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"LET BROTHERLY LOVE CONTINUE"

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Free Will Baptist, services every 4th Sunday at 11 o'clock a. m. at night, Eld. G. C. Vause, pastor. Prayer meeting every Friday night. Sunday School every Sunday morning at 9:30 o'clock a. m. P. E. Peden, Supt. Amphitryon Society meets every Tuesday night during school months. Missionary Baptist Church, services every 2nd Sunday at 11 o'clock a. m. and every 2nd Sunday night, Rev. T. H. King, pastor. Sunday School at 10 o'clock a. m. H. C. Ormond, Supt. Prayer meeting every Wednesday night. Christian Church, services every first and third Sundays at 11 o'clock a. m. and at night, Rev. C. M. Morton, 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 month contains Ingles. Services, then on 6th Sunday. Rev. Mr. Hunkler, Winterville, N. C., rector. Sunday School every Sunday afternoon at 3:30 o'clock. H. G. Burton, Supt. LODGERS. A. F. A. M. meets every first and third Thursdays, F. T. H. King, W. M. I. O. O. F. meets every Monday night at 8 o'clock, H. G. Burton, N. G. Postoffice Addresses. Exum Dail, Treasurer of the Free Will Baptist Seminary at Ayden, N. C., to whom all money for the Seminary should be sent. Eld. R. I. Corbett, Treas. Home and Foreign Mission Societies, Timmonsville, S. C., to whom all money for Missions should be sent. Eld. Thos. E. 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. S. H. Norman, National Evangelist, 321 Favette St., Charleston, W. Va. Eld. J. M. Emanuel, National Evangelist, Macon, Ga. Elder R. I. Corbett, Secretary of the Free Will Baptist Theological Seminary, also Treas. Home and Foreign Mission Societies, Timmonsville, S. 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.

WHAT IS SCRIPTURAL BAPTISM?

BY REV JOHN S. MERCER.

We quote several verses as a text Matt. 28: 19 20, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, Son, and of the Holy Ghost; Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world Amen." Mark 16: 16 "He that believeth and is baptized shall be saved." Eph. 4: 3, "One Lord, one faith, one baptism." By way of introduction I will note that in preaching or writing on this subject I am not guilty of any breach of denominational etiquette, but am doing my duty as a preacher and teacher of God's word. We believe in Christian charity-love. But you are not charitable to me when you know that I am in error, and fail to tell me. Christian charity (love) demands that we shall condemn error. Paul said (II. Tim 4: 2) "Preach the word; reprove, rebuke, exhort." We must preach and teach as well as practice what we know the Bible teaches even though others do not agree with us Paul says (Titus 1: 13) that when necessary we must "Rebuke them sharply that they be sound in the faith." We love Christians of every name, but we must have more love for our Redeemer and King who commands us to teach all things whatsoever He has commanded. If we preach repentance, faith, baptism, church membership, prayer, benevolence, the Lord's Supper, a pure and holy life in the active service of God as the duty of every penitent, we will have converts who will put on the whole armor of God and continue in the Apostles doctrine and fellowship. But if we sow bosh and sickly sentimentality we shall reap a harvest of still born dead heads and heretics who will reject the word of God when presented to them. The testimony of Greek scholars is that the primary meaning of baptizo is dip, plunge, immerse. We will not quote men of our own denomination, but, men of Pedobaptist denominations, (people who sprinkle and pour instead of baptize) Dr. Phillip Schaff, one of the greatest Presbyterian scholars (quoted by J. F. Love, P. 26) Dr. Schaff says, "On strictly exegetical grounds, baptism must be by immersion. Without prejudice, no other interpretation would have been given to immersion. The household baptisms mentioned in the New Testament give no ground for infant baptism. Cornelius, Acts. 10: 2, says he "was a devout man and one who feared God with all his house." No infants there. Acts 10: 46, 47, says "they heard them speak with tongues and magnify God." Infants cannot speak with tongues, glorify God, or receive the Holy Ghost. The Philippian jailer, Acts. 16: 31-34, says, "He rejoiced believing in God with

