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W. C. Manning Editor

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Tuesday, November 12, 1929

Why the Grouch?

Why should we be so gloomy when there is so little trouble surrounding us. We see streams of blessings on every side every day, coming down from above and springing up from below. We pay little attention to them. We seldom thank God for these blessings, without which we could not live a minute. Yet we permit ourselves to put on long faces, look sour, talk ugly, complain, and grouch, all because we can't have everything we want. We are just covetous sinners, forgetting that unless we are held back a little by the hand of poverty that we will very soon run off the track.

What we need to do is to stop grouching and thank God for the chastisement He is pressing down on us in the way of a little poverty, which will help to save our souls and bodies from sin and death.

Smiling faces and thankful hearts are our greatest need.

Who Controls the Church?

Is the church to be the next kingdom to be invaded by the money gods. The political field has been conquered by wealth. The social field has been corrupted by wealth. The moral standards have been lowered by wealth. And now the money gods are grabbing at the throat of the church. Will it win? Of course not, but it will drag it down and wound it.

Money plants the seed of pride and vanity in the church. It draws men from the personal service and the church worship. It offers itself as a substitute for the values pledged by God himself to all who will

serve and obey Him. It keeps the human family halting and stumbling. It actually goes into the church and invades the pulpit, the choir, and the pew; it transforms men from worshippers of God into worshippers of vanity.

It goes further: It makes man sneer and spurn the poor and lowly, against the teachings of the Saviour. It forces churches to deny the opportunities of membership, unless the applicant bows to the prescribed rules of the modern business man and preserves his glory rather than the glory of their Maker.

The man who builds the church and pays the preacher generally rules the church. An example of which has recently been seen in a church in East Marion. The weak ones had to go by the dozen.

No Lawlessness Without Laws

There can be no lawlessness without law.

Man needed no statutory laws in his primitive state. But as civilization has advanced step by step, one law after another has become necessary, because man is dealing with more men now than when he was in his savage days; and certainly a civilized gentleman has more obligations than the savage. For that reason every new era has brought forth new laws.

God passed some very stringent laws and had His servant Moses write them down. They were good laws, and are still good. They were very stringent laws, however. They required all men to have but one God; that we love our brother; tell the truth; not steal; not covet; observe the Sabbath, etc.

By this law, God Himself has made millions of lawbreakers. And then, again, every civilized country has passed many laws, but they have caused lawlessness.

Strange to say, nobody ever found fault with any of these laws because they caused people to be lawless. It remained for the liquor folks to start the cry that the liquor laws cause lawlessness, which is a fallacy too thin to present to thinking people. If there is any truth in such argument, why not repeal the law against lying, which is violated ten times as often as the liquor law, or stealing, or covetousness, or adultery, or gambling, or killing—all of which are being violated on every hand a thousand times as much as the liquor law.

One leading weekly paper in the State has recently said, "The prohibition law has created more criminals than anything that has ever happened." Of course, the editor was simply shooting the liquor law.

Who would have the laws of Moses, which command us to have one God, repealed? The infidel. Who would have the law which says thou shalt not steal repealed? The thief. Who would have the law that says you shall not lie repealed? The liar. Who would have the law that says thou shalt not commit adultery repealed? The man who has two or more wives. Who would have the law against murder repealed? The murderer. Who is against the automobile law? Of course, the man who opposes all laws that restrain men.

Then, who would have the liquor laws repealed???

THE LETTER-BOX

ELDER HARRISON WRITES

Dear Brethren:
 I feel in my heart a desire to publish a short sketch of the trouble that occurred among the brethren at Smithwick's Creek.

I will say to the dear brethren, there is no root of bitterness in my heart for any dear brother or sister who may differ with me. Whosoever I may say or write is in love for all and bitterness for none.

Every departure from God's word among His people leads to trouble. God is not the author of confusion, but of peace to all saints. I can not command and language to express the sweet fellowship that I have enjoyed with my spiritual kindred in serving churches and associations for 64 years. We should remember that if we walk after the flesh, we shall die to the joys of the Christian religion.

Every man and woman has two natures, called the old man and the new man, that causes the continual warfare. If we follow the dictates of the old man, it will lead us into smutty words and we will be swallowed up in great trouble. Our Saviour said, "Truly the harvest is plenteous, but the laborers are few. Pray ye the Lord of the harvest to send more laborers in His vineyard." In my labors of love among the churches and associations, I carry with me a beautiful rule handed to me by my Master. With that rule I can measure the devil's tract to a hair's breadth. That rule is the Word of God. If man or angel dispute that rule, let him be cursed at the coming of the Lord. If a trust there is envy or jealousy in my heart toward any erring brethren. He that converteth a brother from the error of his way hides a multitude of faults and saves a soul from death. I love every brother and sister who will lovingly tell me of my faults. All big things emanate from little things. "Behold how great a flame a little fire kindleth." One wrong or departure from God's word leads to another.

