

NO FREE WILL BAPTIST
M. Burfield, - - - - -
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SUBSCRIPTIONS RECEIVED SINCE LAST ISSUE.

S. B. Norton sends for J. T. Shavis \$1.

TRUTH ILLUSTRATED.

1 Cor. 8: 13.

"This may seem strange, but it is like this: When this lesson was written by Paul, people used to kill animals and take the meat and dedicate it as a sacrifice to idols which they thought were gods. Then the meat would be sold in the markets, and perhaps was cheaper than other meat, and many people would buy it and eat it. Some of the Christians thought it sinful to buy and eat meat that had been devoted to idols, while others thought that it made no difference. Paul told them that one ought not to eat meat or do anything that would cause another to fall into sin by following his example. One might eat meat sacrificed to idols and think nothing of it. Another who believe it wrong to eat such meat, seeing his friend's example, might be led to eat it also and fall into sin. Meat is an illustration of many things which are stumbling blocks.

"Drink is one of these. Drinking alcoholic liquors. One who drinks any of these can never tell when he is injuring another, or how much he is damaging himself. The only safe way for a boy or girl is never to taste them. At a meeting of a Synod in New York State they were discussing the subject of drinking alcoholic liquors. One minister on the platform arose and said that he had drunk wine from his childhood and his father and brothers all drank it, and that no harm had ever come from it. When he sat down, an old white haired man in the rear of the room arose and said that in answer to what the minister had said he wished to relate a story: A young man was sent to Yale College. He did well in his studies, but from drinking habits, and after a time was expelled from college for low drunkenness. He went home disgraced. His friends rallied around him and induced him to stop. He remained sober for a year. One cold fall day he was traveling in a stage coach. Among the passengers was a minister. The coach stopped at a hotel, and all others in the minister went up to the bar and ordered liquor. The young man saw

it and said to himself, 'That minister is a good man, and if the liquor will do him no harm; it will not harm me,' and he, too, went up and drank. His old thirst came back and he continued to drink, remaining at the hotel while the others went on their journey. In one year that young man was in a drunkard's grave. Then continued the old man: That young man was my son and the minister whom he saw drink at the hotel was the minister on the platform who has just said that no harm has ever resulted from his drinking wine. What a terrible thing that was. No one can tell what a stumbling block he is putting in the way of another by drinking alcoholic liquors.

"Habits of various kinds may prove stumbling blocks to others, as well as an injury to ourselves. Impure conversation, or talking evil of others, are such habits. Shun them. Smoking is another such habit. A few months ago a mother in Jersey City called a policeman into her room to take charge of her son, aged eighteen. He was writhing on the floor, and had torn his clothing into shreds. It required several to bind the young man, and he was taken to prison. He was such a fine looking young man, he was known as 'Handsome Harry.' His mother told the judge that he spent all he could get for cigarettes and that the habit had so grown upon him that he often smoked two hundred in a night. He began to have fits of insanity, and these increased so rapidly and became so serious that he was sent to prison a broken down wreck. The nicotine in tobacco is so poisonous, that a large dose of it will cause a strong man to drop instantly to the floor, and in three minutes he would be dead.

"We should be careful what habits we form. They are like water. We speak of one being 'as weak as water.' But collect the water into a large dam, and it is then a power for good or evil. Under perfect control, it may run mills and supply cities with drink, and protect them from fires; but when it breaks loose, it causes fearful destruction, like the breaking of the dam at Johnstown, Pa., some years ago. For our own good and for the safety of others we should deny ourselves. Moses denied himself the riches and pleasure of Egypt for the good of Israel. The Lord Jesus Christ denied Himself the glory of heaven that He might save us. To be like Him we must deny ourselves to aid others." Progressive Farmer.

UNION MEETING.

The ministers and delegates of the first union of the Western Conference met with the church at Pleasant Grove Friday, August 27 1897. Eld. P. T. Lucas preached the introductory—text John 7:17.

