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THE FREE WILL BAPTIST.

"LET BROTHERLY LOVE CONTINUE"

Vol. 21.

Ayden, N C, Wednesday, May 14, 1902.

No. 3.

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ARTICLES OF FAITH.

1. We believe that there is but one living and true God, the Father of whom all things were created, who is invisible, incorporeal, immutable in all His attributes. - I Cor. viii, 6; Isa. xl, 28. 2. We believe that there is one Lord Jesus Christ, by whom all things were created, 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 truly gave himself a ransom for all, tasting death for every man who was bared 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 the quick and dead. - I Tim. ii, 5, 6; Heb. ii, 1; I John ii, 2; Rev. I, 7; Acts 24, 15; John iii, 16. 3. We believe that there is one Holy Ghost, the precious Spirit of the Father, through Him our sins, 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 transgression, from which he was driven by temptation, fall, 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 soul 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 come into the world to be preached among all nations, and to every creature. - Mark xvi, 15; Luke xiv, 47; John iii, 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 Lord Jesus Christ. 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 xiii, 30; Mark vi, 6; Heb. ii, 10; I John v, 10. 7. We believe the whole Scripture are infallible and without error in all things, and the rules of faith and practice. - II Tim. iii, 16, 17. 8. We believe in the doctrine of General Providence made in Christ in favor of the penit of all mankind, who are brought to the end of the gospel. - Luke xiv, 16, 17, 18, 19, 20; Matt. xxv, 13, 20; Luke xiii, 3-5; Luke xxiv, 47; Acts iii, 19; Mark i, 15. 9. We believe that all things are drawn to God the Father, by the Holy Ghost, through Christ His Son, and that the Holy Ghost bears his divine aid to all the human family, so that 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 justly, and charge themselves with their own damnation, for wilfully rejecting the offers of sovereign grace. - Matt. xi, 27; John vi, 44, 66; Ps. i, I; Tit. ii, 11, 12; Jer. xxii, 29. 10. We believe that men, not considered simply as men, but as angels, were of old ordained to continue in sin, considered such who turn the grace of God into lasciviousness, denying the only Lord God, and the Lord Jesus Christ, who are brought to judgment, 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 doth evil, living and dying therein; for there is no respect of persons with God. - Jude i, 4; II Peter ii, 1; II The. 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 their first death, which was brought on them by the fall of the first Adam, and 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. xxiii, 3, 4, 5; Mark ix, 29, 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, the salvation of those means, eternal life is promised to them. - Rev. xxi, 14; Isa. i, 19, 20; Matt. vi, 3; Jer. vi, 28; 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. xxiii, 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 favor, rather than He hath appointed the good unto life, and the ungodly, who die in sin unto death. - Heb. ix, 18; Prov. viii, 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 the Holy Spirit, bread and wine, washing the saints' feet, anointing the sick with oil in the name of the Lord, fasting, praying, singing praises to God, and the public reading 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 doctrine of baptism is by immersion, and that the believers are the only subjects for baptism. - Matt. iii, 16; Mark i, 8, 10; Acts i, 88, 89; 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 that the happiness of the righteous is eternal and the torments of the wicked are endless. - Matt. xx, 16, 17.

Tired Out

"I was very poorly and could hardly get about the house. I was tired out all the time. Then I tried Ayer's Sarsaparilla, and it only took two bottles to make me feel perfectly well." - Mrs. N. S. Swinney, Princeton, Mo. Tired when you go to bed, tired when you get up, tired all the time. Why? Your blood is impure, that's the reason. You are living on the border line of nerve exhaustion. Take Ayer's Sarsaparilla and be quickly cured. \$1.00 a bottle. All druggists.

Town Directory.

