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ORGAN OF
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THE FREE WILL BAPTIST.

"LET BROTHERLY LOVE CONTINUE"

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Ayden, N. C., Wednesday, March 27, 1912.

No. 5.

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Town Directory.

CHURCHES.

Free Will Baptist, services every 4th Sunday at 11 o'clock, and at night, Elder G. C. Vause, pastor. Prayer meeting every Friday night. Sunday school every Sunday morning at 9:30 o'clock. Geo. W. Prescott, Supt. Amphictyony 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. M. A. Adams, pastor. Sunday School 3:30 p. m., M. M. Sauls, Supt. Prayer meeting every Wednesday night.

Christiana Church, services every first Sunday at 11 o'clock a. m. and at night, Rev. C. B. Marshall, pastor. Sunday School at 10 o'clock a. m., E. L. Brown, Supt. Prayer meeting every Thursday night.

M. B. Church South, services every 3rd Sunday at 11 o'clock a. m. and every 2nd Sunday night, Rev. F. G. Gilgore, pastor. Sunday School at 10 o'clock a. m., Leslie Turnage, Supt. Prayer meeting every Tuesday night.

St. James' Episcopal church, services every 1st and 3rd Sundays, morning and night, Rev. W. J. Pallford, rector. Sunday School every Sunday afternoon at 3:30 o'clock, H. G. Burton, Supt.

LODGERS.

A. P. A. M. meets every first and third Thursdays, T. F. Johnson, W. M.
L. O. O. F. meets every Monday night at 8 o'clock, G. P. Cooper, N. G.

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

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KINSTON, N. C.
Diseases Eye, Ear, Nose, Throat.
General Surgery.

Be Diligent in Prayer.

First, when I feel that I am become cold and indisposed to prayer, by reason of other business and thoughts, I take my psalter and run into my chamber, or, if day and season serve, into the church to the multitude, and begin to repeat to myself—just as children used—the ten commandments, the creed, and, according as I have time, some sayings of Christ or of Paul, or some Psalms. Therefore it is well to let prayer be the first employment in the early morning, and the last in the evening. Avoid diligently those false and deceptive thoughts which say, wait a little, I will pray an hour hence; I must first perform this or that. For with such thoughts a man quits prayer for business that lays hold of and entangles him, so that he comes not to pray the whole day long.—Martin Luther

PRINCIPAL OFFICE OF THE F. W. B. HISTORICAL SOCIETY.

Ayden, N. C., Mar. 16, 1912

To the Clerks, or other persons knowing the facts, of Free Will Baptist Yearly Meetings, Conferences and Associations, please send as soon as possible, a sketch of your organization answering the following questions.

1. When, where and by whom was your first church organized and the number of members? Give a sketch of the ministers' life, if possible.
2. When was your Yearly Meeting Conference, or Association organized, with how many churches, ordained ministers, licensed ministers?
3. Do your churches all have Sabbath Schools, if not, how many have, and the number of scholars, and the number of A. C. F. Societies, and their aggregate membership?
4. Who was your first delegate to the General Conference?
5. How much do you raise annually for the Free Will Baptist Foreign Mission Society? Home Mission Society? State work? Education Society? General Conference expenses and the Historical Society?
6. Are, or have, any of your ministers been missionaries in Foreign lands? Home missionaries? If so in what states or countries?
7. Have you an institution of learning? If a college, or Theological school, who is president of it? If an Academy, who is principal? In either case what is the attendance?
8. Do your members generally take the FREE WILL BAPTIST? Did they patronize any of the papers that have gone down? Which of them?
9. What is your progress likely to be in the future?
10. Have many revivals occurred in your churches? In what years and under whose labors?
11. What is the number and aggregate value of your meeting houses? Your school property?
12. Are your people earnestly engaged in temperance and other reforms?
13. Are your ministers so well supported that they can give their whole time to the work of preaching of the Gospel?
14. How many of your preachers are Classical Graduates of colleges? Scientific? Theological? Do you have Minister's and Laymen's Conferences?
15. Have you had any divisions, oppositions, or other severe trials to pass through?
16. Have you now, or in the past, any members noted as authors? Orators? or Editors?
17. Do you know of any churches that are not as yet connected with a Quarterly Meeting Conference, or Association? If so give their names and history as nearly as you can obtain it?
18. Do you know of any Yearly Meetings, Conferences or Associations given in the

minutes of the Triennial General Conference? If so please name them and give their history, or refer us to their Clerks, or other persons who can.

19. How often do your churches commune and wash the Saints' feet?

20. When are your Annual Meetings held?

We have received no contributions for the Historical Society since the General Conference at Dunn, with the small amount we received there, we have bought a blank book in which to record the names of the constituent bodies, date of organization, name of Clerk and statistics. This we hope to make complete and accurate, but we cannot do this in full, without the co-operation and assistance of our brethren. This will be of great value in the preparation of our history. We regard this as a very important matter and as our funds for the Society are exhausted, we hope some good brethren will feel their duty to send Treasurer money sufficient to bear the necessary incidental expenses of the Society and all the facts bearing on our history that they can secure. Send all communications to, THOMAS E. PEDEN, Sec. Ayden, N. C.

NEW ENGLAND NEWS.

