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ARTICLES OF FAITH.

1. We believe that there is but one living and eternal God, the Father, of whom are all things, from everlasting to everlasting, glorious and immutable in all His attributes.—I Cor. viii, 6. Isa. xl, 28.

2. We believe that there is one Lord Jesus Christ, by whom are all things, the only begotten Son of God, born of the Virgin Mary, whom God freely sent into this world, because of the great love wherewith he loved the world; and Christ as freely gave himself a ransom for all, tasting death for every man; who was buried and rose again the third day, and ascended into Heaven, from whence we look for Him, the second time, in the clouds of Heaven, at the last day to judge both quick and dead.—1 Tim. ii, 5, 6; Heb. ii, 9; I John ii, 2; Rev. i, 7; Acts 24, 15 John iii, 16.

3. We believe that there is one Holy Ghost, the precious gift of the Father through His dear Son, unto the world, who quickeneth and draweth sinners home to God.—John xvi, 7 and 8; Acts ii, 4; Eph. ii 1; Eph. iv, 4, 5, 6.

4. We believe that in the beginning God made man upright, and placed him in a state of glory without the least mixture of misery, from which he voluntarily, by transgression, fell, and by that means brought on himself a miserable and mortal state, subject to death.—Gen. ii, 17. iii, 19.

5. We believe that God is not willing that any should perish; but that all should come to repentance and the knowledge of the truth, that they might be saved; for which end Christ hath commanded the Gospel to be preached among all nations, and to every creature.—Mark xvi, 15; Luke xxiv, 47; John iii, 15-17; 1 Tim. ii, 4.

6. We believe that no man shall suffer in hell for want of a Christ who died for him, but as the Scripture has said, for denying the Lord that bought them, because they believe not in the name of the only begotten Son of God. Unbelief, therefore, being the cause why the just and righteous God of Heaven will condemn the children of men; it follows against all contradiction that all men, at one time or other, are found in such a capacity as that through the grace of God they may be eternally saved.—Acts xvii, 30; Mark vi, 6; Heb. iii, 10; I John v, 10.

7. We believe the whole Scriptures are infallibly true, and that they are the only rule of Christian doctrine. II Tim. iii, 16, 17.

8. We believe in the doctrine of General Provision made of God in Christ, for the benefit of all mankind, who repent and believe the Gospel.—Luke xiv, 16, 17, 18, 19, 20; Matt. xxviii, 19, 20; Luke xiii, 3 5; Luke xxiv, 47; Acts iii, 19; Mark i, 15.

9. We believe that sinners are drawn to God the Father, by the Holy Ghost, through Christ His Son, and that the Holy Ghost offers his divine aid to all the human family; so as they all might be happy, would they give place to His divine teaching; whereas, such who do not receive the Divine impressions of His Holy Spirit, shall, at a future day, own their condemnation just, and charge themselves with their own damnation, for wilfully rejecting the offers of sovereign grace.—Matt. xi, 27; John vi, 44, 69; Ps. i, 1; Tit. ii, 11, 12; Jer. xxii, 29.

10. We believe that men, not considered simply as men, but ungodly men, were ordained to condemnation; considered such who turn the grace of God into lasciviousness, denying the only Lord God, and our Lord Jesus Christ who bought them and therefore, shall bring upon themselves swift destruction; but we observe that they receive not the love of the truth, that they might be saved; therefore the indignation and wrath of God is upon every soul of man that doeth evil, living and dying therein; for there is no respect of persons with God. —Jude i, 4; II Peter ii, 1; II Thes ii, 11, 12; Romans ii, 8 and 11.

11. We believe that all children dying in infancy, having not actually transgressed against the law of God in their own persons, are only subject to the first death, which was brought on them by the fall of the first Adam, and not that any one of them dying in that state, shall suffer punishment in hell by the guilt of Adam's sin, for of such is the kingdom of God.—I Cor. xv, 22; Matt. xviii, 2, 3, 4, 5; Mark ix, 36, 37, Matt. xix, 14.

