

revenue is done, and by some other means. Some of the churches willingly complied with the order of Conference while others are willing to pay, but do not think it right for them to pay and others not; then we have another case that will not pay at all.

We never offend to any person, but it is plain to all that the last class are still in open rebellion against the Conference. Now what is the remedy, we have since last Conference heard various ways suggested to remedy this, which we will not state but will give our own views, which is this: the preachers should teach them their duty and show them that it is a duty they owe their church to spread the Gospel of Christ. It is a duty of the pastor of a church to point out at least once in three months the way their members should walk, what is their duty, etc, so that they may grow in grace and the knowledge of the truth.

COUNSELLS TO THE SAVIOR.

The conversion and obedience of a soul, instead of terminating its moral probation, only introduces it to a higher realm of probational life; a realm beset with peculiar trials, and environment with special obligations.

A soul thus compassed about, seeks all possible help, diving and dreading every prospect, lie upon due, here a little and there a little." Dear children of the Lord, saved in the joy of a free and full pardon; saved in the blessedness of a conscious heart purity; saved in the awakening of an all filling and overflowing love, will you permit a brother's counsel, and strive with himself to profit thereby? The Christian life divides itself into three great branches, the *experimental*, the *practical* and the *persuasive*. The department of experience—the mark he—claims attention at the outset.

The very fact of your greater salvation exposes you peculiarly to temptation to *spiritual pride*, of which we warn.

It is but a step between Paul's humble confession, "less than the least of all the saints," and the old Pharisee's boast, "stand by thyself, come not near to me, for I am holier than thou." The apostle indeed speaks of boasting and glorifying, but he is always careful to qualify, by some such phrase as "in Christ Jesus," or "in the Lord."

5. Known art thou on hill-tops? Are not the blindest part of the building, its simple pines, and wall-strips, and laths quite as necessary for its strength and perfection as its fair surface, and the beautiful moulding and brackets that adorn it? O the spirit of a true, heroic humility, is that which goes tripping along its way singing the battle-chorus: "Surely the Captain may depend on me."

Thought but an armor bearer I may be."

The gentle rebuke of Jesus to Peter on another subject will well apply to this: What is that to thee?

Follow thou me? The thoughtful, prayerful study of Paul's epistles, especially Rom. 13: 13-16 and 1 Cor. 12: 1-8, must prove at once an effectual antidote to pride, and the inspiration of a true confidence and courage.

For the FREE WILL BAPTIST,

A Short Sermon.

BY REV. A. R. BRADBURY, A. M.

TEXT. I John. I.3. And truly our fellowship is with the Father and with his Son Jesus Christ.

Fellowship is joint participation, joint partnership, a union based on certain conditions agreed upon by the parties.

Religious or Christian fellowship is a union of a believer or believers with God on the terms of the gospel. It is a sweet heavenly communion of Christians with his Son Jesus Christ, resulting from his blood in the atonement. It is a fellowship of saints with the Redeemer through his advent, his sufferings and death. It is a work too of the Holy spirit in wrought upon the heart purifying the conscience, crystallizing the understanding, magnetizing the feelings, electrifying the will and entire immortal mind and galvanizing all its faculties making Christians alive in religion.

The theme of our text is Christian Fellowship. Let us faithfully and earnestly inquire.

1. What is the nature of this Fellowship? And

II. What are evidences of this pure Fellowship?

I. In asking what is the nature of this Christian fellowship, we answer, it is the Spirit of God working union with the spirit of believers. God condescending to dwell, to take up his

wall, vine, stumps, and trees, and then son. He will tell us how a God, can and make e I cannot r Jehovah y, and I

rship of fellowship, the pure knowledge, pers mind Dearly, He the Bible andments, promises, acts, laws, presents t. Scriptur

es with us, just to gain a clear emotions, a religion, takes a ago what in death fully ex- f the mind. He is over- in view of do not res- in the world- ful. Every reat, stoned nature of God's. It is f did rise. It to groan and to relate is with you in action, anything can be sympathy, union, intercession and is see me up, peace, newest commun- with affection to hold the lim- of view of

1. How has

the hundred

emotions of the mortal, and

it touches the human mind, vibrates a

church, which rules all along its immor-

tal faculties.

4. This pure fellowship is the true fellowship of heart with heart. It links God's heart with man's. It binds the hearts together with adamantine cords of sublime and eternal love. Heart with heart, love with love, fellowship with fellowship are the foundations, the ground work of our Christian fellowship with his Son, Jesus Christ.