DEAR EDITOR:—Will you allow a Vermont space in your columns? The BAPTIST has been very interesting lately. One of the world's great needs to day, is men and women who can really think. Some one may say, well, we have large numbers of thinking people now. I am aware of the fact that there are a few people in the world who can think, but the number is smaller than we think for many times. It is sad, but yet it is true that our schools are not making thinkers of their students as is expected of them. Many fellows think if they can only get through school as quickly as possible, they are all right, whether they can think or not. There are too many people in the world to day who have been through some institution by cramming on examination. Securing and education does not necessarily mean being confined to text books, but in learning how to think. For instance, even in the young people's prayer meetings we get an inside view of the situation, for many times we find them reading some clipping from the press which, many times has no connection with the subject. The fact is, we do not have to think; we do not try to think; we do not want to think, we do not have time to think, and the result is we do not think. The fact of its being true that men do not think in small things proves that they do not think in greater ones. A minister on one occasion was speaking to a man about attending services, and said, "Why is it you do not come to church?" The man in reply said, "Why, I

pay my part of your salary, and the money is what you are after." The minister in replying said, "Don't you suppose that I could get double the salary I get in preaching, with the ability I have?" He followed then, in amazement, and said, "Well, I had not thought of that." The man who fails to think is robbing himself.

The preacher who says, "Well, I must take my sermon notes in the pulpit and preach from them." If the Lord did not intend for men to think, why in the name of common intelligence did he give them the brains which they possess? What any person ought to do, is to learn how to think regardless of their profession. There are some schools where the boy or girl has such a great amount of work to do until they haven't time to think. What does it amount to for a person to be in school going through a cramming process, unless that person has time to think? This system of memorizing the different studies, is practically useless, unless the fellow in doing so, learns how to think, for what the person needs, is a drawing out of his thinking faculties. If a fellow is going to amount to anything at this age of the world, he will certainly have to know how to think. It is an easy job to put something into a man's head, but it is another thing to get something out of his head. What we, as twentieth century men and women need to do, is to think how to think. There are many people to day who do not use their brains any more in trying to think than they use the gourd seed out of a dry gourd in trying to make thinkers of themselves. Some people in the world have let their brains remain idle until they have to have a note of the things their wives want when they go to town. Some times people are so far from being thinkers as to be as bad as the man who forgot who his father was. Many times teachers have things done in just some particular way, without letting the student understand that he must think for himself. Sometimes the teachers and students are crowded with so much work until the work has to be done in some quick way. It is the duty of every man, woman, boy and girl in our land to day to see to it, that they try to help in making thinking men and women of the coming generation. It is not so much especially the need of more schools and colleges, but the need is for these which we already have to emphasize the importance of their students being real thinkers. It will be but a short while before we will be called upon to give an account of the way we have used our brains in helping our fellowmen.

Best wishes to all the BAPTIST family. I am, as ever, L. B. GRICE, Montpelier, Vt.

THE WEBB BILL—WHAT IS IT?

It has been printed and reprinted time and again in papers for the last two or three months. You will find a copy of it in our last issue. You may find it under the head of the Kenyon Shepherd Shepard Bill, and there is virtually no difference in the two bills. Either one will accomplish exactly the same things, —neither more or less.

But in a word, this bill, which is an elastic bill, goes just as far to exterminate the liquor traffic as the various States go. It will mean one thing in North Carolina, another thing in Texas, and still another thing in Tennessee. It will mean one thing in Wake County, another thing in Union County and another thing in Mecklenburg County. And what it means to any community will depend altogether upon the State law governing the liquor traffic in that community.

If the State of North Carolina should ever say that it shall be unlawful to bring liquor within its borders, that bill would say no liquor shall be shipped into the State. In those counties where the State says more than a quart of liquor is evidence that it is held for illegal purposes, as in the Union County Act, then this act says not over a quart of liquor can be shipped into Union County. In Mecklenburg County, where the State law says that over three gallons is evidence that it is held for illegal purposes, this act says not over three gallons can be shipped into Mecklenburg County. And in other counties in the State where the amount held for personal use is not limited, this act would not limit the amount shipped into those counties for personal use. So that the proposition is an easy one.

Now, then, the thing for all North Carolina prohibitionists to do is to put themselves squarely behind this bill, help to push it through the committee and through Congress, and thus shift the solution of the liquor problem from the National law makers to the State Legislatures everywhere. After we have done this, then we can take it up at Raleigh, and as sentiment demands and the State desires the Legislature having authority, can act. It is dead easy, brethren. Now get busy. The Anti Saloon League expects every man and woman to do his or her duty.—American Issue.

TRUTH.

Never trifle with truth. A lie is bad, not only because it may lead others, but also because it is a fault in the character who utters it. Truth is the foundation and substance of character. When a man becomes a liar his character is gone. His whole life is out of joint. No one can trust him. He can not trust himself. He is like a bridge with a rotten foundation. He is not safe. He is an unsafe friend, an unsafe neighbor, an unsafe business man. "Buy the truth and sell it not."—Ex.

THE BEAUTY OF NATURE.

BY M. A. WOODARD.

What a beautiful world this is that we live in, and how complete is all things shaped and carved by the active hand of nature.

Look around you and open your eyes in every way and you will see a sign painted, or an image formed by the finger of God, that far surpasses all the artificial works of man. We look at the flower and see within it the touch of nature's hand.

We see the mountains and our minds or at once carried back to the visitation of our Creator on Mt. Sinai.

We look at the ocean with its beautiful waves of snow billows rolling on and on until they smite the sandy shoals of their destination.

We listen to the beautiful voice of birds among the waving boughs of the forest, until our own hearts seem to play sweet music to the inward man.