12. We believe that good works are the fruits of a saving faith, and that in the use of the means of grace, and not out of the use of those means, eternal life is promised to men.—Rev. xxii, 14, 15; Isa. i, 19, 20, Matt. vii, 8; Jer. vi, 16; Luke xiii, 24, 25.

13. We believe that no man has any warrant in the Holy Scriptures for justification before God through his own works, power, or ability which he has in and of himself, only as he by grace is made able to come to God, through Jesus Christ; believing the righteousness of Jesus Christ to be imputed to all believers for their eternal acceptance with God.—Rom. iv, 24; Jer. xxii, 16.

14. We believe that all things are foreseen in the wisdom of God, so that God knoweth whatsoever can or cannot come to pass upon all supposed conditions; yet not as having decreed any person to everlasting death or everlasting life, out of respect or mere choice, farther than He hath appointed the godly unto life, and the ungodly, who die in sin unto death.—Heb. iv, 13; Prov. viii, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31; Matt. xxv, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45 46

15. We believe, as touching Gospel ordinances, in believers' baptism, laying on of the hands, receiving of the sacrament in bread and wine, washing the saints' feet, anointing the sick with oil in the name of the Lord, fasting, praying, singing praise to God, and the public ministry of the word, with every institution of the Lord we shall find in the New Testament.—Luke xxii, 19, 20; John xiii, 5 to 17; James v, 14.

16. We believe the Gospel mode of baptism is by immersion, and that the believers are the only subjects for baptism.—Matt. iii, 3, 16; Mark i, 5, 10; Acts viii, 38, 39; Rom. vi, 4; Heb. x, 32.

17. We believe in a general resurrection of the dead and a final judgment, the last day.—John v, 28, 29; II Cor. v, 10.

18. We believe the happiness of the righteous and the torment of the wicked to be endless.—Matt. xxv

The Same...
Old Sarsaparilla.

That's Ayer's. The same old sarsaparilla as it was made and sold by Dr. J. C. Ayer *50 years ago*. In the laboratory it is different. There modern appliances lend speed to skill and experience. But the sarsaparilla is the same old sarsaparilla that made the record—*50 years of cures*. Why don't we better it? Well, we're much in the condition of the Bishop and the raspberry: "Doubtless," he said, "God might have made a better berry. But doubtless, also, He never did." Why don't we better the sarsaparilla? We can't. We are using the *same old plant* that cured the Indians and the Spaniards. *It* has not been bettered. And since *we* make sarsaparilla compound out of sarsaparilla plant, we see no way of improvement. Of course, if we were making some secret chemical compound we might.... But we're not. We're making the same old sarsaparilla to cure the same old diseases. You can tell it's the *same old sarsaparilla* because it works the *same old cures*. It's the sovereign blood purifier, and—*it's Ayers*.

LIFE'S MIRROR.

There are loyal hearts, there are so rits brave,
There are souls that are pure and true!
Then give to the world the best you have,
And the best will come back to you.

Give love, and love to your life will flow,
A strength in your utmost need;
Have faith and a score of hearts will show,
Their faith in your word and deed.

Give truth, and your gifts will be paid in kind,
And honor will honor meet:
And a smile that is sweet will smile find
A smile that is just as sweet!

Give pity and sorrow to those who mourn;
You will gather in flowers again,
The scattered seeds from your thought outborne,
Though the sowing seemed but vain.
For life is the mirror of king and slave.
'Tis just what we are and do.
Then give to the world the best you have,
And the best will come back to you.

BAPTISM.

BY F. W. STORR.

Pardon is the chief want of the human soul that has sinned against God; hence those on Pentecost knew this, and therefore cried out "What must we do?" It we regard their question, what must we do, in order to get rid of their great crime which they had committed against God in murdering His Son. The answer is as definite as can be, for Peter told them just two things, first to repent; second to be baptised. Any one who reads Peter's words in Acts 2:39, without prejudice must come to a conclusion that to be saved they must repent and be baptised.