God first loved the believer, then the believer loved God. Love is mutual, reciprocal, cheerful, sympathizing and uniting. Heart beats in union with heart; heart throbs with heart, their pulses throb together and send the sweet streams of joy all through the bodily frame. If sorrow abounds or grief arises, then each heart beats in love and fellowship; and love prevails.

5. This Christian fellowship is a fellowship of life with life. God lifts man into a higher sphere of action. Man enters upon a higher life as he enters into communion with the Almighty. He walks, yes, he runs in this higher life just as long as he remains in fellowship with his Son, Jesus Christ. This higher life is a purer, sweeter life. Jesus' blood cleanses the heart from all sin, and makes it nobler, happier, more glorious in this world and the world to come. It is in reality Christ's life implanted in us, Christians. The Christian life is in a pure region in this world than the ungodly man's. He breathes purer air, inhales purer breath, in communion with the Father and in fellowship with his Son Jesus Christ, he lives and moves and has his being. In a word, the Christian is a very different person after conversion from what he was before his conversion. He is now a new being, old things are passed away, behold all things are become new. He has new thoughts, new meditation, new plans, new purposes, new zeal, new affection, new views of the plan of salvation and his fellowship with Jesus Christ.

He seeks to be holy. He crucifies the world and treats it under his feet. He overcomes his enemies. He mounts higher and higher, till death completes the earthly scene and he goes to dwell with his God.

6. This true fellowship is an en-

less fellowship. It will be consummated in eternity. It continues in holiness and happiness forever and ever. Its bliss and joy will continue parallel with God's existence throughout boundless eternity. Together the true believer and God in fellowship will dwell, while the endless ages of eternity melt away. Christ liveth forever. The Christian in sincere fellowship with the Son, Jesus Christ shall live forever. Holiness abideth ever. Righteousness endureth, when the sun goeth out and the moon is turned into blood. Glorious is this true fellowship.

II. What are evidences of true Christian fellowship with the Son, Jesus Christ?

1. An earnestness to seek salvation, through conversion comes salvation and fellowship. No salvation, no union; no conversion, no communion. If there is no amendment, then no joint partnership in Christ's fellowship. Now let us take this as our text, and never though the crippled Savior could speak fellowship with Jesus Christ. A strong desire to be saved begins a love for Christ's fellowship. A devotion of heart for salvation in the Messiah, fervid willingness to submit to do what salvation demands, and a cheerful obedience to do God's will yields the peaceful fruits of Christian fellowship.

2. Another evidence of true Christian fellowship, is an abiding conviction of one's guilt. Christ's fellowship implies a knowledge of sin, of sin as committed against a holy God. Now a sense of guilt oppresses the mind. It weighs down the soul. It rolls through the chambers of the immortal mind's sense of loneliness and desolation, inexplicable. The person wishes for some heart to communicate its feelings, its convictions, its overwhelming sorrows, its burdensome loads and its consciousness of its own guilt. Agath, God has done this great wickedness and shamed with a high hand.

3. Divine fellowship implies gently sorrow for sin. There are two kinds of sorrow, godly and worldly. They differ in their nature and object. Godly sorrow abounds over sin in the heart, and its effects—dwelling over the member sin, bringing over and inflicting over the effects of the body power of the soul. Worldly sorrow grieves at the outward effects and consequences of sin. It fears the dishonor, the disgrace by its being known. They differ in motive, godly sorrow grieves that God is dishonored, the divine character is tarnished and springs from a sense of guilt in the sight of God. Worldly sorrow is selfish and is produced by fear.

They differ in their object. Godly sorrow based on the transgressions of God's holy law. Worldly sorrow is based on the effects, which it has on others.

They differ also on their idea of sin.

Godly sorrow is grieved at the guilt of sin as hostile to a pure God.

Worldly sorrow is pained, because it is found out.

Moreover, they differ in their feelings towards sin. Godly sorrow hates sin as abhorrent in the infections. Worldly sorrow feels bad, when certain sins come to light. It weeps for injurious sins to one's character, but cares little or nothing for the sins of the heart.

Again, they differ in their results. Godly sorrow urges to humiliation, self-abasement and self-renunciation, to seeking and obtaining a new heart; whereas worldly sorrow watches to prevent committing gross and outrageous sins.

Further, they differ in duration. Godly sorrow never ends. Though washed pure it still grieves. Worldly sorrow is the product of fear and is over as soon as the fear is passed. Examples: Sinners in a thunder storm, sailors in a storm at sea.

