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THE FREE WILL BAPTIST.

"LET BROTHERLY LOVE CONTINUE"

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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.—I 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. iii 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; I 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 rules of faith and practice. 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 xviii, 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 saving grace.—Matt. xi, 27; John vi, 44, 66; Ps. i, 1; Tit. ii, 11, 12; Jer. xxii, 29.

10. We believe that men, not considered simply as men, but ungodly men, were of old 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, and such the Apostle saith because 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, 9 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 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, 34, 35.

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, 16; Mark i, 5, 10; Acts iii, 38, 39. Rom. vi: 4. Col. ii: 12.

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

18. We believe the happiness of the righteous is eternal and the torments of the wicked are endless.—Matt. xx.10.

Bad Coughs

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Consult your doctor. If he says take it, then do as he says. If he tells you not to take it, then don't take it. He knows. Leave it with him. We are willing.
J. C. AYER CO., Lowell, Mass.

Town Directory.

CHURCHES.

Free Will Baptist, services every 4th Sunday at 11 o'clock A. M., and at night. Elder G. C. Vause pastor. Prayer meeting every Friday night. Sunday school every Sunday morning at 9:30, W. F Hart, Sup't.

M. E. Church South, services every 3rd Sunday at 11 o'clock A. M., and at night, Rev F F. Eure, pastor. Sunday school at 9:00 A. A., J. S. Ross, Sup't.

Missionary Baptist Church, services every 2nd Sunday at 11 o'clock A. M., and at night, Rev. Mr. Faulkner, pastor. Prayer meeting every Wednesday night. Sunday school, 3:30 P. M., W. C. Jackson, Sup't.

Christian Church, services every first Sunday at 11 o'clock, and at night, Elder C. W. Howard, pastor. Sunday school at 10 o'clock A. M., A. Joyner, Supt. Ladies' Auxiliary meets every 3rd Sunday evening at 3 o'clock.

LODGES.

A. F. A. M., meets every first and third Saturdays, R. W. Smith, W. M.

I. O. O. F. meets every Monday night at at 8 o'clock.

C. M. A meets every Tuesday night at 7 o'clock.

Town Commissioners meet every Monday night. J. J. Stokes, Mayor; J. W. Quinerly, Clerk.

Ayden Land Co. offers desirable business and dwelling lots at reasonable prices and easy terms. Apply to
J. R. SMITH & BRO.

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Our delinquents are requested to make immediate settlement. We need the money and must have it to run the paper with. So please do not put the matter off but settle at once and everything will go on lovely and God will bless you for doing your duty.

FROM TYRRELL CO., N. C.

DEAR EDITOR:—Please allow me space in the BAPTIST to let its many readers hear from us at Free Union. We met at the church on Saturday before the 2nd Sunday in Dec., with the expectation of meeting our much beloved Pastor, C. J. Harris, for his first trip, but owing to his family being sick he failed to come; but he sent to fill his place, E. D. Hathaway, which he did. The weather being disagreeable there were not many out. After service, we had about fifteen minutes intermission After which we entered into conference. All seemed to be in peace and union. Then we celebrated the Lord's supper and washed each other's feet We were well pleased to have Bro. Hathaway with us. He gained many warm friends in our section. Come again Bro, you will be welcomed at any and all times

Yours in hope of Heaven,
D. M. RATLIFF.

REPLY TO ELD. H. S. DAVENPORT ON FEET-WASHING.

BY ELD. W. H. FROST.

I find in the Watch Tower of Jan. 24th, 1902. that Bro. H. S. Davenport makes another attempt to reply to my argument in my sermon on the Verb Ought, also to my reply to him. But the poor old brother cannot get his blinded eyes open far enough to behold the plain teachings of the word of God.

The dear old brother still continues to believe that people will take his sayings for absolute facts, whether they have scripture foundation about them or not. So far as his sarcasm and irreverent chat about myself is concerned I shall not attempt to notice for I would bring to pass the fulfillment of Prov. 26: 4 "Answer not a fool according to his folly, lest thou also be like unto him." And all intelligent people know full well that making sport of a man's name is not logic or argument but only shows that the author is at sea to know what to say.

Bro. Davenport never proved a word he said. He jumped the question by first stating the question (2) by leaving it and (3) by never getting back to it.

