not from everlasting? O
Lord, my God, mine Holy One? Now
unto the King eternal, immortal, invis-
ible, the only wise God, be honor and
glory forever and ever.

These passages from the Bible as-
sert most assuredly the eternity of the
Lord. His years have no end. He
must therefore exist forever and ever.
This attribute of eternity qualifies
him forever to look out and care for
the interest of his children. He will
never grow weak or feeble, unable to
take care of his saints. Millions of
years, yea millions of ages he has al-
ready lived, and he now possesses al-
mighty power. Millions of millions
of years he will exist and then as now
he possesses almighty power. His
strength will continue as the ages of
eternity melt away. There will never
be any diminution or lessening of his
years; for they are one and the same
forever. How he can bless his people
in this life with all needed blessings.
How he can sustain and support them
in death. How he can receive them
into the mansions, which Christ has
gone to prepare; when he shall return
to earth again. He can comfort them,
and bless them, and sustain them in
these beautiful mansions forever and
ever. O how his eternal life makes
him superior to man. Therefore it is
better to trust in the Lord than to put
confidence in man. It is better to

trust in the Lord than to put confi-
dence in princes. For the Lord is om-
nipresent, omniscient, omnipotent and
eternal. There is no other being like
him in the great universe, which he
has created.

5. Further we observe in the fifth
place it is better to trust in the Lord
than to put confidence in man. It is
better to trust in the Lord than to put
confidence in princes. Because the
Lord possesses incomprehensible
greatness, and majesty. His word
declares from Genesis to Revela-
tion, that he possesses unbounded
greatness and infinite majesty,
which qualify him to do every thing
for his people which they can possi-
bly require. Now listen to some of
these declarations in holy writ, or
the Bible.

Thine O Lord is the greatness,
and the power, and the glory,
and the victory, and the majes-
ty, for all that is in the heaven
and in the earth is thine. Thine is
the kingdom, O Lord, and thou art
exalted as head above all. Thou,
even thou, art Lord alone; thou
hast made heaven, the heaven of
heavens with all their host, the
earth, and all things, that are there-
in, the sea, and all that is therein,
and thou preservest them all.

The thunder of his power, who
can understand? With God is ter-
rible majesty. Touching the Al-
mighty, we cannot find him out;
he is excellent in power and in judg-
ment and in plenty of justice.

O Lord, our Lord, how excellent
is thy name in all the earth! who
hath set thy glory above the heav-
ens.

The voice of the Lord is power-
ful; the voice of the Lord is full of
majesty. The Lord reigneth, he is
clothed with majesty; the Lord is
clothed with strength, wherewith
he hath guided himself. The Lord is
mightier than the noise of many
waters, yea the mighty waves of the
sea.

Bless the Lord O my soul. O
Lord my God thou art very great,
thou art clothed with honor and
with majesty; who coverest thyself
with light as with a garment; who
stretchest out the heavens like a
curtain; who layeth the beams of
his chambers in the waters; who
maketh the clouds, his chariot; who
walketh upon the wings of the wind;
who maketh his angels spirits; his
ministers, a flaming fire.

Great is the Lord, and greatly to
be praised; and his greatness is un-
searchable.

All nations before him are as
nothing, and they are counted to
him less than nothing, and vanity.
To whom then will ye liken God?
or what likeness will ye compare
unto him?

Thus I have quoted a few passa-
ges of scripture, representing the
boundless greatness and indiscriba-
ble majesty of the eternal God.
They are amazing, and surpass our
comprehension. They strike us
with profound awe, and exalted
sublimity. Sometimes our finite
minds fail to grasp their infinite
majesty and we wonder with deep
astonishment. We gaze at the
beauteous and try to understand what
the Bible says of the honor, glory,
majesty, greatness and dominion of
the Almighty, but our hearts and
souls sink within us, and we yield
without finding what the meaning
of the exalted language is! O the
vastness, the greatness, the majesty,
and dominion of the Lord our God.
And yet he is our God, our Father
in heaven. It is better to trust in
the Lord than to put confidence in
man. It is better to trust in the
Lord than to put confidence in
princes, for his boundless mercies,
greatness, majesty, dominion and
power.

6. Moreover we observe in the
sixth place it is better to trust in
the Lord than to put confidence in
man. It is better to trust in the
Lord than to put confidence in
princes; for besides omnipotent,
omnipresent, omniscient, eternal,
vastly great and majestic, he is in-
visible, unseen by the naked eye.
This is a wondrous attribute, which
qualifies him to see in the dark as
well as in the light, and which qual-
ifies him never to slumber nor to
sleep. Here he differs from man,
yea from princes infinitely. His

eyes are always open to behold us
wherever we may be. We can nev-
er be out of his sight, or away from
his presence. We love him, though
he is invisible and unseen by us.
We admire him for his invisibility;
for we think of him all around us
like the air.

We love to feel the pressure
of his soft hand lifting of us
when we are about to fall. We
can have do have full confidence
in his nearness to his saints in
times of danger. We say God
is our refuge and strength, and
a very present help in trouble.
Therefore we will not fear nor
be dismayed. His out stretched
arm will sustain us and will sup-
port us. Our foes may come
upon us, but God will drive
them back. Our enemies may
prepare themselves to attack us
but God unseen and invisible
will ward them off. He is our
shield, our buckler, our high
tower, into which the righteous
run and are safe. The armies
of the aliens cannot injure us
when God is round about us.
What can the wicked do when
the righteous are entrenched in
the mighty bulwarks of God's
grace and salvation? To show
he is invisible we quote only a
passage or two. No man hath
seen God at any time. God is
a spirit. Who is the image of the
invisible God. Who only
hath immortality. These few
quotations assert the invisibility
of the Lord.

7. Finally we observe in the
seventh place it is better to
trust in the Lord than to put
confidence in man. It is better
to trust in the Lord than to put
confidence in princes; because
the Lord is unchangeable. His
is an immutable mind. The Bi-
ble says He is in one mind and
who can turn him? And what
his soul desireth, even that he
doeth. Of old hast thou laid
the foundation of the earth; and
the heavens are the work of thy
hands. They shall perish, but
thou shalt endure; yea, all of them
shall wax old like a garment;
as a vesture shalt thou change
them, and they shall be chang-
ed. But thou art the same, and
thy years have no end.

For I am the Lord; I change
not. Jesus Christ the same yes-
terday and to-day and forever.

Every good gift and every
perfect gift is from above, and
cometh down from the Father
of lights, with whom is no vari-
ableness neither shadow of turn-
ing.

Thus my dear hearers, we
may see from the above reasons
why it is better to trust in the
Lord than to put confidence in
man. It is better to trust in the
Lord than to put confidence in
princes; for we have seen that
the Lord is present everywhere,
knows all things, possesses
all power in heaven and in
earth, is eternal; infinite
in greatness, majesty, glory, and
honor, is invisible, unseen, and
unchangeable, the same yester-
day, to-day and forever. May
the Lord aid every one of us to
trust in him, to confide in the
Lord Jesus Christ and in the
blessed Holy Spirit to whom be
glory, honor, dominion and maj-
esty forever and ever. Amen
and Amen.

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