We hear the murmur of silvery streams as they come silently down the hillside, making many glad hearts of thirsty creatures that bow down and take a sip of the life giving water.

We look up at the beautiful sky when the curtains (of darkness) clear away and the great scroll is rolled back to give us a clear view of the millions of worlds, that are sending their search lights to all the world in the brilliancy of glory and honor to the hand that placed them there. Who is he that cannot enjoy such a beautiful place as this grand world of ours?

I know I am the happiest little lonely creature in all the universe, because I see God in everything that my eyes behold.

I hear him in the rain-drops,
I see him in the sun,
I feel his presence every day
From early morn till setting sun.
I know he will be near me,
Through pleasures and through pain,
For I will trust him all the way
And praise his holy name.
I feel him in the spring time,
When birds begin to sing,
The song that moves the nation,
To crown him King of Kings.
I see him in the autumn,
When leaves begin to fall,
Like man in all his glory,
Comes at his call.
I see him in the sunset,
When flowers cease to bloom,
I see him at the close of life,
When man descends into the tomb.

ADVICE TO A YOUNG MAN.

Remember, son, that the world is older than you are, by several years; that for thousands of years it has been so full of smarter and better young men than yourself that their feet stuck out of the dormer-windows; that when they died the old globe went whirling on, and not one man in ten million went to the funeral, or even heard of the death.

Be as smart as you can, of course. Know as much as you can, without blowing the packing out of your cylinder-head; shed the light of your wisdom abroad in the world, but don't dazzle people with it, and don't imagine a thing is so just because you say it is. Don't be to sorry

for your father because he knows so much less than you do; remember the reply of Doctor Wayland to the student of Brown University who said it was an easy enough thing to make proverbs such as Solomon wrote. "Make a few," tersely replied the old man. We never heard that the young man made any—not more than two or three, anyhow.

The world has great need of young men, but no greater need than the young men have of it. Your clothes fit you better than your father's fit him; they cost more money, they are more stylish, your mustache is neater, the cut of your hair is better, and you are prettier, oh, far prettier than "pa." But, young man, the old gentleman gets the bigger salary, and his homely, scrambling signature on the business end of a check will bring more money out of the bank in five minutes than you could get out with a ream of paper and a copper-plate signature in six months.

Young men are useful, and we all love them, and we couldn't engineer a picnic successfully without them. But they are not novelties, son. Oh, no, nothing of the kind. They have been here before. Do not be so modest as to shut yourself clear out, don't be so fresh you will have to be put away in the cool to keep from spoiling.

Don't be afraid that your merit will not be discovered. People all over the world are hunting for you; if you are worth finding they will find you. A diamond isn't so easily found as a quartz pebble, but people search for it all the more intently.—Bob Burdette.

What Mary Gave.

She gave an hour of patient care to her little baby sister, who was cutting teeth. She gave a string and a crooked pin and a great deal of advice to the three-year-old brother who wanted to play fishing. She gave Ellen, the maid, a precious hour to go and visit her sick baby at home, for Ellen was a widow and left her child at its grand-mother's while she worked to get bread for both. She could not have seen them very often if Mary had not offered to attend the door while she went away.

But this was not all that Mary gave. She dressed herself so neatly, and looked so bright and kind and obliging that she gave her mother a thrill of pleasure whenever she caught sight of the young, pleasant face. She wrote a letter to her father, who was absent on business. She gave patient attention to a long story by her grand-mother, and, when it was wasted, made the old lady happy by a good-night kiss.

Thus she had given valuable presents to six people in one day; and yet she had not a cent in the world. She was as good as gold, and she gave something of herself to all those who came in touch with her all the livelong day.—Aples of Gold.

THE FREE WILL BAPTIST.

E. T. PHILLIPS, Editor.
J. M. HARRFIELD, Manager.

Entered at the Post Office at Ayden, N. C. as second class mail matter.

ANNOUNCEMENT.

All communications should be addressed to the Free Will Baptist Pub. Co., Ayden, N. C.

In case the paper is not received regularly, please notify us at this office. When ordering a change of address, it is necessary to state the place to which the paper is now sent, as well as the one to which it is to be sent. In accordance with the general custom and wishes of almost all subscribers, subscriptions are understood to be continuous, unless otherwise stated. The paper will be stopped at any time, if the subscriber so requests, and returns the amount due for the time he has received it.

Send money by Post Office Money Order when they can be obtained. This is the best way. Otherwise send checks. Checks should be made payable to the order of the Free Will Baptist Pub. Co. Small amounts may be sent by mail, and by mail direct envelope without registration. Stamps may be sent for amounts of 25 cents and under.

AYDEN, N. C., MARCH 27, 1912.

EDITORIAL NOTES.

There are thousands suffering and actually starving in the distant land of China to day. We are asked to give of our means in this land of plenty to their needs. We have much to say about their spiritual needs. We can not emphasize this too much. Christ gave this life for the work and we are commanded to carry this Gospel of good news and salvation to earth's remotest bounds. But should not the physical needs be looked after? These people are our brethren, and we are letting them starve for food while we are living in luxury and plenty in America. Does not their suffering move the hearts of our people? Can we by our negligence allow many people to perish and die? Will not their dead bodies rise against the people of this land and condemn them? They are hungry and we are not giving to them. How will it be with us in a coming day? Any one wishing to help these needy ones can send to this office. If you wish to forward your means a little faster, you can send to Mr. Joseph G. Brown, Pres. Citizens National Bank, Raleigh, N. C., or to The National Red Cross of America, at Washington, D. C.