Baptiz, undoubtedly signifies immersion. No proof can be found that it means anything else in the New Testament." Moses Stuart Congregationalist, says in his Yale "Essay on Baptism," P. 51; Bib. Re pos., 1833, P. 298, Baptism means to dip, plunge or immerse into any liquid." John Calvin, the founder of the Presbyterians says in his Institutes, Bk 4, ch 15, sec 19, the word baptiz signifies to immerse, and it is certain that immersion is the practice of the ancient church. John Wesley, founder of the M E church, and Dr. James McNight (Presbyterian commentator) and Dr. Adam Clark (Methodist) says on Rom. 6: 4, "Buried by baptism, alluding to the ancient practice of baptizing by immersion." The first departure from immersion was A. D 281, when the Roman Catholics baptized Novation by pouring. The reason for it was that he was ill, and they did not believe he could be saved without baptism. It could be saved without baptism. They poured the water on him on his sick bed till he was drenched, with the understanding that if he died his baptism would stand, if he lived, it would not stand. The Councils of London, A. D. 1200; Oxford, 1222; Sarum, 1217, all enjoined immersion. The synod of Worcester, 1246, passed this decree: "Let the candidate for baptism always be immersed." The Roman Catholic Council at Ravenna, A. D. 1312, by one vote majority, made the change, from immersion, to sprinkling and pouring. If we are going to practice sprinkling, and pouring for baptism, we should sprinkle and pour in the name of the Roman Catholic Council, who instituted them, and not in the name of the Trinity. Dr T. T. Eaton of Louisville Ky., offers \$1,000, for one passage of classic or New Testament Greek where the word baptize can be correctly translated sprinkle or pour. Another brother in the West offers \$1,000 Dr R. T. Marsh, of Rock Hill, S C, offers \$100, for one New Testament reference to baby sprinkling. Rev. J. H. Tharpe, offers \$100, for one reference. If an unconscious infant were sprinkled a dozen times the command "Repent and be baptized" still stands before him as soon as he is old enough to understand divine truth. Neither parent or clergy has any right to rob the child of the privilege of obeying God in baptism for himself. The parent cannot repent or believe for the child. The household baptisms mentioned in the New Testament give no ground for infant baptism. Cornelius, Acts. 10: 2, says he "was a devout man and one who feared God with all his house." No infants there. Acts 10: 46, 47, says "they heard them speak with tongues and magnify God." Infants cannot speak with tongues, glorify God, or receive the Holy Ghost. The Philippian jailer, Acts. 16: 31-34, says, "He rejoiced believing in God with

all his house." Here we find no infants but a household of believers. Pedobaptists, in their hard pressed efforts to refute the early practice of immersion would make believe that it was impossible to immerse the 3,000 pentecostians in one day, Acts 2: 41. The following quotation from the record of India Missions will prove instructive to those who are really seeking the truth: "In July, 1878 J. G. Clough, Baptist Missionary in India, with five assistants, two baptizing at a time, immersed 2,222 believing Tulu-g converts from heathenism in six hours." The Greek church which ought to know its own language has always had nothing but immersion. John says if all Jesus said and did was recorded the world would not hold the books, yet baptism is mentioned in the New Testament 93 times. If you wish to study prayerfully a few more passages on baptism in a completed story, I suggest Matt. 28: 19, 20; Mark. 16: 15, 16; Matt 3: 1, 2, 5, 6, 13, 17; Mark 1: 5, 11; Jno. 3: 23; Acts 8: 37, 38, 41; Acts 8: 34-40; I. Peter 3: 21; Rom. 6: 3-5; Col. 2: 12; Eph. 4: 5. UNION MEETING. The union meeting of the first district of the Western Conference, met with the church at Pleasant Hill, Wayne county, August 27th 1909. Eld. P. T. Lucas who was appointed at the last union to preach the introductory sermon, attended and preached. Text—II Peter 1: 2. "I stir up your pure minds by way of remembrance, seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness." After an hour intermission, the union was organized by electing the following officers: Eld. P. T. Lucas moderator, J. W. Mozingo assistant, and W. D. Singleton clerk. The following committees were then appointed: Devotional—Bro. J. C. Bunn, Eld. J. E. Davis and Miss Essie Sasser. Educational—Britton Smith, J. W. Bryan and Eld. W. T. Johnson. Sabbath School—Johnnie Jomp, Mrs. W. T. Johnson and Miss Maggie Sasser. Temperance—Eld. L. M. Mitchel, W. F. Pittman and A. J. Fitzgerald. Missions—I. G. Faussett, J. W. Mozingo and Mrs. Ida Pope. Query—Henry Crumpler, W. H. Pittman and Eld. J. E. Davis. The minutes of last union were then read and the following correction. The difficulty concerning the deed in Princeton church should have been Pine Level instead of Princeton. Eld P. T. Lucas report that he had visited the church at Pine Level and had a consultation with the brethren concerning the deed, and that he

saw Mr Parker who held the deed and that he assured him that the worship in the church should not be disturbed concerning the deed. Moved and agreed that his report be received and the committee be discharged. The church roll was then called and represented as follows: Pleasant Grove—J. W. Bryan, Geo. Vail, good condition, Sunday School contributed \$100. Union Grove—W. C. Sasser, good condition, Sunday School contributed \$1.50. Stony Hill—J. C. Singleton, J. G. Faussett, good condition, Sunday School contribution \$1.50. Pleasant Hill—Miss Cora Sasser, good condition, Sunday School contribution \$2.00. Spring Hill—C. M. Johnson, D. M. Howell, good condition, Sunday School contribution \$1.00. Black Jack Grove—Mrs. W. A. Beeson, good condition, Sunday School contributed 65c. Piedmont Chapel—O. H. Holland, good condition, Sunday School prayer meeting contributed \$1.00 Holly Spring—E. J. Holland, Jim Hales, good condition, Sunday School contributed \$1.00 Pine Level—John Wiggs, good condition, Sunday School prayer meeting contributed \$2.00. Rains X Roads—Miles Radford, good condition, Sunday School contributed \$1.00. Princeton—J. H. Howell, good condition, contributed \$1.30. Neuse Chapel—Mrs. Sarah Wilkins, good condition contributed \$1.00. Pleasant Plain—O. P. Rose, good condition, Sunday School prayer meeting contributed \$1.05. Kenly—J. H. Holland, good condition, Sunday School contributed \$1.50. Micro—Britton Smith, J. W. Mozingo, Sunday School contributed \$1.75. Branch Chapel—W. M. Phillips, Hudson Arp, good condition, Sunday School contributed \$1.00. Marsh Swamp—By pastor, good condition, Sunday School contributed \$2.50. Little Rock—Johnnie Jomp, W. F. Pittman, good condition, Sunday School contributed \$1.60. St. Mary—Howard Watson, good condition, Sunday School contributed \$1.25. Resolutions—Bro. Britton Smith tendered his resignation as president of the Mass Meeting, and Bro. J. B. Watson was appointed in his stead. Moved and agreed, that a new list of the ministers' names be made and that the roll be called at each union meeting, and those who are not present, will be added on the roll when they are present. Talk by Eld. P. T. Lucas and others, concerning the slackness of some of the churches in sending contributions and delegates to the union meeting. Moved by Eld. J. E. Davis, and agreed that Eld. P. T. Lucas, W. M. Howell and Miss Maggie Sasser, be appointed to draw a draft of rules for this union to pass on by which we can send some one to visit the slack places and present to them the good

