

# THE FREE WILL BAPTIST.

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### Town Directory.

Free Will Baptist, services every 4th Sunday at 11 o'clock, and at night, Eld. J. W. Alford, pastor. Prayer meeting every Friday night. Sunday School every Sunday morning at 9 o'clock. A. M. Society meets every Tuesday night during school months. Missionary Baptist Church, services every 2nd Sunday at 11 o'clock, a. m. and at night, Rev. H. King, pastor. Sunday School 8:30 p. m. W. C. Jackson, Supt. Prayer meeting every Wednesday night. M. E. Church South, services every 3rd Sunday at 11 o'clock, a. m. and every first Sunday night, Rev. H. S. Trip, pastor. Sunday School at 10 o'clock, a. m. H. C. Ormond, Supt. Prayer meeting every Thursday night. Christian Church, services every fourth Sundays at 11 o'clock, a. m. and at night. Rev. C. W. Howard pastor. Sunday School at 10 o'clock, a. m. E. L. Brown, Supt. Prayer meeting every Thursday night. St. James' Episcopal church, services every 4th Sunday except months containing five Sundays, then on 5th Sunday. Rev. Mr. Duncan, Whiteville, N. C., rector. Sunday School every Sunday afternoon at 3:30 o'clock, H. G. Burton, Supt. LODGES. A. F. A. M. meets every first and third Thursdays, T. W. Johnson, W. M. 1 O. O. F. meets every Monday night at 7 o'clock, Geo. W. Prescott, N. G.

### Postoffice Addresses.

Eld. R. I. Corbett, Treas. Home and Foreign Mission Societies, Ayden, N. C., to whom all money for Missions should be sent. Eld. Thos. B. Peden, Treas. General Conference and Education Society, Ayden, N. C., to whom all money for General Conference and Education should be sent. Eld. W. J. Carrier, Treasurer Ohio Free Will Baptist State Convention, Rutland, Ohio, to whom all money for the work of the Convention should be sent. Eld. E. L. St. Claire, D. D., National Evangelist, Edison, Ga. Eld. J. V. Klosser, National Evangelist, especially to the Bobemians, Reynolds, Ga. Eld. S. H. Norman, National Evangelist, 321 Fayette St., Charleston, W. Va. Eld. J. M. Emanuel, National Evangelist, Macon, Ga. Eld. Dell Upton, D. D., Financial Secretary, Nashville, Tenn. Elder R. I. Corbett, Secretary and Treasurer of the Free Will Baptist Theological Seminary, also Treas. Home and Foreign Mission Societies, Ayden, N. C., to whom all money for missions should be sent.

JAMES M. PAROTT, M. D. KINSTON, N. C. Diseases Eye, Ear, Nose, Throat General Surgery DR. C. R. RIDDICK, DENTIST AYDEN, N. C.

### "IT IS NOTHING TO ME."

"'Tis nothing to me," the beauty said, With a careless toss of her pretty head, "The man is weak who can't refrain From the cup you say is fraught with pain." It is something to her in after years, When her eyes were drenched with burning tears, And she watched in lonely grief and dread, And started to hear a staggering tread, "'Tis nothing to me," the mother said; "I have no fear that my boy will tread The downward path of sin and shame, And crush my heart and darken my name." It was something to her when her only son From the path of life was early won, And madly quaffed of the flowing bowl, Then—a ruined body and shivering soul, "'Tis nothing to me," the merchant said, As over the ledger he lent his head; "I'm too busy to-day with trade and tret; I have no time to fume and fret." It was something to him when over the wire A message came from a funeral pyre— "A drunken conductor had wrecked the train— His wife and children were among the slain. "'Tis nothing to me," the young man cried; In his eyes was a flash of scorn and pride. "'Tis not the dreadful things you tell; I can rule myself, I know full well!" 'Twas something to him when in prison he lay, The victim of drink, life ebbing away, As he thought of his wretched child and wife And the mournful wretch of his wasted life. Is it nothing to us who idly sleep While the cohorts of death their vigils keep, Alluring the young and thoughtless in To grind in their midst a grist of sin? It is something for us, for us all, to stand And clasp by faith our Savior's hand; Learn to labor, live and fight On the side of God and changeless right.

### UNION MEETING.

The union meeting of the 2nd district of the Central Conference convened with the church at Rose Hill, Pitt Co., on March 27, 1908.