We sent \$2.00 last week to Mr. Brown, sent from Greasley church Greene county, through their pastor, Eld. L. T. Phillips. Are there not many others who wish to help relieve these famishing thousands. Lay the matter upon your heart and think seriously over it and act as the spirit directs.

Bro. Austin of Blounts Creek writes that his little daughter enters the contest, not so much to get a prize, but because he wants to see the paper build up and put into many homes where it does not go. We want to see great efforts put forth by all our contestants and before the time runs out we hope to see several hundred new names added to the list. All who love the cause must love the paper. Not because of the ability of any of its craft but because it is our medium and means of communication. Because through it much more efficient and telling work may be done than through any other channel. We want to see all our people interested from the different parts of the country. We hope many will yet enter the contest and thus help the cause. Let every one do their full duty.

Our Union Meetings have done and are doing a good work in building up the

waste places in the bounds of our connection. May this good work continue. Every church should be connected with some union meeting and through this medium a good work should be accomplished. The second union meeting district of the Central Conference has been doing a great work for the school here. It has decided to turn its funds to the school and surely it could not be engaged in a better work. Let the contributions flow freely for this worthy enterprise. There is a union in the East that has done some excellent work. The churches of Oriental, Belhaven and Newbern will stand as worthy monuments to the efforts of the good brethren of the Eastern union. Let all the unions take up special lines and see what may be done for a good cause.

Every one who desires to see the good work go on should ask himself the question. Am I doing my part in this great work of making my denomination and the cause of Christ more powerful and a greater instrument for bringing the world to Christ? How much have I given for the support of our school at Ayden? What is my church doing? Am I willing to try to get students to attend this school the coming year or at present? Our school should be dear to the hearts of all our people. We want to see an enrollment here the coming year double what we have ever seen. This may be accomplished if we all do our full duty. A competent faculty, and well fitted equipments will be presented in this moral and Christian community. If the Free Will Baptist cause lies deep in our hearts let us show it by our speech, our acts, our contributions and our patronage given the school. It is an individual matter with us all. What will we do? Send a good sized check to Exum Hall at any time.

Are we really making the progress that we should as a denomination? If not what is the cause of the backwardness? We recently saw this question in one of our churches: What would this church be if every member were to do as I do? The cure for all the backwardness that now exists among churches and church members in an individual affair. If every minister were as faithful as I am to meet his appointments and do all he could for the cause, what would be the result? If every member were as true to pay his dues monthly to the pastor as I am what would be the result? Would he get his pay or would he have to go empty handed? How about it? Some no doubt come up very well but how many turn a cold shoulder to their pastor. God help us to wake up and do our duty. If every member were to pay for his church paper as I pay for mine, what would be the result? Could it go or would it die?

ITEMS OF INTEREST.

THOS. E. PEDEN, D. D.

The Free Will Baptist of the West and South-West have secured a page in the General Baptist Messenger, published at Owensville, Indiana, for a Free Will Baptist Department and Elder J. Wood of Farmington, Missouri, for Editor. He is a thorough scholar and a sound Free Will Baptist and we feel sure will do much for our cause through its columns. Our advice was to patronize our paper here, in Ayden, but they have thought this plan, on account of the paper being

dearer to them, would do the cause more benefit, so we bid them God speed and will help all we reasonably can. We have the paper of March, 14 before us and we are exceedingly well pleased with the able defense Bro. Wood gives our position. If we understand a statement in the paper aright, Eld. D. W. Gow who was afflicted with the 'Old Orchard Beach' Malaria, has recovered and taken his old place in the ranks and is fighting valiantly for our grand historic denomination. We are having a glorious 'Home Coming' through all the nation where we have churches but the West and South West are in the lead. All, to make the return move, fully effective, should see to it that they have a full delegation in the General Conference, in the bounds of the Midway Association. Georgia, one year from the first Wednesday of next October. Our General Conference has held all its sessions at the Constitutional time and considering the difficulties, have been very well attended by properly elected delegates and the proceedings very apt and harmonious. In the meantime give our benevolent societies all the aid you can, especially the Foreign Mission, Home Mission and Education Societies.

Our General Baptist brethren have established a mission on the Island of Guam in the Pacific Ocean and one minister is laboring there but we have not learned with what success. All know this is a possession of the United States given us by the Spaniards, in part payment for our trouble in whipping them for their inhuman treatment of the Cubans.

All Associations that meet later than September, should appoint their delegates to the General Conference the present year or make an arrangement to have it done by their Executive Committee, or in some other satisfactory manner, next year. It is of the greatest importance to have a full delegation of careful conscientious brethren to devise wise measures for our widely extended Zion.

A fountain can not rise higher than its source. Many of our graded and common schools, we are glad that there are honorable exceptions, are supplied with worldly Godless teachers who feel no interest in the moral welfare of their pupils, or of the community at large. Such instructions are a detriment to the community and injury to the cause of education. Our schools should have instructors who think more of the virtuous elevation of Society than of their salaries and feel a deep interest in the moral religious and patriotic elevation of the children for the time being under their care.