of the union meeting and its purpose, and that they be compensated for the same. Report of the devotional committee: Eld J. E. Davis open and Eld. W. T. Johnson preach and close tonight. Adjourned until tomorrow. SATURDAY MORNING. The union met at 9:30 according to adjournment. After devotional exercises, the union was called to order by the moderator. The draft of rules drawn up by the committee, appointed for that purpose yesterday, was read and discussed for some time. Then reading reports of various committees, to give the people time to consider so they could properly pass on them in the after noon session. 35c handed in by Lafayette Mozingo, an over plus left over from Stony Hill. TREASURER'S REPORT. Money on hand, \$19 21; Rec'd at this Union, 26 05; Donated to Spring Hill, 10 00; Paid clerk, 1 00; Balance on hand, 34 26 The church roll was then called and the delegates that were not present Friday, came forward and represented their respective churches. Report of the devotional committee, Eld. C. D. Howell open, preach and close today at 11 o'clock. Adjourned for services. AFTERNOON SESSION. After devotional exercises, the moderator called the union to order, after which the reports of the various committees were read and adopted as follows: EDUCATION—We your committee on education seeing the great need of education among our teachers as well as laymen, beg leave to offer the following resolutions: Resolved, 1, that we endorse the resolutions passed at the Western Conference. 2. That the pastors of the various churches be requested to urge the matter of raising an educational fund for the upbuilding of our school at Ayden, N. C. 3. That all of our people who send their boys or girls off to school, take advantage of our own school at Ayden. 4. That each Sunday School shall take up a collection for education at least once in each month and send their contribution to the union meeting. By the committee. SUNDAY SCHOOL—We your committee on Sunday School, make the following report: 1. That it is the duty of every member, both old and young, of the Free Will Baptist church to attend Sunday School and see that their children attend; and we also believe it is the duty of the preachers to see that there is a Sunday School organized in each church where they preach. 2. We recommend that our Sunday School use our literature, and that the pastors urge that this be done. By the committee. MISSIONS—We your com-

mittee on missions seeing the great need of more mission work in our churches, would offer the following resolutions: 1. That our ministers should preach more about mission as our people have never heard much about it, and there are so many in the dark about what mission work means. 2. That we teach our children to give something along this cause. 3. That this union send out an evangelist to instruct the people along this line of mission work and to tell the great need of representation in our union meeting; and if the churches do not pay our evangelist's expenses, this union should. By the committee. TEMPERANCE—We the committee on temperance beg leave to present the following report: 1. That the delegates of this union do all in their power against intemperance. 2 That we ask all ministers of this union to preach one temperance sermon in each church during the year. 3. That all ministers shall be questioned at the next union whether they have discharged their duty in preaching their temperance sermons during the next conference year. By the committee. EVANGELIST—Seeing that the union is not accomplishing the good that it might, on account of the brethren and churches not being awakened to the good that the union meeting has done and might do. Be it Resolved: That this union appoint some brother minister, whose duty it shall be to visit at least the churches that are failing to represent by delegation and contribution, as much as we think they might for the glory of God and the betterment of his people. It shall be the duty of this brother to keep an accurate account of the donation which he receives while on his mission. (Continued on Fourth page.) FOR THE SISTERS. DEAR BRO. PHILLIPS:—It has been sometime since I tried to write anything for the BAPTIST. If this does not find its way to the waste basket, I will write more some other time. Some of our sisters have decided to club up, and sign the pledge for the Seminary. I am not sure, but I almost believe that Bro. St. Claire made a mistake when he made the appeal to the brethren to sign pledges. If it had been to the sisters I believe it would have been about filled out. I once heard a Missionary Baptist minister ask the question why it was that there was no marrying nor marriages given in heaven. He said it was because the men were so sorry that there would be very few there. I don't know so much about that, but I think they are going to be too sorry to sign pledges enough. C. H.