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 o'clock. Prof. P. T. Pedee, Sup't. Amphitryon Society meets every Monday night at 8 o'clock. M. E. Church South, services every 3rd Sunday at 11 o'clock A. M., and at night, Rev. F. F. Bure, pastor. Sunday school at 9:00 A. M., J. S. Ross, Sup't. Missionary Baptist Church, services every 2nd Sunday at 11 o'clock A. M., and at night, Rev. P. L. Bilby, pastor. Sunday school at 9:30 P. M., W. C. Jackson, Sup't. Christian Church, services every first Sunday at 11 o'clock, and at night, Elder G. W. Howard, pastor. Sunday school at 10 o'clock A. M., Prof. A. J. Manning, Sup't. Ladies' Auxiliary meets every 2nd Sunday evening at 8 o'clock. LODGES. A. F. A. M., meets every first and third Thursday, R. W. Smith, W. M. I. O. O. F. meets every Monday night at 8 o'clock. O. M. A. meets every Tuesday night at 8 o'clock. Town Commissioners meet every Monday night at 8 o'clock. J. Stokes, Mayor; J. W. Quiner, Clerk. Ayden Land Co. offers desirable business land on easy terms. Apply to I. R. Swann & Bro.

OUR AGENTS.

Eld. W. W. Lewis, Reaufort, N. C. Eld. C. W. Koberson, Core, " A. S. Eason, Burke, " M. C. Holland, Kinston, " Eld. B. W. Tippet, Eatson, " Eld. L. T. Phillips, Greenville, " W. R. Sawyer, Florence, " Eld. H. Cunningham, Deep Run, " Eld. A. E. Rouse, Mt. Olive, " Eld. P. T. Lucas, Lucama, " Eld. W. D. Gause, Scranton, S. C. S. D. Norton, Dunbar, " G. C. Carleton, Darlington, " G. W. Dall, Ayden, N. C. W. I. Moore, Kinston, " Eld. J. K. Ruffin, Lucama, " Eld. C. W. Cherry, Jerry, " W. T. Kirby, Keely, " Eld. E. A. W. Hesketh, New Light, " J. I. Wilson, Tublot, " H. C. Corbett, Speight's Bridge, " Eld. W. B. Avery, Cloas, " Rev. B. L. St. Claire, Glennville, Ga. J. M. Emmanuel, Summerton, " Rev. T. W. Conroy, Lyons, " Eld. W. C. Jones, Corfele, " Mrs. S. B. Stephens, Cheshire, Ohio. Our obligations 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.

GREATEST RESCUE OF THE SOUTH.

Walter H. Page, editor of the World's Work and a native of North Carolina says the potential wealth of the South is in the hands and minds of its people. The neglected white children of our Southern States—particularly in rural communities—are of the best English and Scotch stock, and they are as capable as the children of our race in any part of the world, he says. They will not contribute their share to the industrial and intellectual and social wealth of the nation, unless they are trained. The negro children, too, who are pathetically eager to learn, can be saved from a lower level of inefficient life in no other way. We hear much about Southern natural resources and Southern industrial development, which is taking long strides; but there is more potential wealth in the untrained hands and minds of the forgotten masses than in all the forests and mines and wells and rivers in every Southern State.

ELDER VALENTINE'S LETTER.

Funeral Notices and Questions to be Answered Through the Baptist. FUNERALS.—Providence permitting, I will preach the funeral of Bro. Henry Taylor at Free Union church, Nash Co., on the 4th Sunday in May at 11 o'clock a. m. I will also preach the funeral of Bro. Jas. Sutton on the 2nd Sunday in June at 11 o'clock a. m., at Coco Creek church, Nash Co. I hope those who may see these appointments and are acquainted with the relatives of the deceased will inform them of these appointments. QUESTIONS.—I wish to say that I have looked very closely after Bro. Tippet's questions and the answers by the different elders. Bro. Tippet, why did you ask these questions? Which one of the brethren in your judgment has given the most appropriate answers to your questions? Did you ask who was lost, or what was lost? I wish to ask you and the elders who say they have answered your questions. What difference could it make whether Christ baptized or his disciples at his command? or if neither baptized while he was here on earth, what could that have to do with the grand commission under which we preach, "Go ye therefore and teach all nations, baptizing them in the name of the Father, Son, and Holy Ghost, teaching them to observe all things whatsoever I have commanded you." My advice to you all in love and sincerity is, if Christ commanded you to preach, and he or his disciples baptized before his crucifixion, preach it; but if not, preach the gospel. J. W. VALENTINE.