Our life-long friend, Bro. James William Mauck, sends us the following extract from the net of the Michigan legislature incorporating the College over which he so ably presides, passed in 1853 and never has been changed, or modified. The Denomination of Christians known as Free Will Baptist, with other friends of education, grateful to God for the inestimable blessings resulting from the prevalence of civil and religious liberty and intelligent piety in the land, and believ-

ing that the diffusion of sound learning is essential to the perpetuity of those blessings, have founded and endowed a College at Hillsdale. The trustees may be changed with one exception, from any state, or country where Free Will Baptists are found. The same is true of all the institutions we named, two or three weeks ago. They belong to the Denomination, as such, and not to two, or three states. The Michigan Daily gives Michigan, Berlin, Wisconsin, Indiana, Illinois, California and Hillsdale as the seven principal locations of the west. We hope this will satisfy our many friends who have been asking about institutions of learning and especially about Hillsdale.

The murders, in Carroll County, Virginia, is one of the fearful results of the use, manufacture, sale and illicit distilling of Alcoholic Liquor. It ought to so arouse the citizens of that grand old State, that it will at once, pass a prohibition law with such severe penalties, that this wicked, Liquor Curse will be driven forever from its fair domain.

WHAT IS CHRISTIANITY?

Dear people of the twentieth century, I think some of our good people have a very peculiar idea about the meaning of Christianity. Some weeks ago I was made to ask myself, if the people really had the true conception of the word, Christianity. If Webster is correct, to be a Christian is to be a firm believer in the doctrine of Christ and a follower of all his precepts, being of the same mind; for we read, "Except the mind that was in Christ Jesus be in us we are none of his." I asked myself if Christ ever spoke harsh or roughly of anyone, or ever tried to discourage anyone. Then I let the Bible answer, and I find Christ to be a comforter to the sorrowing, a lifter up of the fallen and a burden-bearer for the oppressed. I have never seen anywhere in the history of His life where he ever condemned anyone for his mistakes. The woman who was a prostitute, who was brought to him, was not condemned by him. Instead, he showed to her and her accusers his great sympathy for her by the advice he gave, "Go and sin no more." I have never seen where he or his apostles ever tried to destroy anything he had labored so hard to establish; but all their efforts were to uphold and defend it and all of its oppressors. One of the great things I learned where, by whom and upon whom sprinkling had its beginning; but because history states these things it does not make me believe that sprinkling is baptism and I don't think it will make any fair mind believe so. There has been objection to the theology also. I have for the past two months been carefully examining that book, and I am glad to say I cannot find anything in it that is not consistent with the doctrine of the Bible as taught by the Free Will Baptist. I find it a great help to me to see things clearly which heretofore I have only faintly understood. In other words, it gave me a better insight to the Bible doctrine than any other theology I have ever had the privilege to examine, and I can't see how any one can find fault of it, without it is because of that spirit of wanting to tear down those things that we or they have tried to build. Is this the spirit of Christianity?

fly into a passion and say all manner of hard things about them, but instead, he prayed for them. But our people seem to think that is wrong. They fly into a hot passion and say everything that is hard and low, and they don't stop at that; they season it highly with very hard accusations and slang expressions. This was not the mind of Christ. In stead of prayer and sympathy, our Christians of to day give in return for a wrong or mistake hard cuts, so hard that it seems to me they are enough to drive almost any human into a fierce anger; and really it will except he has the mind of Christ in him. I really believe there have been driven

from our ranks some very noble brains by this cruel method. By it several great spirits have come about in the church and by it great influence has been destroyed and men's lives have been blighted. I think, I am sure, in fact I know some good useful men whose life and influence has been entirely destroyed by the fault finders who always see the little mistakes that his neighbor or brother makes and blows a very loud trumpet over it and makes mountains out of mole hills, and there are some who don't stop at finding fault and saying hard things, but go still further. As long as every thing goes their way, so to speak, they work hard and pray often for the prosperity and development but when there is a change and they can't control things as they desire they work just as hard to destroy those things which they have prayed to build, though it has always been so with the opposers of the right. I am very sorry that such is the case in our ranks, nevertheless it is true, for there are some who have worked hard and prayed long and loud for the development of our school and are now very busy enemies of it; and I find that their influence is such as the careless love to possess and advocate, for I have it to contend with very often. I don't think that Christ ever displayed such a spirit.

In the last issue of the Baptist the objections to the history used in our school was referred to. I can't see how any fair mind can object to history. I would never have known where sprinkling first started if it had not been told by Barnes' history. From that history I learned where, by whom and upon whom sprinkling had its beginning; but because history states these things it does not make me believe that sprinkling is baptism and I don't think it will make any fair mind believe so. There has been objection to the theology also. I have for the past two months been carefully examining that book, and I am glad to say I cannot find anything in it that is not consistent with the doctrine of the Bible as taught by the Free Will Baptist. I find it a great help to me to see things clearly which heretofore I have only faintly understood. In other words, it gave me a better insight to the Bible doctrine than any other theology I have ever had the privilege to examine, and I can't see how any one can find fault of it, without it is because of that spirit of wanting to tear down those things that we or they have tried to build. Is this the spirit of Christianity?

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GENTLEMEN:—Find enclosed \$....., for which you will send to my address the following S. S. Literature for the.....quarter of.....

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.....Dozen Child's Primers, @ 30c. \$.....

Total, \$.....

Name.....

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Co....., State.....

If it is I have always had a wrong conception. I have always thought that Christianity made men more sympathetic towards each other and to lay aside every thing that would hurt or offend any one. We know how we hate to have others speak ill of us or to try to destroy our efforts for the cause, and if we want others to speak well of us and our efforts then let us do the same for others.

Brethren, for humanity's sake and for the cause of our blessed Savior let this biting and devouring stop and let known no more in our ranks, and let us try to lead men and women to God. Don't drive them away by hard words. If such must be done let others do it. For God's sake, if you must find fault find it in yourself and not in some other.