They differ in their fruits. Godly sorrow urges to seek salvation through Christ. It leads to the joys of heaven. Worldly sorrow ceases in selfish indifference to God.

4. Christian fellowship implies that the Lord Jesus Christ is chosen as his Saviour and Releaser. Christ is an ever present Friend. All our interests are identified in him. Our fellowship in him is sweeter than honey from the honey comb.

5. Christian fellowship implies a single purpose to glorify Christ and to glorify him forever. We lay our hands to do good to the cause of him whom we love. All honor would we give to God for our fellowship with him and with his Son, Jesus Christ.

6. Christian fellowship implies a pure love and union with the Father, Son and Holy Spirit. My dear

brethren, let us seek to love, honor and glorify God forever and ever. Then will our peace be like a river and like the waves of the sea. O for more consecration to him through Jesus our infinite Saviour, who has the glory forever. Amen.

MEETING OF EASTERN UNION.

FRIDAY, Dec. 28, 1883.

According to previous appointment, the ministers and delegates of the Eastern Union Meeting District of the Free Will Baptist connection, met with the church at Kilt Swamp, Craven county, N. C., on Friday the 28th day of December, 1883.

The Union opened with praise and prayer by Elder B. Heath. Ellice J. W. Linton, in accordance with previous appointment, delivered the Introductory, from Paul to the church at Rome, 12th chapter and 24th verse.

Conference organized by choosing Elder J. W. Linton, Moderator. Bro. N. H. Green, First Vice President and Wm. Speer, Second Vice President, were appointed a committee of Arrangements.

The committee reported Elder E. Gaskins to open service on Saturday, Elder B. Heath to preach.

On motion, Conference adjourned until Saturday at 9 o'clock a.m.

Elder R. Gaskins closed services of the day.

SATURDAY, Dec. 29th.

Conference opened according to previous arrangement; praise and prayer by Elder H. Green.

On motion, a list of charities was taken up and reported as follows:

1. KILT SWAMP COUNTY.

Kilt Swamp, John Hartley, delegate, contribution \$1.10.

Good Hope, D. T. Duke, delegate, contribution \$5 cents.

Mary Grove, James H. Heath, delegate, contribution 75 cents.

Shady Grove, Z. M. Daw, delegate, contribution 50 cents.

2. WARWICK COUNTY.

Huron Chapel, Isaac Buck, delegate, contribution 50 cents.

Dublin Grove, not represented.

St. James Chapel, James Brothers, delegate, contribution \$1.

Native Creek, by pastor, contribution 5 cents.

3. ROANOKE COUNTY.

St. John's Chapel, by pastor, contribution \$1.

Goose Creek, G. M. Lewis, delegate, contribution \$1.

Ward's Grove, J. L. Potter, delegate, contribution \$1.

Pilgrim's Rest, R. F. Stilley, delegate, contribution 50 cents.

Total contributions, \$10.

On motion, it was ordered that the funds in the treasury remain here until the next Union Meeting.

The Treasurer reported that he had on hand \$12.65.

On motion, our Evangelist is to be instructed at our next Union Meeting, as to where he is to travel and preach.

Moved that Elder R. Gaskins write,

through the paper, and make a pressing request to the masters of our connection, to meet us at our Union Meetings to add the good cause in which we are engaged, and J. F. Heath to the body members.

Petitions for the next Union Meeting were received from Goose Creek and St. James Chapel.

On motion, St. James was favored with the Union Meeting.

Elder B. Heath was appointed to preach the Introductory Sermon; Elder Pipkin his alternate.

4. COMMUNION SERVICE. Elder B. Heath, open on Sunday, and Elder J. W. Linton to preach, Elder R. Gaskins to close.

On motion, Conference closed until the next time and place.

JAMES F. HEATH, Clerk.

MOORE OLIVE, N. C., Jan. 13, 1884.

DEAR BRO. LELAND.—Enclosed you will find \$3. for Northeast Church, Wayne county, which is her assessment on the paper debt.

Please publish the following:

DEAD.—SUNDAY, 1st, 1884, of Mr. LELAND, his residence, Kilt Swamp, Craven county, N. C., he having been a member of the church for many years. He died suddenly, and was buried in the church yard.

Mr. LELAND's extensive knowledge of the medical sciences, and his skill in the practice of medicine, enabled him to render much valuable service to his neighbors.

He was a man of great personal worth, and his loss will be deeply regretted by all who knew him.