The appointee to preach the introductory sermon being absent also his alternate, Eld. A. A. Tyson was called upon and preached—Text: II. Tim 4: 5. "But watch thou in all things."

After an intermission of thirty minutes the union was organized. Eld. A. A. Tyson was chosen moderator.

The following committees were appointed: Devotional—H. J. Mills, Joe Tugwell and H. J. Smith. Finance—Henry Braxton, J. A. Hudson and D. C. Davenport. Temperance—W. F. Oliver, T. L. Little and F. A. Hadlock. Education—J. A. Hudson, E. T. Phillips and W. M. Harris. Sabbath Schools—E. T. Phillips, L. W. Wetherington and L. Nethercutt. Missions—L. B. Cox, Henry Braxton and J. K. Oakley. The devotional committee report that E. T. Phillips open and L. W. Wetherington preach Friday night.

The list of the churches was called. Responses came as follows: Grimsley—by letter, \$2 00; Hull Road—L. Nethercutt, \$8 00; Black Jack—H. J. Smith \$6 50; Parker's Chapel—by letter, 25c; Reedy Branch—H. C. Davenport and Henry Braxton, \$3 40; Bethany—E. B. Dail, \$1 00; Cross Roads—Joe Tugwell, \$2 00; Marlboro—J. K. Oakley, \$2 00; Rose Hill—Z. B. Loftin, \$1 00; Greenville—W. M. Harris, 50c; Little Creek—by pastor, \$1 00; Sts. Delight—W. M. Wells, \$1 00; Elm Grove—Grover Garris, \$1 40; Piney Grove—W. A. Nobles \$2 00; Pleasant Hill—J. W. Smith, \$2 00; Spring Branch—L. W.

Wetherington, \$2 35; Hugo—W. M. Dail, \$1 00; Winterville—David McLaughon, \$1 00; Howell Swamp—by letter, \$2 00.

The treasurer makes the following report which is adopted: Rec. from finance committee, \$40 50; Over paid on check for Greenville church, \$2 72; Paid clerk, \$1 50; Balance on hand, \$36 28. L. McLAUGHLIN, Treas.

On motion, the union adjourn to meet at 9:30 Saturday morning. The union closed with praise and prayer by L. W. Wetherington.

SATURDAY MORNING. The union met as per adjournment. Praise and prayer by the moderator. Minutes of yesterday read and approved.

COMMITTEE REPORTS. The following committee reports were read discussed and adopted: TEMPERANCE—Believing that there is no cause of more importance to the people of N. C. at the present than that of temperance, Be It Resolved, 1. That our Free Will Baptist brotherhood be a unit for the prohibition of the manufacture, and sale of strong drink.

2. We ask our members not only to speak well of prohibition, but to be active in influencing all others to vote for prohibition on the 26th of May, that our state may be made as free as possible from the awful drink curse, that is doing more harm than all other agencies combined. 3. We deem no man fit for church fellowship who openly speaks out for the liquor trade, or who opposes prohibition. By the Committee.

EDUCATION—Realizing the great importance of education and the imperative demand for it. Resolved, 1. That we cease not to put forth every energy to obtain an educated ministry and laity. 2. Knowing that we must ever be behind others unless we educate our people and especially our ministers. We ask that our institution at Ayden be upheld by our earnest support in every way possible. 3. We ask that collections for education be taken up in all our churches and that a neat sum be sent up to the annual conference this fall. By the Committee.

SABBATH SCHOOLS—Knowing that the future life of the church depends largely upon the church. Resolved, 1. That each and every church have a school as early as possible, and that every effort be put forth, to make the school a success for the Lord and the church. 2. We ask that our people use our own literature, as it is the only reasonable course to pursue. 3. We ask all our people to see that the children and parents attend as much as possible, and that the less taught in the schools be applied to the lives of all. By the committee.

MISSIONS—As the life of the church and its progress is embraced in the mission work, Be it Resolved, 1. That we study the grand commission of Christ, continually, that we feel that "Go ye," applies either directly or indirectly to each. 2. That we look after our churches, that seem like dying and try by God's help to instill new life into them. 3. That our churches free themselves of the Greenville church debt as early as possible, and as we have nearly paid for it, we ask that a great effort be made to cancel the debt soon. By the Committee.