With best wishes and prayers for all. As ever your humble servant for the cause of Christ.

J. R. McCASKEY

SOLOMON'S MISTAKE.

It was not the fact of an Egyptian alliance which ruined Solomon; it was his idea of his religious life as a separate thing from his family life. This is indicated in what he said about the house for Pharaoh's daughter. "And Solomon brought up the daughter of Pharaoh out of the city of David unto the house he had built for her, for he said, My wife shall not dwell in the house of David, king of Israel, because the places are holy, wherunto the ark of Jehovah hath come." The ark was the symbol of the presence of God. Solomon separated his life in to two parts. From his life as a husband he excluded his religion. He barred and bolted one part of his life against God, under the excuse that it was not holy enough for God's presence.

Christians in all ages have been guilty of Solomon's mistake. "We are willing," says Ruskin, "for Christ to occupy the parlor and chief room, but we wish to keep a stool in the kitchen upon which the devil may sit and lick the pots." The essence of Phariseism was in separating the life into 'sacred' and 'secular.' They scrupulously tithed mint, anise and cummin—that was sacred, but they neglected weightier matters of law and judgment. Peter needed a special vision from heaven to convince him that nothing was "common or unclean."

The supreme wile of the devil has ever been to persuade the Christian to build a house for Pharaoh's daughter—to leave something in the life unconsecrated. To the Christian there is nothing

"common or unclean," or unfit for an offering to God, if it is permissible to the man. God has given this world to His Son—its business, its society, its recreations, its work, all its manifold and diversified activities. The whole cosmos is the subject of redemption. No Christian has any right to covenant with the world, the flesh or the devil for any division of the territory or the time. There is no chamber of the soul at which Jesus does not knock.—Selected

HAVING A STANDARD.

Many Christians fail and many Endeavor Societies come far short of the success they might achieve because they do not set before themselves a standard of excellence to be reached with God's help and within a definite limit of time.

The trouble with most of our good resolutions is their vagueness. They have no definiteness and no time limit; hence, they are as spineless as an angleworm.

"I will pray more," we say to ourselves, and we congratulate ourselves inwardly on a good resolution, which always remains only a good resolution, a resolution which merely weakens instead of strengthens our character, as do all such resolutions that are not carried out.

But if we had said, "I will, beginning tomorrow morning, and for at least one month, spend fifteen minutes in prayer and meditation," we should be much more likely to carry out our resolve, and at the end of the month we should be ready to join the comrades of the Quiet Hour and perhaps make our resolution effective for the rest of the year and the rest of our lives as well.—Francis E. Clark, D. D.

Losing the Company of Christ.

Tell me where you lost the company of Christ, and I will tell you the most likely place to find him. Have you lost Christ in the closet by restraining prayer? Then it is there you must seek and find Him. Did you lose Christ by sin? You will find Him in no other way but by giving up of the sin and seeking by the Holy Spirit to mortify the member in which the lust doth dwell. Did you lose Christ by neglecting the Scriptures? You must find him in the Scriptures. It is a true proverb, "Look for a thing where you dropped it. It is there." So look for Christ where you lost Him, for He was not gone away. With thine whole heart seek Him, and He will be found of thee, only give thyself thoroughly up to the search, and verily, thou shalt yet discover Him to thy joy and gladness.—C. H. Spurgeon.

Contest Growing in Interest.

NOW IS THE TIME TO ENTER.

First Grand Prize, an Elegant \$400.00 Piano.
Second Prize, Ladies' 15 Jewel Gold Watch, or Gentleman's of equal value.
Third Prize, Webster's Unabridged Dictionary, latest edition, Best Lexicon in the world.

MISS LETHA McLAUGHON, OF AYDEN LEADS WITH VOTES.

Miss Letha McLaughon, Ayden, N. C.	42,100
Miss Lillie Owens, Ayden, N. C.	30,800
H. V. Oliver, Timmonsville, S. C.	20,750
Miss M. E. Moore, Four Oaks, N. C.	10,000
M. B. Cliff, Nagsboro, Mo.	7,000
Miss M. C. Quick, Bennettsville, S. C.	4,000
Miss Annie R. Nobles, Bethel, N. C.	24,000
Miss M. A. Woodard, Kestler, Ga.	20,100
Miss Joe T. Sandy, Walnut Ridge, S. C.	1,500
Miss Bessie Sasser, Selma, N. C.	25,500
Miss Pearl St. Claire, Macon, Ga.	30,500
Miss Sidney McLaughon, Vanceboro, N. C.	9,500
Miss Olivia Hill, Ayden, N. C.	7,500
Miss J. C. Griffith, Ayden, N. C.	10,000
Miss Lizzie Lucas, Lenoir, N. C.	35,000
Miss Julia C. Tyndall, Kinston, N. C.	20,000
Miss Katie Sawyer, Merritt, N. C.	8,500
Miss Mary Lewis, Bennett, N. C.	2,500
Miss Myrtle Watkins, Kenly, N. C.	1,000
S. Hason, Sardis, Tenn.	1,000
Miss Percy Liles, Bailey, N. C.	4,000
Miss Dora Lewis, Greelyville, S. C.	7,000
Miss B. Golden, Duncan, Fla.	3,000
Eld. L. T. Phillips, Selma, N. C.	4,500
Eld. C. J. Harris, Greenville, N. C.	11,000
Miss Ollie Austin, South Creek, N. C.	2,500

CONTEST FLASHES.