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NEW BERN, N. C. JAN., 23 1884.

LOCAL MEMS.

Sunrise, 7:38
Sun sets, 5:17

The office of the Free Will Baptist is on Pollock Street corner of Spring street.

We acknowledge the receipt of \$2.15 from L. J. Potter, the amount due from Warden Grove, Goose Creek Island.

Brother Asa Garriss sends us \$3 from Elm Grove. Bro. Garriss says if this is not sufficient he will pay the balance. We can only say to Brother that the minutes show Elm reached number 114. Multiply by \$3, and you will have \$333.

Brother J. W. Allegood on \$1 for North East Church. We return thanks to the churches for what they have sent.

A letter from Elder Hill informs us Elder Cummings is sick and has been since Conference confined to his bed, and requests him to call attention of the brethren to his condition. We do not know the condition of Elder Cummings financially, but if in his afflicted condition is in want, the churches and brethren should administer to his necessities.

John Duff has two new Iron Sets for Sale, will sell for cash or part cash and balance on monthly installments. Any one in need of a set will find it to their interest to call and see him.

Elder R. P. Hill is our authorized agent to solicit and receive subscription for the Free Will Baptist. Elder Hill is a evangelist of our Conference, and we hope the brethren will avail themselves of the opportunity when it is around to pay up, and renew their subscription.

We are in receipt of Vick's Floral Guide, it is beautiful and gives much information on gardening and floral culture. It is full of illustrations printed on the best of paper. Price 10 cents, all receiving send will have this deducted from their first offering.

Address James Vick Rochester N. Y., for the Floral Guide.

We have just received a lot of histories of the Free Will Baptist in N. C. and it contains also, the history of the General Baptist, and Free Will Baptist in the Western States. Persons wishing to purchase can do so by calling this at office or writing to us.

If you can't "Bear" a cough, "Bull" it with Dr. Bull's Cough Syrup.

We have received the first number of the Free Will Baptist. Published at the Grand Ohio with brother T. E. Peeler as Editor; it is a neat monthly filled with religious news. We wish our good to their success, and if any of our brethren should want a good monthly they cannot do better than to send 25 cents to T. E. Peeler Rio Grande Ohio, and get the Free Will Baptist.

PEARLS.

There is seldom a line of glory written upon earth's face but a line of suffering runs parallel with it, and they that read the lusious syllables of the song, and stop not to decipher the worm inscription of the other, get the lesser half of the lesson earth has to give.

The malstrom attracts more notice than the quiet fountain; a comet draws more attention than the steady star. But it is better to be the fountain than the malstrom, and star than comet, following out the sphere and orbit of quiet usefulness in which God places us.—Dr John Hall.

PROGRESS.

In the twenty-two years opening with 1860, the country has passed through a marvelous and eventful experience. A great war has been fought.

Four millions of slaves have been emancipated, a gigantic debt has been erected, and more than one-half of it paid off.

Our population has been nearly doubled. Great lines of railroad to which the roads of the Roman Empire were mere back-paths, have been built. Small towns have grown into magnificent cities.

We have increased in wealth and riches at a rate unprecedented in the history of any nation on the globe. Individual wealth has more than kept pace with our nation development. A quarter of a century ago there were scarcely one hundred men in the Republic who possessed one million dollars each. Now there is one man, it reports be true, who possesses more than two hundred millions. Their ambition was aimed on the goal of wonder. He was regard as fabulously wealthy. "To-day millionaires are counted by the hundred in New York alone. They are at the head of great enterprises, laying millions of capital and hundreds of thousands of men. They own ships on the sea and railroads in the land."—The Hour.

A PENITENT QUESTION.

A poor child, straying into a Sunday school one day, asked, simply, "Is this the way to heaven?" The subject intended was for a moment forgotten, as a boy of 12 years old, was leaning over him, trying to make it out. Was he trying to make it out? Were his teachers intent on the same object? The question was repeated. From desk to class the question went round with a thrill. What were they all doing? Whether were they all tenting? The question was like an angel and only morning-birds hear amidst the roar of all that transpired in that school. Oh supercilious, teachers, make sure of this, one thing with all your efforts to import knowledge, make the elevation of the soul of paramount interest, whether your school be a model or scraggling up to perfection, be sure that every scholar shall feel that it is too good to heaven.