Now I am just so simple as to believe that is all that Peter told them to do, and I would not hesitate to tell sinners under like conviction to do as Peter told those who were pricked in their heart to do, and that is to repent and be baptised for the remission of sins. Anything else might not do. Peter's answer is soft while all other answer would not be. Those persons who cried out, "What must we do?" had believed that they had been guilty of murder; hence Peter told them to what they had not done.

Now I will quote from Dr. Hackett, who is a Baptist eminent for learning, and who says: "Eis aphesin hamartion Acts 3:38, in order to the forgiveness of sins Mat. 26:20; Luke 3:3, we connect naturally with both the preceding verbs. This clause states the motive or object which should induce them to repent and be baptised. It enforces the entire exhortation, not one part of it to the exclusion of the other

So I might quote from other eminent scholars to show that they are with me. For in Acts 2:38; Mat. 26:28 and Luke 3:3, means, they say, "in order to," and not because of. Dr. Hackett refers us to Mat. 26.28, which reads, "For this is the blood of the new testament which is shed for many (eis aphesin hamartion) for the remission sins." Now, surely no one will contend that the Savior meant that the world's sins were already pardoned before his blood was shed; then it means in order, to, and not because of. There is no evading the above conclusion unless we don't care about God's words.

I will produce two more witnesses so that the language of Christ will be verified. "In the mouth of two or three witnesses every word shall be established," and then I will leave it to the honest and God-fearing to judge whether I have been honest to myself and to God. You remember that when the Lord sent Ananias to tell Saul what he "must do," Ananias at once saw the condition that Saul was in and took in the situation in a moment. He saw at once that Saul was a penitent believer, and all he needed was baptism; hence he told him, "And now, why tarriest thou? Arise, and be baptised, and wash away thy sins, calling on the name of the Lord. (Acts 22:16).

Now it Saul's sins were pardoned before baptism, then Ananias told Saul a falsehood, and hence he must forever be branded as a deceiver; but we must cherish no such an idea, because the Lord would never have sent such a person to instruct Saul, if he did not know what such a penitent should do in order to pardon. And again, if Saul's sins were pardoned on the simple acts of faith and prayer, how comes it that he was so unhappy for three days, and refused to eat or drink anything until he found peace with God in the pardon of his sins. But we find it was not the case, and as soon as he had obeyed the command of Ananias, he was strengthened by God in the pardon of his sins, and this was after he was baptised and not before. (Acts 9:8, 19.

Peter says, the like figure he refers to the flood whereunto even baptism, doth also Noah was saved by water-flood as not the putting away the filth of the flesh not as it was under the old Mosaic law, that water was used to cleanse the outward flesh. See Numb. 19: 7; Lev. 17:15, but the answer of a good conscience." Yes, we always a good conscience when we do those things that are commanded in the gospel.

Now if Peter does not hear make baptism essential to salvation I confess I do not understand language. Mind you I do not say that Baptism alone is for the pardon of sins, but when a sinner does all that is commanded, then he has the promise of pardon and peace and not for: so says the word of God.

A SINGLE GLASS.

A striking illustration of the deadly fascination of strong drink may be found in the following account taken some time since from the Kansas City Times:

A young gentleman, a journalisn, a capitalist, and a Christian, is the victim of a suddenly acquired mania which is remarkable. He went to visit his summer home last summer in Cincinnati. On his way home to Kansas City he became sick, and in the absence of a doctor went to the steamboat bar and asked for and was given a drink of Whiskey. The drink coming upon a system unaccustomed to it, created an intoxication, which has been perpetual ever since. It gave the young man such a mania for strong drink that nothing could restrain him in his excesses.