I am sure that we will see some startling surprises within the next few weeks. Greater efforts will bring greater results and they are going to be put forth.

Eld. L. T. Phillips of Selma has recently entered. He is a steady worker and we are pleased to have him on the list.

All names should be sent so that they will reach us by Monday night. If you do not send so we can get the names early in the week we can not enter them that week.

We have a noble band of contestants. From our hearts we would give every good worker a piano. Much less a fine gold watch or the best dictionary in the world. But each will surely get a reward.

Local and Personal Mention.

—Mrs. R. W. Smith went to Kinston last week to visit relatives.

—The union meeting this week will be at Bethany church. We trust there will be a full attendance.

—Who will occupy the E. G. Cox house made vacant by the removal of Mr. Sharp Blount on East R. R. Street?

—Our paper covers a good area of country. It would be a splendid medium through which to advertise the advantages and possibilities of our community.

—We trust our people as a whole will be interested in sending the auditorium and will liberally patronize the splendid entertainment to be given there on the night of April 5th.

—Let everybody turn out and hear R. L. Davis, the great apostle of temperance in N. C. He will tell you all about the Webb Bill and other important measures. At the Christian church Tuesday, April 2nd, at night.

—The chamber of commerce of our town have a most excellent and energetic secretary in the person of Rev. J. A. Fulford. We are looking for some developments of our worth to our community. Let us have a faith that will produce some valuable results.

—Mr. Abner Willis the aged father of Mr. John Willis of our town received a serious injury on Sunday last. While waiting at the Ayden Lumber Company's mill on Sunday and walking around the premises, he fell his side striking a sharp edged piece of timber and almost breaking some ribs. He was taken to his sons in town where the best of attention is given him. It is hoped that he will soon recover.

—Mr. Sharp Blount who has been with us for several years has moved to Griffin. It will be remembered that he was the proprietor of Blount Hotel here for the past several years. Mr. Blount and his family seemed to be an important factor in our town and we part with them with great reluctance.

CORRECTION:—In an article "More about our School," last week there was an error. The writer Mr. D. B. Sasser intended to say in the 3rd paragraph "is it not unfortunate etc," while the type makes him say "is it not important etc." We do not wish to misrepresent our contributors, hence the correction.

Needlessly Blind.

There are estimated to be one hundred thousand blind persons, old and young, in this country. Not less than five hundred of these live in North Carolina. Had it ever occurred to you, gentle reader, that at least seventy-five to one hundred of these need not have been blind-sight not to have been, and need not have been—if proper prevention and preventive measures had been employed immediately after their birth?

"What blindness means to an intelligent, capable man or woman," to quote the words of a blind man who has, in the face of heavy odds, taken his place in the world with signal success, "is something which only the Lord and the devil and those who endure it know anything about; in their blackest nightmares, those with sight can not even imagine it." That it is possible to prevent much of such anguish seems not to have dawned upon the average citizen. Is such ignorance and indifference not criminal, positively wicked? Then who is responsible?

Do blind children lose their sight from what is usually called "sore eyes," "inflammation," etc. This is really "ophthalmia neonatorum," a germ disease, which can be cured if taken in time and the proper remedies used. These remedies should be applied as soon as the child is born, whether any signs of inflammation are discovered or not. The remedy will do no hurt; it may save your child's sight.

If the eyes, nose, mouth and ears of every new-born babe should be thoroughly washed immediately after its birth in a weak solution of boric acid (borax water)—one drop of a solution of nitrate of silver, not stronger than one per cent, put in the eyes, and the child thereafter kept clean, blindness among children in our State would be reduced at least twenty-five per cent. Do you realize what that would mean to the one hundred homes in North Carolina in which there are children "needlessly blind"?

And are you aware what it would save the State financially to thus preserve the sight of all such children? Not less than \$20,000.00 a year. Is it not worth the effort? Then does it not behoove every one to do all in his power to spread the information and seek to bless the homes into which the little ones come? Let every mother heed this warning and preserve the sight of her child.

JOHN HARRIS.

Principal State School for the Blind, Raleigh, N. C.

Play at the Auditorium

Dot, the Miner's Daughter, will be exhibited at the Auditorium of the Ayden F. W. B. Seminary on Friday night, April 5th. The play is a drama with four acts, and several scenes in each act. There will be several actors and each has an important part that will be brought out faithfully. No pains have been spared to make this the best play that has ever been presented to an Ayden audience by home talent.

The cause for which the play is presented is a most worthy one. The proceeds will be devoted to seating the auditorium. A full house is anticipated. Admission fee:—Adults 25 cents, Children 15 cents.

Mrs. Mary Manning Dead

Mrs. Mary Manning widow of Matthew Manning, who lived near Hanrahan's died last Saturday morning 23rd, at near 5 o'clock. Mrs. Manning was at the home of Mr. Green Mannings where she had gone to nurse a child of Mr. Mannings. While there she was taken with pneumonia which with some other complications caused her demise after being confined to her bed about one week. Deceased was a very good pious energetic woman. Was a member of Elm Grove church near here. She leaves two sons, Mr. O. C. Manning of Kinston and Mr. Z. B. Manning of the Hanrahan section. One daughter, Mrs. Clayton Johnson of near Hanrahan's.

The funeral was preached Sunday by Eld. E. T. Phillips of Ayden and her body laid to rest in the family burying ground at Hanrahan's Sunday evening. Peace to her dust.

