

THE FREE WILL BAPTIST.

"LET BROTHERLY LOVE CONTINUE"

THE FREE WILL BAPTIST, ORGAN OF THE Free Will Baptist Church, PUBLISHED WEEKLY BY THE FREE WILL BAPTIST PUB. CO.

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Ayden, N. C., Wednesday, December 6, 1911.

No. 42.

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Town Directory.

CHURCHES. Free Will Baptist, services every 4th Sunday at 11 o'clock a. m. and every 2nd Sunday at 7 o'clock p. m. C. Vause, pastor. Praying meeting every Friday night. Sunday School every Sunday morning at 9 o'clock. Geo. W. Prescott, Supt. Amphictyon Society meets every Tuesday night during school months. Missionary Baptist Church, services every 2nd Sunday at 11 o'clock a. m. and every 4th Sunday at 7 o'clock p. m. M. M. Sauls, Supt. Praying meeting every Wednesday night. M. B. Church South, services every 3rd Sunday at 11 o'clock a. m. and every 2nd Sunday night, Rev. K. L. Caraway, pastor. Sunday School at 10 o'clock a. m., Leslie Turango, Supt. Praying meeting every Tuesday night. Christian Church, services every first Sunday at 11 o'clock a. m. and at night, Rev. W. O. Windham, pastor. Sunday School at 10 o'clock a. m., B. L. Brown, Supt. Praying meeting every Thursday night. St. James Episcopal Church, services every 1st and 3rd Sundays, morning and night, Rev. W. J. Balford, 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 Thursday, T. E. Johnson, W. M. I. O. O. F. meets every Monday night at 8 o'clock, G. F. Cooper, N. G. Postoffice Addresses. Eld. G. C. Vause, president, E. T. Phillips, vice-president of the Free Will Baptist Theological Seminary, Ayden, N. C. Exam Dall, Treasurer of the Free Will Baptist Seminary at Ayden, N. C., to whom all money for the Seminary should be sent. Geo. W. Prescott, Secretary of the Free Will Baptist Theological Seminary, Ayden, N. C. E. J. Thomas E. Peden, Ayden, N. C., Treas. General Conference, Foreign Mission Society, Home Mission Society, Education Society and A. C. F. Society. Miss Lillian M. Munn, Ayden, N. C., Treas. Woman's Mission Society. Eld. S. H. Norman, Clarksburg, West Va., National Evangelist. Eld. H. L. Lawson, Homestead, Pa., National Evangelist. Eld. W. M. Rodgers, Nashville, Tenn., National Evangelist. Eld. J. M. Emanuel, Tallahassee, Florida, National Evangelist. Eld. Charles Elmer Furman, Brooklyn, New York, National Evangelist.

JAMES M. PAROTT, M. D. KINSTON, N. C. Diseases Eye, Ear, Nose, Throat. General Surgery.

DR. C. R. RIDDICK, DENTIST AYDEN, N. C.

THE CHRISTIAN MUST FIGHT EVIL.

We would make an appeal to the individual man. It is our purpose, that we may be understood, not to address ourselves to the church acting as a body through its courts, but to take its membership apart and appeal to it emphatically one by one. So reader, we are appealing to you. It is to be less than human to be untouched and unmoved by the stirrings of our brothers about us or in reach of us. If human, we must be humane. Those who would merit the right to be called men and women must be touched by and go to the relief of human suffering. When Queen Esther, in the words of the Herald and Presbyter, came to know the danger that was threatening her kindred and nation, she burst out in her cry to the king, her royal husband. In the words: "How can I endure to see the evil that shall come unto my people? Or how can I endure to see the destruction of my kindred? It was a cry which proved that she was a true woman, with a true woman's heart." He must be more or less than a man who can contemplate with composure the terrible evils that are bringing ruin to so many of our race. For this reason every real Christian is practically a philanthropist and reformer to the extent of his ability, and for this reason the Church of Jesus Christ, as an organized body, is concerned with the temporal well being of the people at the same time that it seeks their eternal salvation. Christ healed the people as well as saved them. Christianity has ever sought to break down the temporal and moral evils that have afflicted the people. It is trying to destroy the great evils that are crushing human lives.

How can we, if we are Christians, endure to see the condition of the heathen world, without hope and without God, and not send to them or carry to them the Gospel of His salvation? The Church is and must be a missionary organization. We must believe in missions or we have no part in the life and spirit of Jesus Christ. We see the world in darkness and we must carry to them the Light. We see them in sin and we must make known to them the blessed truth about the Saviour and lead them to know and believe in Him.

How can we endure, if we are Christians, to see the terrible evils that are dragging down to ruin the multitudes that are around us and not try to put an end to these fearful curses? Efforts to promote abstinence from intoxicating liquor and to destroy the liquor traffic are aroused in our hearts as we wish to see our fellows saved from destruction and brought into salvation. The liquor traffic fights against the Church which Christ died.

everything which the saloon produces. How can we endure to see the saloon go on with its work of degradation and death? How can we endure to see the white slave traffic going on, dragging down to ruin and eternal death its degraded and hopeless victims? How can we endure to see Sabbath breaking deadening the spirituality of the people, neutralizing all that the Church of Jesus Christ is standing for, and leading men and women into outspoken defiance to God? These are illustrations.