MT. ZION.

On Saturday before the 3rd Sunday in April our pastor, Elder Rouse, met with us at Mt. Zion and conducted our quarterly meeting. As the Bible puts it, everything was done in decency and good order. Every one seemed to give our pastor a hearty greeting, their best behavior and attention during all the services. I will say for Mt. Zion that it cannot easily be surpassed in good behavior. Ere the close of the services on Sunday it was moved that the preachers be chosen to help Elder Rouse in his meeting this summer. Non-professors as well as church members were invited to a voice in the selection of the preachers. Elders Cunningham and Frost were chosen. Brother Phillips, you might put in a word just here for these two Elders, saying that they need not have any doubtful apprehensions about coming, for their money is being made up right now. Already there is about twenty dollars subscribed. This is the work of two afternoons. Our plan for getting up this money is to see who will lay by five cents per week from the time this last meeting closed till the meeting in July, a period of 12 weeks. The plan seems to be quite the thing. Methodists and Missionary Baptists as well as our own denomination are taking hold without a word of hesitation. We are hopeful of a fine meeting of much real good for the Master's cause. Especially do the non-professors seem anxious for the time to come. Let all who read this breathe a word to God in behalf of the success and good of this meeting. All for Jesus, SARAH ALDRITTON. Send \$1.00 for the BAPTIST.

FROM GEORGIA.

DEAR BAPTIST.—I have planned some time to write a short letter for publication, but circumstances prevented it, so I will say to the brethren and sisters, that I thank God I have been spared by the love and mercy of a loving and merciful God to live to write this letter. I thank God I can still say that I am trusting in him and obeying his commands to the best of my ability. Brethren, what has become of Bro. E. Rich? I never see any letters in the BAPTIST from him. What is the matter Bro. I have not forgotten you? I pray God's blessings on you. I trust you are still working in the Master's vineyard, trying to win souls to Christ. I love to read your letters. Write more. Brethren, I want to announce the death of my brother, Dr. A. R. Oglesby, who died April 23rd, 1902. He was taken Sunday evening previous to his death. He was conscious only one day while sick. His physicians say he was stricken with paralysis. I did not get to see him while sick, nor even when buried. He got up with me for no cause and said while in perfect health if he died he did not want any of his people around him, and of course I did not go. It was not because I did not love him, for I prayed to God save his poor soul, but because I knew I would be cramped. Brethren, let us all pray that the good Lord will so arrange it that we all will be at ease with each other. One of the dear readers of the BAPTIST will ever be placed in such a condition as I have been. Hope you all will pray that I may get closer to the feet of Jesus. Yours in hope of heaven, J. H. W. OGLESBY.

THE CHURCH OPPORTUNITY.

The publisher of glad tidings has engraven God's messages upon ever-living characters, and these characters should be all the people. Still, many of the people look upon the church as foreign and unnecessary for their common weal. Yet at times an inert religious instinct brings men to inquire of its advantages and disadvantages. And no time is more favorable than this, whether in the springtime of youth or the autumn of fuller life, to do great and divine service. It is a duty, then, to include the whole world within its scope, and while the doors of all nations are opening wide to commerce and higher civilization, to bring them near the joyful knowledge of God, and to be limited by the throne of time, but reaching over into a boundless eternity. Unless the Christian church has an index of culture and blessing to show to the public eye, it cannot hope to fill its divine mission of normal development beyond the state and rest its message of peace in the heart of all pious. In the gray dawn of the new century the church enters a new era of grand opportunity to reconstruct and even broaden the views of modern society. Jealousies are dominant; and the multitude fears it shall render too great service in proportion to its wages. Employers are held in their grasp for greed, as enemies to the employer, and the employed, in trying to make others of greater service to themselves, instead of