STRANGERS IN THE CITY AND NEW MEMBERS OF CONGRESS. We are asking daily; "Does the President ever have any reception? Does anything ever go on at the White House in the way of gayety?" Those who remember that during preceding administration, four in a series has been the subject of public reception given by right of the White House, and that the last, the Ex-President, was necessarily quick to say, though the head of two waddocks, "I did not. And he had held only once, absolutely public reception, since he became President. All told, he has dined just six hours to public hand-shakings—three hours in '82, two hours in '83, and one up to date in '84. He managed to take a good deal of exercise on horseback in cold weather, and is paying careful attention to his health.

WASHINGON LETTER.

WASHINGTON, Jan. 14, 1884.

The opening week of the year was a busy and fruitful one in Congress. Many of the three thousand or more bills which were introduced prior to the fall lay adjourned, and were reported favorably from Committee, notably Mr. Dingley's shipping bill, which does away with many of the inefficient burdens and annoyances which add to the obstacles in the way of reviving our marine. The virtues of the American leg were ably defended in the House, and railroad legislation was proposed to meet the exigencies of immigration. Senator Van Wyck raised over Route expenditures and brought cutaneous detective bill to light. The aggregate expenditures in the \$100,000,000 and it is becoming painfully evident that one of the attorneys had a regular bonanza in the business. Then the investigation mill was set a-going again under Mr. Dingley's leadership, and this time they are grueling at the Department of Justice. There is much work to come, and the best measures that promise to dominate the attention of Congress are of prime importance. Two or the appropriation bills are ready, others will quickly follow, so that there will be no lack of routine business. Out side of these supply bills the legislation that will enter the limelight consists in relation to the revenue and currency. There will also be determined efforts to augment our militia, particularly at Fort Myrick, Ind. Every member that is a subscriber to the Free Will Baptist should avail himself of its meetings and other

counsel the electoral college, relieve the supreme Court, arrange an improved system of dealing with private claims from a satisfactory bankruptcy law, and alter the postal laws in some particulars. The railroads are to have no mercy, land grants will be strictly construed, the diplomatic and consular service is to be restored to the Army, the Chinese must not come, and the Mormons must go. Thus it will be seen that enough work is mapped out to make a busy and useful session, though it may be cut short by the great love wherewith he loved the world; and Christ as freely gave himself ransom for all, tasting death for every man; who was buried and rose again the third day, and ascended into Heaven, from whence we look forth, the second time, in the clouds of Heaven, at the last day, to judge both quick and dead.—I. Tim. vi, 6, 8; Heb. ii, 14; John vi, 23; Rev. vi, 7; Acts xxii, 16.

The question of social precedence in official life in Washington is still a favorite theme of conversation and a topic for newspaper paragraphs. The latest report is that the President was a little annoyed by the comments made upon his New Year's reception mainly because he found that they were disagreeable to the lady, Mrs. Ochsler, to whom he gave precedence. Another favorite topic generally discussed by statesmen and others at the time is the proposed law which is to alter or extend the line of Presidential succession. It seems a little curious that those two questions of social precedence and constitutional law should have become ripe just at the same time. But there is a decided affinity between the two subjects. How much the particular question of social precedence as to the proper placing among the highest officials of the Speaker and his wife depends upon the other one of the constitutional law in regard to the succession to the presidency, none who have not given thought to the matter can understand. So close, however, is the relation between them that when the law regulating the presidential succession is altered in any way from that now in force, the social order of etiquette in regard to the four highest offices must be changed also. To let a change of law known as section 148 of the Revised Statutes, which provides for the succession in the order named, first, of the President pro tempore. Of the Senate and next of the Speaker of House for the time being, in case of a vacancy in the offices of both President and Vice President, would bring about what the house would call a "bon viveurism" in Washington society, so completely mixed up are social precedence and constitutional law here at the National Capital.

Strangers in the City and new members of Congress have been asking daily; "Does the President ever have any reception? Does anything ever go on at the White House in the way of gayety?" Those who remember that during preceding administration, four in a series has been the subject of public reception given by right of the White House, and that the last, the Ex-President, was necessarily quick to say, though the head of two waddocks, "I did not. And he had held only once, absolutely public reception, since he became President. All told, he has dined just six hours to public hand-shakings—three hours in '82, two hours in '83, and one up to date in '84. He managed to take a good deal of exercise on horseback in cold weather, and is paying careful attention to his health.

Elder H. S. Appointments.

Wednesday Jan. 16 8:30 A. M. Delights Tuesday 31 Elm Grove. Friday 1st of February Bethany. Saturday & Sun 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46.

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