"There was nothing about his intoxication offensive to those who visited him. On the contrary, his brilliant mind and inexhaustible fund of conversation seemed to be [illegible] upon that he was surrendering himself to drink and its fascinating effects, but paid no attention to the remonstrances of his friends. There was nothing violent in his excesses. He was clam, mild and genial; but he insisted on drinking when he desired, to drink, and he kept on drinking. He had a wife to whom he was devoted; he idolized her and made every provision for her comfort. He was a member of a church, and in good standing; a good lawyer, and the chosen leader of the Young Men's Republican Club. He owns a large amount of real estate, and was on the high-way to wealth and prosperity. He had never taken a drop of intoxicating liquors in his life before this drink was taken on the Ohio steamboat. Yesterday he was taken east by his father and brother, where restraint will be placed upon his actions, in the hope that the brilliant and cultivated mind may be saved from this strange fatal infatuation."

Such was the effect of taking a single glass of whiskey. Up to that point this young man could say, "I can drink, or I can let it alone"; but when he had once drank, he could let it alone no longer. What he drank no one can tell. The drugged intoxicants of the present day work dreadful havoc with both mind and body. Genuine alcoholic liquors are deadly, but the drugged and adulterated beverages now in use are far worse. He that lets them alone is safe. He who states a single drop may find in him the appetite of drinking ancestors, which only waits a spark to kindle it into a devouring flame.

Men differ. Some can drink, and stop when they please. Others cannot. You can set light to a stick of wood, and put it out when it is half burned; but if you undertake to burn out half a keg of powder, you will not be able to stop just on line. Keep fire away from powder and whiskey away from men —Safeguard.

FROM WENDELL.

Please allow me space to let the brethren and sisters hear from me. I started from my home on Saturday before the fourth Sunday in July for Archer Lodge. I was met by our esteem brother J. T. Medlin to the Pool settlement near Clayton, where I preached best I could. At which time I thought I never saw the manifestation of God's spirit work so powerful in all my work in the ministry. It was my first trip to that place, we had a general out pouring of God's spirit. The audience was large and it seemed that our doctrine took well; we had four conversions. We then made our way to a little place called Tippett's Chapel an arm of Wendell church and started a meeting which resulted in 12 additions to the church. I baptized 12 the first Sunday morning in August. With such good workers as Bros. W. C. Stewart, J. T. Medlin, J. A. Young, and W. H. Mumford the work of the Lord is bound to grow. I must say with such good sisters as sister Mumford and Jennie Young, we cannot expect anything else but for old Zion to prosper. Elder W. E. Anderson did some good work during our meeting. The brother Baptist (Missionaries) did us a lot of good by their assistance in singing and praying. I then left for sevel Grove 14 miles west of Raleigh to assist Eld. T. J. D. Pate in a meeting. I got among those good people on Monday, and found Eld. Pate hard at work, after dinner he give up the meeting to me. I did all I could. Eld. Anderson came to us on Thursday and did some good preaching as he usually does. We had a glorious meeting, many souls seemed to be made happy and the church greatly revived. Bro. Anderson and myself left on Friday for Wendell. We reached there on Sunday morning in time for service. We then continued our work. The congregation was large night and day. Eld. J. W. Cox came to us on Monday night and did some able preaching during his stay. He left us on Thursday night. Eld. C. R. Pearce came to see us Wednesday night, and was with us until Sunday morning. I must confess that he did some of the best preaching I have ever heard. He gained many friends during his stay. On Sunday morning I baptized five more, making twenty that I have baptized for Wendell Church this season, and one more waiting for baptism. We have received twenty-one and restored one for Wendell. There has been forty conversions so far in my work. I have four meetings to conduct now before I am through. Dear Brethren and Sisters, pray for my success. Brother ministers don't forget me in your prayers.

Yours for Christ,
B. W. TIPPETT.

UNION MEETING.

The union meeting of the 2 district convened with the church at Marlboro on Friday before the 5th Sunday in Aug. Elder E. D. Hathaway preached the introductory—text 1 Sam. 17: 29.

After a short recess the meeting was called to order. Eld. Hathaway was chosen moderator, and J. M. Barfield clerk.

The following committee was appointed. On devotion, J. L. Flanagan, B. Bailey and Luke McGlohon, on finance J. R. Barnhill, J. A. Harris and T. E. Little. The committee report Elds. T. H. Barnhill open and W. H. Lathinghouse preach to night.