I have been taught that the hit one hollows, so Bro. Davenport must be the hit one for he is the first one to hollow at my sermon on the Verb Ought. You may have melted a great many Frosts, but it will be the most stupendous task to melt this Frost you have ever undertaken and unless you come before the reading world with better argument than your two articles in the Watch Tower I think you will have to remain the rest of your days on earth in the Frost Zone. You say, "It is the truth that hurts," hence the wail of Bro. Frost." Then the reading world sees at once, it was the truth advanced in my sermon on the Verb Ought that hurt you and your feeble religion so bad that you had to cry out. Yes. I am sure the truth that I said, "That God would never send a soul to hell for doing that which he ought to do," was what hurt you so you could not keep still. Do you see how you clash yourself. Matt 28: 19, 20. "All power is given to me in heaven and on earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son and the Holy Spirit, teaching them to *observe all things whatsoever I have commanded you.*" Then turn to John 12: 49, 50. "For I have not spoken of myself; but the Father which sent me, He gave me a commandment, what I should say, and what I should speak. And I know that His commandment is life everlasting: *Whatsoever I speak therefore*, even as the Father said unto me, so I speak. So the Apostles taught feet-washing and they had to do that to carry out the commands of Jesus for He told them "whatsoever I have commanded you." "And the Father gave me a commandment, what I should say, and what I should speak,—Whatsoever I speak therefore, even as the Father said unto me, so I speak. And when you quoted Acts 2: 42 as a pretense of a proof against feet-washing in the public meetings, you failed to tell us whether that was communion or not, but quoted it for the people take, "The breaking of bread," etc, as communion. And you would have your readers all believe that just because the writer did not state that they washed feet, that they did not. Did Luke mention the wine in Acts 2: 42? No, no. Then you supposed that they also had the wine there with the bread, and why were you not honest enough to suppose they also washed feet? One is just as reasonable a supposition as the other. For Jesus told them to observe all things whatsoever He had commanded them and further said. He received a commandment from the Father, what He should say and speak and declared that "whatsoever I speak therefore, were as the Father said unto me, so I speak" "It I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you." You accept the idea that they did have wine there as the emblem of the spilt blood of Jesus. And still it is not mentioned, and at the same time reject feet-washing because it was not mentioned. Away with your one sided chat. Reader look for yourself at Bro. Davenport's one sided conglomeration of statements.

Bro. Davenport said. "Peter's feet were black," and for that reason Jesus washed them. He would have the people believe. Yet he fails to tell us where we can find the verse that says Jesus washed Peter's feet because they were black. There is not a verse in the 13th chapter of John that even intimates that Jesus washed their feet because they were black. Poor assumming brother, assumming that Jesus washed Peter's feet because they were black without one intimation that such was the case. Then he is bound to confess that such a statement was wholly a supposition on Bro. Davenport's part. As there is not a verse in the Bible that says Jesus washed Peter's feet because they were black. Then he asks, "Can I find a pillow large enough on which to rest my overgrown head?" People who live in glass houses should not throw stones. Look how he compares himself with Jesus and the Apostles. He says, "I do not agree with Jesus and the Apostles, and, he cannot then, be amazed that I do not agree with him." If that does not look like an overgrown head—A poor weak worm of the dust—Comparing himself with Jesus Christ and the Apostles. It evidently shows a weak point somewhere and therefore I cannot wonder at his saying some one else needs room to lay an over grown head. I was only quoting your rendering on the Verb Ought. Your words "All commands are in the imperative mood, and there is usually a promise and threatening attached." Then I showed from your statement that such was a command. For as quick as Peter refused to have his feet washed, Jesus threatened him with these words, "If I wash thee not, thou hast no part with me." John 13: 8. There was threatening attached at once. And the promise was if they practiced these things (John 13: 1, 17) they should be happy. So such was your own rendering and now why do you try to twist out by using a lot of slang? Stick to the subject and your own confessions or forever abandon some of your erroneous ideas, such as feet-washing was a jewish custom and for filth.

Bro. Davenport did not tell us where we could find the book, chapter and verse that said that feet-washing as taught by Jesus in the 13th chapter of John was a Jewish custom. No wonder he did not for there is not such a verse in the Bible. I will accept his definition of sandles "which consisted of a sole fastened to the bottom of the foot by straps." I must accept the Bible statements Matt. 3: 11 said "shoes." Again John 1: 27 says "shoes." Matt. 10: 10 says "shoes." John said "shoes," and as my worthy brother is so exacting, I only want what the Bible said about it The Bible does not say in Gen. 18: 1, 4, that feet-washing was a Jewish custom, neither in Gen. 19: 2, neither in Gen. 24: 32, neither in Gen. 43: 24, nor in Exo. 30: 17, 21. nor in Exo. 40: 30, 32. nor in Exo. 30: 18, 30.

Bro. Davenport finds himself lost for Scripture to prove that feet-washing as taught by Jesus in the 13th of John was a Jewish custom and like any other drowning man catching at a straw, he plays off on his name. As though that will give a right to the tree of life. Brother, the label is not the medicine, and many times the label says one thing and the thing within is altogether another. And it proves to be very fatal indeed. For the words of Jesus forever settles the question Luke 6: 46, "And why call ye me, Lord, Lord, and do not the things which I say." So how can we be a true disciple of Jesus and do not the things He says for us to do.