Devotional committee report, C. O. Armstrong open, and E. T. Phillips preach today. Also that Elder C. O. Armstrong preach tonight, and arrange for tomorrow. Petitions were taken up for the next union, and it was decided to hold the next session at Spring Branch church, near Ayden, N. C., Pitt Co.

On motion, Eld. W. II. Lathingous preach the introductory sermon, and Eld. W. T. Pollard be this alternate. A vote of thanks was tendered the community for the liberal way in which they entertained the union.

The union adjourned to meet with Spring Branch church, Friday before the fifth Sunday in May, 1908. Prayer by Eld. C. O. Armstrong. A. A. TYSON, Mod; E. T. PHILLIPS, Sec.

### SOLUTION TO AN INQUIRY.

In response to an inquiry made by some one concerning whom the four Gospels were written by, will say they will find the explanation fully in Wm. Smith's L. L. D. Bible dictionary revised and edited by F. M. and M. A. Peloubet. Every Bible Student needs one of these or some good book of explanation. By reading the explanation, and comparing it with the Bible, by reading the Scriptures mentioned, we will find a good lot of knowledge, which we by reading the Bible would over look. I mean those of us who do not make the Bible a special study. If Mr. Worland wants the above book, he can get it from C. M. Vickers, St. Albans, W. Va., agt.

As it has been some time since I wrote to the Baptist, I will say a few words. I have been reading the many letters and enjoying them. I am glad to think that the time is coming, when we shall all behold the face of Jesus who died for us. Perhaps there are several of us who have been brought nearer to Christ in the past few months by sickness, or death. We should feel our dependence more on God each day of our life, as we see our friends and people passing out and realizing that our time is coming. "Man born of woman, but few days and full of trouble." We are so thankful that Jesus who died for us, knows what

it is to live in this world of sin. It only those who are out of Christ, could get a glimpse of the woes of death of the unprepared, and then get a glimpse of heaven, they would stop and say, "Oh, what would a man give in exchange for his soul?" Let us as brothers and sisters, try to let our light shine a little brighter, and then in that great day, we shall meet the redeemed of all ages, and Jesus who shed his blood for us. Let us all try to accomplish more good in the Sabbath Schools and prayer meetings this coming season than ever before. Yours in Jesus name, MRS FANNIE VICKERS. St Albans, W. Va.

### THE SALOON EXHIBIT AT THE COUNTY FAIR.

John B. Finch once addressed a large audience at an agricultural fair in a Western State on the subject of prohibition. In the afternoon he was walking about the grounds, when a man came to him and said: "Your name is Finch; you are the man who talked temperance this forenoon?" "Yes; or prohibition."

"Well, it all means the same thing." "Now," said he, "I do not want to insult you; but I am a liquor dealer, and the managers of this fair did a ditty, mean thing in getting you here. This fair represents all the industries, and mine is a legitimate business. For them to get anybody here at a public fair to bring into disrepute one of the industries of the county is mean."

Mr. Finch replied, "You do a legitimate business. You are manufacturing and turning your products out all the time. They ought to offer a premium on some of your finest jobs. They ought to put down twenty-five dollars for the best specimen of bumper made in a grog-shop in this county; fifteen dollars for the next, and a red ribbon for the fourth. If you will go with me to the president, we will give him fits for not doing it?"

But somehow that did not satisfy the liquor dealer, but made him madder than ever. And yet that is the legitimate business of the liquor saloon—to prey upon the health and strength of the community, and leave it broken, diseased and debauched. And I call upon you every one to witness that this is the usual ordinary and logical work of a liquor saloon; and that every time you by your influence, your negligence, or your vote help to establish or continue a liquor saloon you are helping to establish or continue a manufactory of disease and a dangerous threat against the public health.

Stick to the text, brethren, that the election on May 26th is an approval or disapproval of the still-house and the saloon.