On motion the meeting close until to-morrow 9 a. m.

SATURDAY MORNING.

The union met according to adjournment, prayer by Eld. Barnhill. The proceedings of Friday was read and approved.

On motion, the list of churches was called and responded. Cum Swamp, 25; Stancil and W. W. Bullock $1; Black Jack, by pastor 50c; Parkers Chapel, J. A. Harris and B. A. Tripp, 50c; Reedy Branch, W. J. Braxton and W B. Nobles $2; Elm Grove, A. Garris $1,30; Piney Grove, T. B. Little $1.40; Hickory Grove, J. R. Barnhill and T. Barnhill 50c; Marlboro, J. L. Flanagan and G. Brewer 50c; Rose Hill, G. B. Hardee 55c; Concto, J. R. Warren 50c; Bethany, W. J. Tripp $1; Spring Branch, H. Tripp 50c; Sts. Delight, W. H. Elks and W. Wells $1; Howell Swamp, B. Bailey 70c; Grimsleys, B. L. Dail and Wm. Little $1; Griendship, Wm. Tyson 80c; Little Creek, R. B. Sumtell W. C. Jackson $1.

The committee reports Elds. F. McGlohon open and T. H. Barnhill preach to day. After services, the meeting was called to order and resumed business. W. W. Bullock was electing standing clerk.

The finance was ordered to retire and the treasurer make his report. He reports in hand $42, 70; received from the finance at this meeting $14,75. Total $57,45.

The committee report Eld. C. L. Little preach to night, and Elds. T. H. Barnhill open and J. M. Barfield preach to morrow.

The petitions for the next union was taken up and voted on. It was ordered to convene with the church at Parkers Chapel. Eld. T. H. Barnhill was appointed to preach the introductory and F. McGlohon be his alternate.

On motion, the union close to meet again Friday before the 5th Sunday in Oct. 1897.

Praise and prayer by J. M. Barfield.

E. D. Hathaway, Mod.
J. M. Barfield, Clk.

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ROYAL
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Absolutely Pure
Royal makes the food pure, wholesome and delicious.

OBITUARY.

Brother Charles Harris died June 2nd, 1897. He was 87 years old.

Brother Harris was the husband of three wives; the father of 16 children; the grandfather of 85 and the great grandfather of 64. He joined the Free Will Baptist church when young and lived a faithful member until his heavenly Father called him to come up higher.

He was very industrious and worked very hard in his early days, but he become so feeble in his last days he was not able to do anything. The one quick and earnest steps became totering, and the many active members gave way and he was compelled to submit to the laws of nature. We remember it hath been said once a man and twice a child and we suppose our dear old father until his strength gave way and he was compelled to be led about as a little child

I do not know that the dear old man was any relation to me but when myself and my eldest Brother was very young he and his precious wife learned us to say grandpa and grandma, and they felt very near to us as our grandfather was dead. Although we have not lived near him for some time the old home of grandpa seems very dear to us.

I will remember the kind way he use to treat us when we went to see him. He would send the old colored man in the orchard to gather fruit for us. I love the memory of his name the kindness while oround him. He never run around to find a easy place in life but worked hard with his own hand to make an honest living and he left many of his ofsprings that is following in his footprints, while his body lies mouldering in the dust. His name lives on, and though he may be forgotten by many though the gentle zephyr may blow over his lonely grave for many years, and the mocking bird may sing sweetly above his resting place and the sweet rose of summer may bloom and fade away for many summers. His name will still live and through the ceasless ages of eternity. I do praise God that it is not all of life to live neither is it all of death to die. Our blessed Saviour comforted the sorrowing sister with these words. I am the resurection and the life "he that believeth in me though he were dead yet shall he live."

I do prais God for a living Savior for he hath said because I live ye shall live also. God help his dear children to so live that they will meet him in the happy home beyond this life where all is joy and everlasting repose.

Your humble sister,
Mollie Dail.

September 8, 1897