I would admonish all the young ministers, whom God has qualified to preach the gospel, not to conclude that you know it all and become puffed up with pride, for sooner or later you are liable to error. All must acknowledge that we see as through a glass darkly. Jesus said to His disciples, "Oh, fools, slow of heart to believe all that I have written, ought not Christ to have suffered these things and entered into His glory?" I have prayerfully studied the orthodox principles of the churches and their communications with associations. I would thank any brother or sister to send me any article in the Bible, for associations or any other ecclesiastical body, to settle trouble in the churches. Elder J. R. Respass (now dead), editor of the Gospel Messenger in Georgia, questioned the authority of any association to deal with churches. He said, "The Bible is the independent republic in the adjustment of its own business. Elder Sylvester Hassell said it would be much better to dissolve all the associations than to permit them to encroach upon the rights of the churches. There are numerous leaders of opinion.

No brother, holding his membership in one church, has any right to complain, either by speaking or writing, of any other brother holding his membership in another church. If he has sought against a brother and he considers it a just offense, he should apply to the church where he holds his membership, laying his request before the church for messengers to lay his charge before the sister church. If the church considers the charge, the charge may be heard in conference. If the sister church refuses to consider the charge, you can go back home and say, in effect, to the sister church with whom correspondence had been exchanged, "With all due respect, we will attend to our business, and you can attend to yours." Any departure from that rule is open disorder.

When the allegation or charge was laid before the Smithwick's Creek Church in conference, Elders S. Hassell, R. H. Pittman, and J. C. Moore were invited to sit with them in conference. "In the multitude of counsel there is safety." The conference did not approve of some ideas that Elder Harrington advanced and asked him to avoid using some expressions for the satisfaction of the church.

But that did not settle the matter. Elder Hassell wrote me that he wanted me to go with him to Smithwick's Creek to labor with him lovingly to see if they would confess their faults, one to another, in the hope that a reconciliation could be accomplished. When his letter was delivered at my home I was away, having gone to attend the Bear Creek and Mayo Associations. Elder Hassell did not know that and in another letter, said, he was disappointed in my not meeting him there on Saturday before the fourth Sunday in May, 1928. He said that after preaching the church went into conference. It was agreed that every member, when his name was called, should say that he was willing to abide by the orthodox principles and Articles of Faith as established at that place in the year of our Lord, 1803. All answered to their names that they would abide by the original articles, except eight of the minority faction. The eight were three brothers and five sisters who would not take any part in it. Our rules of decorum say that if a brother or sister sits in conference and hears decision of conference and fails to state his objection before conference adjourns, the same is disorder, because it genders strife.

When the Skewarkee Union met next at the Falls of Tar River on Friday before the fifth Sunday in July, 1928, the minority and majority factions were both represented, each claiming to be the church. The union meeting at that session accepted the minority and rejected the majority. I was present and opposed that action. They asked me if I was taking sides with Harrington. I said, "No; all the Harringtons in Christendom can not get me to reach conference and session. I did not then, and do not now, see by what authority the union rejected the majority and accepted the minority.

The Kehukee Association convened at Tarboro in October, 1928. When letters from sister churches were called for the minority and majority factions were both represented by letters and by messengers. The association accepted the letters of the minority and rejected the majority. I asked by what authority they pursued that course. They presented no authority, but said, "What we have done, we have done." I said the former action could be rescinded. I then related the experience of the church at Moratoc, years ago, with Elder William Gray, of Martin county. Elder Gray held his membership where I did mine—a Moratoc Church. He objected to some of the transactions in the conference. He picked up the church books and said, "All who are for Billie Gray, follow

me." Part of the members followed him to one corner of the church. Brother Charles Blount, a lovely brother and gifted in prayer, said, "All who are for Jesus Christ, stay here." Both majority and minority factions were represented by letters and messengers at the next association. The association refused both letters, saying, "Let the church settle her own troubles." If that course was right then, it is right now. The church at Moratoc asked messengers to sit with them in conference and they decided against Elder Gray and the minority.

Elder Gray jumped up in a rage, grabbed his hat and said, "Good-by, brethren, I am gone." He united with the Missionary Baptist Church and preached for them two years. He went out proud and haughty, but returned to the church empty and asked the brethren to forgive him. He said his whole course was as bitter to him as gall, in trying to harmonize the doctrine of electing grace with a conditional salvation. The brethren received the poor prodigal with tears in their eyes and the church at Moratoc enjoyed his preaching as a sweet under-shepherd after that time for more than 50 years.

Dear brethren, Moses said, "There is not a just man that liveth on the face of the earth and sinneth not." But if we sin, he says, "Oh, Lord, forgive me." Brethren, remember what God told Abraham, "I will go before you in all lands whithersoever thou goest, and I will bless them that bless you and curse them that curse you. I will be your shield and exceeding great reward." Dear brethren, do not consider me your enemy because I tell you the truth. Do not conclude that what you do and say is like the Medes and Persians, whose laws never change.