After an intermission of 15 minutes the meeting was organized by electing Eld. P. T. Lucas Moderator, W. P. Vail assistant; and E. L. Moxingo Clerk. Committee on devotional exercises, Elds. C. Howell, D. Davis and Wm. Wells.

On motion, we adjourn until 9 o'clock.
SATURDAY MORNING.
Conference met according to adjournment. Services

opened by reading the 84th Psalm, prayer by Eld. C. R. Pearce. Then we proceeded to do the S. S. business. Schools enrolled as follows: Pleasant Grove, C. R. Davis; Little Rock, M. L. Lucas; Nantona Grove, J. J. Morris; Kenly, J. H. Alfred; Wards school house, Sarah Stancel; Spring Hill, D. F. Howell.

On motion, we hold a Sunday school convention at Kenly, Tuesday Oct. 7th. All schools are invited.
Committee report that Eld. Mitchell open, and Watson preach to day.
On motion, we adjourn. After an intermission of one hour the conference met and transacted the business.

On motion, Eld. C. Howell become a member of this union.
On motion, Elder W. A. Benson become a member of this union.

On motion, the list of churches be called. Pleasant Grove, C. R. Davis 50c; Spring Hill, D. F. Howell 25c; Little Rock, J. K. Ruffin 50c; Union Grove, E. H. Edgerton—; Rains X Roads, J. H. Starkey 50c; St. May, J. T. Boyett 50c; Stoney Hill, J. Howell 25c; Pleasant Plain, by letter 25c; Pleasant Union, C. R. Pearce 24c; Friendship, W. Wells 50c; Kenly, J. H. Alfred 50c; Antioch, L. H. Bess 25c; Pleasant Hill, J. T. Starkey 25c; total \$4.75.

On motion, we take up a collection to help finish Pleasant Hill church. House collected \$5.

On motion, the union pay \$5.

On motion, the next union be held at Union Grove.
On motion, Elder C. Howell preach the introductory, and C. R. Pearce be his alternate. Committee report Elds. Flowers preach and Pearce close to night. Elder Benson open, and Pearce preach and close to morrow.

On motion, the clerk be asked to prepare the minutes for the press and he be allowed 50c for his service.

On motion, thanks be given to this people for kindness to this union.

On motion, we close till next time in course. Praise and prayer by Elder Howell.
Elder P. T. Lucas, Mod.
E. L. Moxingo, Clk.

REFORM IN THE CHURCH OF ENGLAND.

More than half of the "livings" in the Church of England are in the hands of private individuals, and from one-third to one-half of these livings are frequently in the market to the highest bidders.

Not only Nonconformists are scandalized by this trading in ecclesiastical positions. There are "spiritans" in the Establishment who declare it to be scandalous and the right of patronage in the matter of sacred livings should be bought and sold. Originally, patronage was a trust. It is a corruption that it has come to be scarcely more than mere property. The people of parishes where this exists resent very generally the appointment of clergymen under this system and desire its abolition. This is the chief reform question now being agitated in the Church of England. One of the difficulties relates to dealing justly by those who have put money into these patronages. They must of course be compensated. The feeling in recognition of this is

so strong that no bill on the subject has come before Parliament which did not recognize the principle of compensation.

The present Archbishop of Canterbury does not believe that to give parishioners a voice in the appointment of their clergymen would really be conducive to the peace of a parish. He doubts if they are competent judges of what constitutes suitability. He has known many cases in which, after he has deferred to the wishes of the congregation and given the living—or pastorate, as we should say—to the man of their choice, they have grown tired of him and have come back to their bishop to know if he could not be removed. Quod erit demonstrandum. If the Archbishop hasn't proved the folly of allowing a church to choose its own pastor, how can any one hope to prove it? G. Messenger.

NEWBERN, N. C.