If we are Christians we will have sufficient interest in the welfare of the people to lead us into earnest efforts for their salvation. We must not stand still and see evils go unchecked. We must try to break down the evil things that are destroying human lives and prospects. We must be ready, with Christ and those who love Him best, to fight against the kingdom of darkness and to fight for the kingdom of light and life and love.—Presbyterian Standard.

SOUTH CAROLINA UNION.

The Union Meeting of the first union district of the S. C. Conference met with the church at Sand Hill, Florence Co., Oct. 27, 1911. Introductory sermon by Bro. C. T. Taylor.

After that the union was organized by choosing Eld. W. E. Gibbons moderator and Eld. J. W. P. Gause his assistant.

The following committees were appointed:

Devotional—J. S. Lee, P. A. Caraway and S. C. McAlister. Finance—W. A. Jones, J. W. Lynch and G. W. Smith.

Temperance and Sunday Schools—Elds. W. P. Gause, J. B. Oliver and Bro. W. P. Caraway.

Program—Elds. W. E. Gibbons, Thos. Poston and Bro. W. A. Kennedy. Union called off until Saturday morning 9 o'clock.

SATURDAY MORNING SESSION.

Minutes of yesterday read and approved.

The list of ministers were called: Those present were Elds. Thomas Poston, W. P. Gause, J. B. Oliver, W. E. Gibbons and B. J. Gause.

Those absent were Elds. J. B. Moore, J. J. Baggett, J. T. Gibbons, S. W. Kirton, J. P. Horton, Stephen Jones, J. E. Biggam, C. P. Prosser, E. Poston, R. I. Corbett, and R. R. Powell.

Licentiates—E. B. Ard, J. R. Bondford, G. W. Lee, Robt. Kissiah, E. P. Kirby, and H. V. Oliver.

Absent list of churches were called: Mother not represented; Camp Branch—G. M. Smith, contribution 50c; missions \$1.00; New Town—F. Yarboro, contribution 50c; missions \$1.00; Sandy Bay—by pastor, contribution, 25c; missions 25; Salem—W. P. Caraway, contribution 20c; missions 35c; Sand Hill—J. W. Lynch, contribution 20c; missions 75c; Tabernacle—C. Matthews contribution 25c,

missions 75c; Beulah—M. A. Jones, contribution 75c; missions 50c; Mt. Zion—Willie Evans, contribution 20c; missions 75c; Bethel—W. A. Kennedy, contribution, 50c; Darlington—R. B. Braddock, contribution 25c; missions 75c; Greelyville—by pastor missions 75c; Little Star—by pastor, contribution 25c; missions 75c; W. J. Sams Hill—A. L. Williams, contribution 25c, missions 75c; Bethany Horse Branch, Pine Grove, Sranton, High Hill, Friendship, Liberty, St. Paul, Bay Branch, St. Chapel, Corinth, New Hope and Rehoboth not represented.

Petitions for the next union were taken up.

By vote it goes to Beulah church and Eld. J. B. Oliver is to preach the introductory sermon and Eld. Thos. Poston is to be his alternate.

Reports of the committees. Finance—We your committee report as follows: We find in hand for Con; \$24.59; Rec. at this union, \$4.05; Total, \$28.64; Paid Sec., \$5.00; Total for Con., \$23.64; For education, \$2.00; For the union, \$8.45.

By the Committee.

Temperance and Sunday Schools—Made verbal reports. Program: same report that was to be discussed at this union.

Devotional—Friday night Eld. B. J. Gause open and Thos. Poston preach; Saturday Eld. W. E. Gibbons preach; Saturday night J. R. Bondford open and J. B. Oliver preach.

By the Committee.

By motion, the reports be received and the committees be released.

Motion by Eld. J. B. Oliver, that this union pay Eld. W. E. Gibbons \$10.00 for past services at New Hope church and also pay Eld. W. P. Gause \$2.00 per trip to Darlington this year.

Motion by Eld. J. B. Oliver, we pay the \$10.00 and \$6.00 to Bro. Gibbons and Gause for the past services out of the contribution funds.

Motion by Eld. W. P. Gause, that we return thanks to the people of this vicinity for their kindness during this union.

By motion, this union adjourned to meet with Beulah church Florence Co., on Friday before the 10th Sunday in Dec., at 12 o'clock m. Singing by the congregation. Prayer by Eld. J. B. Oliver.

L. W. E. GIBBONS, Mod. W. P. GAUSE, Ass't. W. A. KENNEDY, Sec.

Report of the investigating committee that was appointed by the conference.

We, your committee on investigation report that in regard to the trouble in Tabernacle church. We recommend that said church have no representative, voice or vote in our Conference or Union Meeting until she gets herself right in the observance of our discipline. Respectfully, ELB. J. B. OLIVER, Eld. W. E. GIBBONS.

The first Pocket Reference Bible was printed by Bagster in 1812

THE DISCIPLE-MAKING SERMON.