Let me refer you to the Articles of Faith and Principles of the Kehukee Association adopted at the Kehukee meeting house in Halifax County in the year of our Lord, 1765, and revised by Biggs. Read those and see if you can harmonize them with the action of the Kehukee Association of late. Should we drop correspondence with other associations without stating the cause? Should we say in our minutes that ministers and brethren of the associations with whom we formerly corresponded are cordially invited to visit us if they are in good standing? Who is to be the judge, the association or the churches with whom they hold their membership? Is the association authorized to act as a supreme court in adjusting differences in the churches? All the authorities agree that the association is a creature of the churches. Brethren, I hope that God will bless us to let brotherly love continue.

It is commonly reported that the minority faction is going to try to hurt my standing if I preach for the majority. If they should pursue that course, I shall say, "Father, forgive them, for they know not what they do." I do not have men's persons in admiration. I had rather have the approving smiles of God than to have the smiles of all the proudest monarchs on earth.

ELDER N. H. HARRISON,
 Pinetown, N. C.

NOTICE OF SALE

Under and by virtue of the powers contained in a certain deed of trust, executed to the undersigned trustee, for J. S. Ayers and Company, by Martin Whitaker and wife, Ina Whitaker, which deed of trust is dated the 16th day of April, 1929, and is of record in the public registry of Martin County in book 5-2, at page 250, and default having been made in the payments therein secured, the undersigned will, on the 11th day of November, 1929, at 12 o'clock m., offer for sale, at the

courthouse door in Williamston, N. C., the following described real estate, to-wit:

Beginning at the Gilbert Rogers corner on the road, thence down said road to Sarah M. Whitaker line, thence a westerly course to Sam Rogers line, thence east to Gilbert Rogers line, and known as the Riley Wynn lands and being the place now owned by Martin and Norman Whitaker. Containing 18 acres, more or less. This deed of trust covers Martin Whitaker's one-half undivided interest in said lands. Said interest being free from all incumbrances.

Terms of sale: Cash.
 This the 10th day of October, 1929.
 RUBIN BAILEY,
 Trustee.

011 4th
 Jos. W. Bailey, attorney.

NOTICE

North Carolina, Martin County; in the superior court.
 Mack Jones and Wife, Amanda Jones, J. A. Cherry and wife, Adella Cherry, and R. W. Salsbury vs. Cornelius Lynch and wife, Mary Lynch, Pittman Lynch and wife, Lucinda Lynch, and J. M. Hardy, Guardian for Thomas, Joseph, Ruth, James, Vivian, and Booker T. Hardy, and Leonidas D. Lanier, executor of Betsey Lynch, deceased.

The defendants, J. M. Hardy, Thomas, Joseph, Ruth, James, Vivian and Booker T. Hardy, will take notice that an action, entitled as above, has been commenced in the superior court of Martin County, North Carolina, to partition among the plaintiffs and de-

fendants above named two certain tracts of land, situate in Martin County, and described in the petition filed herein; and the said defendants will further take notice that they are required to appear at the office of the clerk of the superior court of Martin County, in the courthouse at Williamston, North Carolina, on the 16th day of November, 1929, and answer or demur to the complaint in said action, or the plaintiffs will apply to the court for the relief demanded in said complaint.
 This 14th day of October, 1929.

R. J. PEEL,
 Clerk Superior Court.

NEURITIS

The famous Q-623—Guaranteed relief for Rheumatism, Neuritis, Arthritis, Sciatica, Lumbago—is now available to all sufferers from these tortures. Q-623 is a prescription of a famous specialist that has done wonders for thousands of people when many other remedies have failed. We ask you to try this famous prescription, as it is absolutely guaranteed to help you. A few doses usually stops the pain and many people say "it is worth its weight in gold."

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NOTICE TO TAXPAYERS

ALL TAXES FOR 1929 ARE NOW DUE. SAVE MONEY AND EMBARRASSMENT BY PAYING NOW

1-2 of 1 Per Cent Discount allowed if taxes are paid on or before December 1st, 1929.

After the first day of December, and on or before the first day of February, taxes shall be paid at par or face value.

After the 1st day of February and until the first day of June, 1930, a penalty of 1 per cent will be added for each month.

Robt. L. Coburn, Mayor

Motor Oils Demonstrations

Mr. J. Q. SWANN, Special Representative of the Texas Company, will give hot-plate and cold test demonstrations of motor oils at the following places:

Williamston - Tues., Nov. 12
 CENTRAL SERVICE STATION

Robersonville - Wed., Nov. 13
 TEXAS SERVICE STATION

Jamesville - Thurs. Morning, Nov. 14
 FROM 9 A. M. TO 12 M.

Hamilton - Thurs. Afternoon, Nov. 14
 FROM 2 TO 5 P. M.

These demonstrations will cost you nothing, and your time will be well spent. Come and see for yourself which is the best oil for your car.

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 Geo. and Gus Urge You to Attend These Demonstrations Williamston, N. C.