making themselves most serviceable to others, are branded as one of the greatest enemies in the paramount issue of the social problem. To settle strikes and labor troubles there can be no better panacea than for the church everywhere earnestly to offer the prescription of her Master, who came "not to be ministered unto, but to minister." The true patriot comes with religious expression even, and measures his success by the degree in which he becomes valuable to others. How a youth ascends the ladder of promotion when he makes himself indispensable and is confidently trusted! Opportunity may be taken on the wing. The profound element of God's presence in his church ought to hearten the listless and give steady aim to the courageous, whose mark is "the prize of the high calling." Who can doubt that if the church of to-day will furnish a worthy history, leaving a heritage of a pleasant pilgrimage of earth, it will be crowned with the highest success, and hereafter its work will be resumed and perpetuated in the matchless beyond and throughout the shining courts of heaven? Shall this be questioned?

GEORGIA NOTES.

Dear readers of the BAPTIST, it has been some time since I have written anything. The reason I have not written is, I have had nothing to write. When one has nothing to write, he had better not write. I have had nothing to write, but God graciously makes his people partakers of his holiness. God is the fountain of holiness, and when we are made partakers of the divine nature, we possess a part of the holiness in the first degree. Holiness tends to God's glory. God's people are a consecrated. They are separated unto God. The sole author of this change is the Holy Spirit, and it is effected ordinarily by obeying the words of eternal truth. Hence, holiness consisted in obedience to the divine commands. But a holy man in the ordinary Christian sense, is one who exhibits in his conduct the inward purity, benevolence and holy devotedness to the Savior, with which his heart overflows. Holiness is the wedding garment that renders the guest welcome at the marriage supper of the Lamb. We get holy by obeying the truth through faith. Some however claim to be holy, yet they ignore the plain commands of Christ. This is sophistry, error of the gravest character. Obedience gives holiness. Your Bro. in Jesus, E. L. ST. CLAIRE. Glennville, Ga.

WHOSE IMAGE DO WE BEAR NOW?

BY A. HUTCHISON. Gen. 1: 26 tells us that man was made in the image and likeness of God, and doubtless the similarity was specially applied to man's higher or moral being, rather than to his physical organism. But where do we stand to-day? Are we moving on a plane that would impress the looker-on with the idea that we had been with Jesus, and had learned of him? If we are not living out the grand principles as taught by Christ and the apostles, then we are not filling our mission in the world. Jesus said, "As long as I am in the world, I am the light of the world." John 9: 5. But when he left the world, then some other medium must be employed. And he said to his disciples, "Ye are the light of the world." Matt. 5: 14. He said of himself, "I must work the works of him that sent me, while it is day: the night cometh, when no man can work." John 9: 4. He had something to do, and

so has he given a work to do. He said to his disciples, "Let your light so shine before men, that they may see your good works." Matt. 5: 16. So Jesus bore the image of the Father; for he says, "my Father worketh hitherto, and I work." John 5: 17. And as Jesus worked, so must we. Then our work and character must resemble that of Jesus before we can be a true light to the world. While Jesus was on earth they brought to him the tribute money. "And he asked them, Whose is this image and superscription? And they said unto him, Caesar's. Then saith he unto them, Render therefore unto Caesar the things which are Caesar's, and unto God the things that are God's." Matt. 22: 20, 21. Now, brethren and sisters, whose image do we bear to day?

HOLINESS.