It will not be denied that the end of preaching the Gospel always to be kept in mind is to make disciples and then make these disciples Christ-like. Why do we not see more results from the discharge of this high commission is a natural question. In other words, why are not more men saved and more saints displaying proofs of Christ-likeness. Christ who sent the preacher to this task is not dead. He yet lives and is the active Head of the Church. The Holy Spirit has in no way been stripped of His power to convict men of sin. Behind every minister of the Gospel is this assuring omnipotent word of Jesus Christ: "All authority has been given unto Me in heaven and on earth; go ye, therefore, and make disciples." The disciple making sermon, we would characterize, must of necessity be like the Master who sent the preacher, not a call of the righteous but sinners to repentance. It will recognize without the least variation the fact of sin. It will be addressed to the task of uncovering and the disclosure of sin without extenuating, palliating, excusing, apologizing. What the Master came to do, seek and save the lost, the sermon is proclaimed to do. In a work, what the soul is after is a sinful soul. Its sin is the only reason for seeking it. Its sin is the only thing from which it needs to be saved. Godly sorrow for this sin is a vital condition of salvation. And sorrow for sin is no more possible without conviction of sin, than a shadow is possible without the sun. The sermon that is after a soul will, therefore, seek first of all to give that soul a due sense of sin. Tenderly and tearfully, but always faithfully, this will be done; sometimes with the pathos and tragedy and appealing love of Cavalry, sometimes with the awful majesty of offended law. And there is no tomorrow in it. It carries the idea of instant and absolute surrender; a decision at once for Christ; immediate entrance into the Kingdom of God. Its invitation is a present, urgent, insistent invitation. Its cry is "Today! Today!"—Presbyterian Standard.

TESTED FAITH.

MRS. M. H. BROWN.

There never was a time when God's people were not tested. Everything, spiritually speaking that can be shaken, will be; for God must have a tried people. Even the world will not accept anything that has not been tested. The physician does not accept anything for surgical use that is not the best of steel, for it is to be used for a very particular purpose. People are more careful for the welfare of their bodies than their souls, and they are not willing to trust to uncertain things concerning it. God does not want us to be uncertain concerning our souls which he knows is so much more important and precious. He wants us to have our faith tested, and therefore permits many things to touch our lives that may be so, for He knows that it is only the tested faith that will make overcomers, and it is the overcomers that will gain the crown of eternal life. Not always very pleasant to the flesh, since our eyes are often hidden from God's eternal purpose in us. The child doesn't know when parents exact certain things of it, that it is for its lasting and eternal good, it cannot see the end. So our Heavenly Father sees best and wants our faith so strengthened in Him that we will believe; therefore stand the test and ask no questions; He wants us to be purified, made white and tried that we may be fit occupants for the pure white city whose maker and builder is God and where nothing that defileth can enter. He gave his own Son that this might be made possible for us, but the flesh must be conquered and we must be separated unto Him.

PRAY WHILE THE SUN SHINES.

A little girl who suffered greatly during thunder storms was told by her mother to pray when she felt alarmed. One day at the close of a fearful little storm, she came to her mother with the information that praying during the danger brought her no relief. "Then," said her mother, "try praying when the sun shines, and see if that will take away the fear." The child did so, and when another storm was raging, she said sweetly, "Praying while the sun shines in the best way, for, I am not the least bit afraid now."

LOVE.

Love, amid the other graces in this world, is like a cathedral tower, which begins on the earth, and at first is surrounded by the other parts of the structure. But at length, rising above buttressed walls and arch, and parapet, and pinnacle, it shoots spire-like many a foot right into the air—so high that the huge cross on the summit grows like a spark in the morning light, and shines like a star in the evening sky, when the rest of the pile is enveloped in darkness. So love, here, is surrounded by the other graces, and divides the honors with them; but they will have felt the wrap of night and of darkness, where it will shine luminous against the sky of eternity.

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fourth always with us. We will never regret it a moment when the Father shows his purpose worked out in us. If there is any shrink in us let us earnestly seek for and find.—Gospel and Messenger News.

FRIENDSHIP.

We should never allow a friend to slip out of our lives if we can help it. True friendship is too rare and sacred to be lost, much less lightly thrown away. There may be slights given, even intentionally so, but they should be quickly set aside and forgotten. And as to misunderstandings, they arise from hidden influences of life, and from conflicting circumstances over which we have no control. Very frequently the slights we receive are imaginary, or else unintentional. In either case they give no ground for offence. But even if they are intentional, they should be pardoned with the first pang they inflict. Some lose friends through their inattention, failing to observe those little courtesies which cost so little and mean so much in all the relations of life. Sometimes the lad to find fault causes us to discard the truest friends; while others, through lack of patience or fickleness of soul deliberately swap away old friends for new ones. The true philosophy of flawless friendship is to keep all your friends and add new ones to their number. At any rate, and in all cases, jealously guard your friendship, both old and new, and secretly cherish them thick and thin. Both life and friendship are too precious to be wasted. Stick affectionately to your friends, especially to the one who sticketh closer than a brother!—Selected.

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