### JOHN ON THE ISLE.

My subject is from 1st chapter of Rev. We find that John was our brother in Christ, and companion in tribulations. John was on the Isle of Patmos as a testator for Christ, and he was in the spirit on the Lord's day which we worship. He heard a great voice as of a trumpet saying, "I am Alpha and Omega, the first and the last," and commanding him what he saw to write in a book and send it to the churches. He turned to see the voice that spake to him, and saw seven golden candlesticks, and in the midst of the candlesticks, like unto the Son of man, clothed with a garment down to the foot, and girt about with a golden girdle. His hair was white like wool, as white as snow, and his eyes were as a flame of fire. His feet were like unto fine brass, as if they burned in a furnace, and his voice as the sound of many waters. He had in his right hand seven stars, and out of his mouth went a two edged sword, and his countenance was as the sun, shineth in his strength. When John saw him, he fell at his feet, as dead and the Son of man laid his hand upon him, saying, "Fear not, I am the first and the last. I am he that liveth and was dead, and behold I am alive forever more, and have the keys of hell and of death." This I believe, was the Son of God that talked with John. Now, let us give the more earnest heed to the things we have heard, lest any time, we should let them slip. John says, "It doth not yet appear what we shall be, but when we see him, we shall be like him." 1st Cor. 15:55, "This corruptible must put on incorruptible, and this mortality must put on immortality, then shall all be brought to pass the saying that is written, death is swallowed up in victory." Brethren please read the whole chapter. Now, in Gen. 2:16, 17 we find the first commandment was given, and in 3:6, where they were broken; also in 19 verse the penalty. Since which time no flesh has been able to stand justified before God, except he that was born of God, and that was Christ Jesus. Our spirit stands justified before God, by being born into the family and fold of God. Now, if any brother knows better, than I have explained, I would like to be brought to the right, for I want to be ready when the roll is called up yonder, to meet God in peace. Yours to serve till the Master calls me home. TERAH BAREFOOT, Dunn, N. C. No. 2.

### HEALTH IN CHRIST.

"They brought unto Jesus all that were possessed with devils, and he cast out the spirits, with his word, and healed all that were sick." Matt. 8:16, 17. That it might be fulfilled, which was spoken of by the prophet, Esias, saying, "Himself took our infirmities, and bare our sickness." Our Lord is a Savior, because, he saves. Now when we read in Acts 16:30, "Believe on the Lord Jesus Christ and thou shalt be saved," we must not forget what this glorious word "save," does include, if we do not limit our faith in him. Christ became humane, but lived his life on earth in such unbroken communion, with his Father, that disease had no power over him. He accepted continually the Holy Ghost. Really he was tempted in all points as we are, but without sin, and without disease. He touched the fever stricken, and the leper, but did not receive fever or leprosy. Disease came into this world with sin and both followed the yielding to Satan's temptation to unbelief. The divine nature died in our first parents with the fall. Gen. 2:17; and their sin stricken, disease stricken nature has been handed down to us. On the cross he bore our sins, and on the cross he also bore our sickness. Surely he hath borne our sickness and carried our sorrow. We died in him, there was the end of our old nature. Our lives were hid with Christ in God. If we believe this with our whole hearts, despite the desperate attempts of our great enemy, to overthrow our faith we shall be saved. We have to endure many temptations, especially those who get so near to Christ as to share by faith his divine health. If God be for us, who can be against us? I am yours in Christ, EUNICE JOHNSON. New Zion, S. C.

### PERSONAL LIBERTY.

The folly of the license system reminds me of Bridget, who had been told by her mistress to scrub the kitchen floor. Open the door a while afterwards, she found Bridget with the water two or three inches deep, and mopping for dear life, while the water still flowed from the faucet. "Why don't you turn off the faucet, Bridget?" exclaimed the lady. "Sure ma'ma, it's meself that hasn't time, the water kapes me a-moppin so fast." They tell me that in some insane asylum they utilize this same idea to find out whether patients that are improving are sufficiently sane to be allowed to go home. They take them to a close room with bare floor, turn on the faucet, and give them a mop, and tell them to mop it dry. If they have sense enough to go home, they turn off the faucet at once. If not they mop away until taken to their ward again. Whenever the time comes that we will turn off the faucet of this traffic. How silly it is for us to go mopping away with missions and orphan asylums and Keeley cures—and be content with that—when we have it within our power to turn off the whole tide of drunkenness, disease, and crime by abolishing the traffic itself! Oh, but you, say you must not violate personal liberty. How incongruous seems this cry of personal liberty from the lips of the saloon keeper! As another has well said, if liberty has fallen so low that her defenders are the class of men who debauch the manhood, the womanhood, and the civilization of this country, God pity liberty!—Ex.