"Worship the Lord in the beauty of holiness." Holiness sometimes denotes outward purity or cleanliness. Sometimes internal purity and sanctification. True holiness characterizes outward acts, but still more, the motive and intent of the heart. It to some extent is an inward principle, not mere reticence or benevolence, or any one moral excellence. Mankind lost all holiness in the fall, but God graciously makes his people partakers of his holiness. God is the fountain of holiness, and when we are made partakers of the divine nature, we possess a part of the holiness in the first degree. Holiness tends to God's glory. God's people are a consecrated. They are separated unto God. The sole author of this change is the Holy Spirit, and it is effected ordinarily by obeying the words of eternal truth. Hence, holiness consisted in obedience to the divine commands. But a holy man in the ordinary Christian sense, is one who exhibits in his conduct the inward purity, benevolence and holy devotedness to the Savior, with which his heart overflows. Holiness is the wedding garment that renders the guest welcome at the marriage supper of the Lamb. We get holy by obeying the truth through faith. Some however claim to be holy, yet they ignore the plain commands of Christ. This is sophistry, error of the gravest character. Obedience gives holiness.

THE CROSS.

BY C. J. HARRIS. Let all Christians glory in the cross. The cross is the badge and glory of the Christians profession. All who would be a candidate for heaven, must deny themselves, take up their cross, and follow the captain of their Salvation. Jesus as a faithful high priest led the way from earth to heaven, and he was compelled by that wicked mob, to bear his cross to the place of execution, or until he sank under its load. He drank the cup, and to the very dregs. Must Jesus bear the cross alone. No every child of God must bear his cross; and truthfully it has been said, "no cross, no crown." Cross bearing is our duty. This should be our trade, calling, and occupation. If at any time it should press heavily upon us so as to impede our progress in the divine life, we may by faith look unto Jesus. He will help us to glow and bound along the heavenly road. We have

many discouragements, and many solicitations to lay it aside. But let us glory in the cross, strength will increase by practice. It is the mightier that is going to roll the world back again to us. Let us every day show willingness to take the cross and our delight

THE GOOD TO THE FR

If people would only devote themselves, says the Christian Advocate, to seeing that which is best in life, how much richer and stronger living would be. If we were to devote half as much time to looking for that which is good as we do in looking for that which is bad, a change would come over the spirit of our dream. And not only would we enjoy so much ourselves, but there would be the larger reward in every way. There are many who see just what the ten spies saw—giants, hideous, hateful things; things that make life hard and rob it of its beauty. Only a few have the good sense of Caleb and Joshua, who, though they did not shut their eyes to the giants, took care to see the luscious grapes of Eschcol. In the reading of a newspaper or a book, or listening to a sermon, or walking along the streets, or discussing the varied qualities of our friends, how would it do to give the grape the place of honor and relegate the giant to the background? The trouble with life generally is that there is too much giant, and not enough grape. It is well to remember that the ten spies came back there. Their story did not live to enter the land of promise, while the two who returned with the grapes went in at the head of the procession.

A WORD FOR HOBUCKEN.

After the close of Eld. A. E. Rouse's meeting at Mt. Zion on the third Sunday in April, I went to Hobucken, where I found Elder Frost engaged in a series of meetings with those people. He stayed with them more than a week telling them of the all-saving power of the Great Physician. It had been quite a while since there had been any Free Will Baptist meeting held with these people as our good old brother Bennett has become too feeble to keep up his regular appointments, only going a rare intervals. Elder Frost's work seemed to take root and arouse the people. At the close he received three and baptized two. These people are anxious to have Elder Rouse visit them and hold a few days meeting this summer. Also our young preachers would be gladly received were they to make them a visit. I must say a word in closing about the hospitality of these people. Their kindness was all one could wish for, as it was good enough. They liberally spread their tables, opened their pocket-book to the preacher and seemed reluctant to have us leave them. In His name, SARAH ALDRITTON. "One reason why there is so much unrest among the working classes," says Pres. McAlister of Drexel Institute, "is that our public education does not give them all the help they need to enable them to pursue their work successfully and happily." In good society it is not thought necessary to return a bill collector's call.