I do not want any victory over you (as you seem to want over me) when you say "that you propose either with or without my consent, to melt the frost and let the wind escape." I only want to show you your mistake or absolute falsehood when you say Jesus washed the disciple's feet because they were black or as a Jewish custom. Peter knew that Jesus was washing the disciples feet, but did not know for what purpose or design. I did not say that Peter did not know that Jesus was washing the disciple's feet, but to forever settle the question that it was not for filth, or a Jewish custom. I used the words of the Master, when He said to Peter, "What I do thou knowest not now." And any one with common intelligence can see from the very face of the statement that you are wrong in your statements that Jesus washed the feet of the disciples because they were black, or a Jewish custom Peter knew the Jewish customs, but yet did not know what Jesus washed the disciple's feet for. Peter knew whether his were black much better than Bro. Davenport, but still knew not what Jesus washed the disciple's feet for Jesus said John 13: 7. "What I do thou knowest not now." Reader, I am sure you see how absurd Bro. Davenport's statements are, and that they are wholly without Scriptural foundation. Now my dear old brother do as you are taught to do in John 5: 39. "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me."

CHRISTIAN WORK.

BY KATIE SAWYER.

The field for Christian labor is large, it includes the whole world, and earnest workers are needed. "Say not ye, there are yet four months, and then cometh the harvest? Behold I say unto you, lift up your eyes; and look on the fields; they are white already to harvest." Yes the harvest is now white, there is work for each one to perform. Look into the churches, Sabbath schools and prayer meetings, do we see the number there we ought? I dare say no. There are several children that should be brought to the fold of God, and look around you; we see parents who are seldom seen at religious service and their children are permitted to use their pleasure as to how they spend their Sabbath. I say 'tis time we were awakening out of our state of lethargy, and as we have therefore opportunity, let us do good unto all men especially unto them who are of the household of faith. Those who have confessed Christ and grown cold in His cause, we should go to them as a gentle brother or loving sister and persuade them to help advance Christ's cause, and those who have recently come into the fold we ought to spend time with them engaged in religious conversation; reading and coversing God's word together and often praying with and for one another. In this way we will grow stronger in God's love and be encouraged in this noble work.

Did you say you could do no good? You are mistaken every one, though he be very young can do some kind act, as an evangelist once said "If there is no other work you can do, you can smile for Jesus and one smile may win a soul for God." We can watch for opportunities to do good and never permit one moment to be lost. "But whatsoever thy hands find to do, do it with thy might; for there is no work nor device, nor knoweledge, nor wisdom, in the grave, wither thou goest."

If we are prepared for Christ's coming then we can work while God has given us an opportunity, for when death has closed our lips, stopped our breath, and ended our existence in this world, opportunities cease. If we have added a sorrow to the soul, or furrow to the silvered brow of an affectionate parent; or done an unkind act to a brother, or frownd upon a sister, or spoken an unkind word to a friend. It will be too late to recall ungracious acts after death has laid his cold hands upon us. So now is the time to work the work of him who sent us, while it is day for the night cometh when no man can work.

We should work with an earnest spirit, be willing to ask the Lord, "What will thou have me to do?" And ready to say, "Here am I, send me." Then when we hear him say, child go work to-day in my vineyard, we will not linger and ponder over the work, but go at once and do our duty. We should begin at home and bring our brother and sister to Jesus. We may go into the city and tell the people to come and find Christ. Then like Philip, join thyself unto some one and explain God's word and goodness unto him. Preach Jesus unto the sinners for God is able to make all grace abound toward them, therefore we should work with more earnest zeal. Have you friends who are in the darkness, who have never tasted and found Christ precious unto them, then be an instrument in God's hand to bring them into the fold of Christ.

"For they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and forever."

Christian comrades, be strong in the Lord and in the power of his might. "Put on the whole armor of God, that ye may be able to stand against the wiles of the Devil," That no temptation which which Satan may set before you, will allure you from the right path, but "study to show yourself appoved, a workman that needeth not be ashamed rightly dividing the word of truth," then we will be better prepared to meet the tempter. And Christ has promised to aid and strengthen all who will come unto Him and he is the one to look to for help in Christian work.

MR. WHEELER GOT RID OF HIS RHEUMATISM.

"During the winter of 1898 I was so lame in my joints, in fact all over my body, that I could hardly hobble around, when I bought a bottle of Chamberlain's Pain Balm. From the first application I began to get well, and was cured and have worked steadily all the year.—R. WHEELER, Northwood, N. Y. For sale by Cannon & Tyson.