DEAR EDITOR:

It affords us pleasure to let our readers hear from us again, and the grand union meeting which we have just attended at Sts Delight. There were only three of us able to attend from here, for which we are very sorry, as all our brothers and sisters in Christ missed such a profound blessing. But those of us that went are glad from the depth of our hearts, in our weak way to be able to make a few remarks as to the good that was done. I dare say there was not one among the vast throng, who did not enjoy the proceedings immensely. The spirit of God was felt with power too great to be mentioned. Business matters were nicely attended, which lent to all a more free illusion of heavenly aspirations. We were greeted with brotherly love and kindly cared for during our stay, and we hope to meet our friends again. But if we live for years and never meet again, we are glad to say that we could look back upon the few hours we spent with them, knowing it was good for us to have been there. And better still, we can look forward to the time we shall all meet round the throne of our heavenly Father to part no more. There we can go on and on throughout the endless ages of eternity praising our God, who redeemed us through the blood of our sin. We will walk the streets of the New Jerusalem with the spirit of light. But brighter and best of all we will be with Jesus our Savior and elder brother, and join in the happy refrain as sung by the blood washed throng, where congregation never break up and only the sweetest of music is heard. The joys of that city will be sublime, so much so that no tongue can begin to describe it.

John the Revelator tells us, that all our tears shall be wiped away. There shall be no death, sorrowing, crying or pain known, for all these will have passed away.

God will be our God, and we will be his sons and daughters. Our souls will be all bright in his own brightness, and will be clothed with immortality with His great name written plainly in our fore-heads, for he will not deny His children before the Father our Creator. Sinner how will you appear before your

God without a fear? Not so, unless you come and join with us, in the blood washed throng.

Yours in the battle fray,
S. F. ANDERSON.

ON FIGHTING.

It is not wicked to fight. Did not the apostle exhort to "fight the good fight?" Ah, yes, the "good fight." And much depends also on the spirit with which the fighter fights.

Without fighters civilization would not have progressed. The truth would have remained longer "crushed to earth." Christianity would have advanced less rapidly. The "habitations of cruelty" would have had a longer lease of existence. Slaves would have remained longer in bonds. Women would have continued longer in ignorance and debasement.

Christ recognized the necessity of the sword. When he rebuked anybody for fighting it was because the spirit was not right or the time was ill chosen.

Heaven be praised for fighters!—of the right sort.

If, when we say of one person, "He is a nice man," and of another, "He is not a nice man," we say it because the latter lacks tameness and the former lacks "spunk" (which is too good a word to be regarded as slang), let us be careful that our speed does not square with a misconception of the necessary conditions of true progress.

There is a time to fight. There is a right spirit in which to fight. There are right methods of fighting. God be thanked for men who represent and illustrate these. Let us be right and good fighters.

OBITUARY.

It is with sadness that we have to chronicle the death of sister Annie Caulder, wife of Elijah Caulder. She was married June 9th 1895 by Eld. M. C. Quick, and died May the 31st 1897, she joined Mt. Zion F. W. B. three years ago and was baptized by A. B. Norton. She lived a consistent member of the church until her death sister Caulder was taken Sick on May the 30, and died May the 31st. Her suffering here on earth was short and great but she bore them all with faith in Jesus. A few days before she was taken sick she told some of her neighbors that she was going to die soon and told them where she wanted to be buried. Sister Annie was one of those who had many friends and was much loved by every body. Her husband says that her last days seemed to be the happiest moments of her life, though she only had the pleasure of living a married life one year and eleven months.

Now her remains are layed in the Flesher graveyard to await the resurrection morn. The funeral service was conducted by Eld M. C. Quick the first Lords day in August 1897—text Isa 66: 5. Sister Annie leaves a husband and a little babe only one day old, father, three sisters, three brothers, and a host of relatives and friends to mourn their loss. But we trust our loss is her eternal gaining. Remember dear family that she cannot come to see you any more, but you can prepare to meet her above where parting will be know no more.

S. B. NORTON.

WAS IT YOU?

There was somebody who said an unkind word which hurt somebody else. Was it you?

There was somebody who was thoughtless and selfish in his manner and mode of living. Was it you?

There was somebody who found nothing but faults in the belongings of his friend. Was it you?—California Independent.

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