Millinery Opening

You are cordially invited to be present at our opening March, 29, & 30, 1912. I have just returned from the Northern markets where I purchased a full line of the latest styles in hats, dress goods, etc. Also a pretty line of Oxfores.

Respectfully,

L. M. POTTER.

Hookerton, N. C.

Notice

I will be in N. C. the first of June ready for work. Anyone desiring my service in meetings, will please write me at 154 1st. Place Chicago, Ill., as I would like to arrange dates as early as possible.

Yours for Service,

R. F. Pittman.

Rev. R. L. Davis Coming.

Rev. R. L. Davis, Secretary of the North Carolina Anti-Saloon League will address the people of Ayden at the Christian Church on Tuesday night April 2nd, on the all important subject of the Webb Bill and other matters connected with the temperance movement in the state at the present time. Let all our people turn out and hear the issue fully presented.

Seminary Receipts.

Notes to Report.

J. S. Howard \$10.00

J. C. Baldwin 2.50

Receipts

B. J. Cash 1.50

J. J. Cash 5.00

Z. G. Edwards 1.50

Brady P. B. 5.00

R. R. B. 10.00

J. A. L'Auton 1.50

Chas. S.

For Mary

Mostly re Church

13th. 1912.

On that day, the list will be revised. Others must send letters if it is convenient for them to attend. Order that their names appear in the new list. Done in Conference.

J. O. F. Mod.

J. P. HERRING, Clerk.

Testimonial.

Dear Friends, I want to tell you that I have had a cancer for 2 years and have had it treated twice before J. R. McCaskey doctor. He has cured it, the cancer came out in 12 days and the place cured in three weeks. It did not hurt so bad as you might suppose. I will advise all who have cancer to apply to J. R. McCaskey.

Ayden, N. C. W. S. Creeker, Princeton, N. C. R. F. D. No. 2.

Notice of Sale!

By virtue of power of sale in a certain Deed of Mortgage executed by Richard Taylor to Mrs. Alice Lewis on the 31st day of Aug. 1910, the same being duly recorded in the office of the Register of Deeds of Pitt County, Book A 9 & Page 122, the said mortgage & debt secured thereon being subsequently been transferred & assigned to the undersigned, I will sell at public outcry to the highest bidder for cash at the Court-house Door in Greenville, N. C. on the 6th day of April, 1912, between the hours of 12 M. & 2 o'clock P. M. that certain tract, piece or parcel of land situated in Contention Township, Pitt County, N. C., adjoining the lands of W. C. Buhmann & others, described as follows, to wit:

Lying on the West side of Swift Creek Swamp & bounded on the West by W. C. Buhmann's line, on the East by F. G. Buhmann's line, on the North by Mrs. Polly Harrington's line, & on the South by Walter Barfield's line, & being the lot better known as the Anderson lot, containing 1 acre more or less. This the 6th day of March, 1912.

ALICE LEWIS & ED LEWIS, Mortgagees.

M. T. FRIZZELLE,

Assignee & owner Mort., debt.

Last Chance!

One lot in town of Ayden, on the corner of Venter and Garis St. near the Free Will Baptist School, in the best part of town, quick buyer will get bargain. Address,

R. F. Manning,

Ayden, N. C. B. 4.

ELON COLLEGE

Delightfully situated, N. C. Hill Country. Unsurpassed in healthfulness. Modern equipment. Students of all ages. Light, health, science. With all the advantages of a modern university. Faculty of seventeen specialists. Four degree courses. An ideal situation for the education of young men and women, with twenty-two years' experience in the world's largest purchase of enough raw material to make 5,000,000 feet of iron fence!

Now is the time to "FIX UP!" Take advantage of this opportunity and get your best iron fence in front of your home.

IRON FENCE FOR ALL PURPOSES! Fences, Groves, Farms, Churches, Cemeteries, Grave lots, Enclosures, Etc., Etc. Over 200 DESIGNS to Select from. For BEST PRICES call on or address:

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DEALER IN

Monuments and Tomb Stones

AYDEN, N. C.

NOW IS THE TIME TO ENTER

THE CONTEST.

S. J. EVERETT,

ATTORNEY AT LAW

Greenville, N. C.

Phones 328 and 298-L.

GOOD RESULTS FROM THE USE OF MEADOWS' HIGH GRADE FERTILIZERS.

By Albert Baker of Greene County on One Horse Crop.

Four Acres Tobacco, used 800 lbs. MEADOWS' GOLD LEAF 8-3-3. Sold for \$1,050.74.

Fourteen Acres Cotton, used Meadows' Cotton Gumbo 8-2-2. Made 13 bales, 6,502 lbs. Sold for \$585.18.

Six Acres in Corn Made 130 Bushels.

J. P. Mewborn of Greene Co. used Meadows' Ideal Tobacco Gumbo 8-4-4 on 24 acres. Sold his crop for \$5,400.00.

There are others in Greene, Pitt, Lenoir and Duplin that had as good results.

Why Not Use the Meadows' Brands?

THEY ARE HONEST GOODS.

SOLD IN AYDEN BY E. TURNAGE & SONS CO.

A NEW CREATION
WEBSTER'S NEW INTERNATIONAL DICTIONARY
THE MERRIAM WEBSTER
The Only New unabridged dictionary in many years. Contains the pith and essence of an authoritative library. Covers every field of knowledge. An Encyclopedia in a single book. The Only Dictionary with the New Divided Page. 400,000 Words. 2700 Pages. 6000 Illustrations. Cost nearly half a million dollars. Let us tell you about this most remarkable single volume.

Write for sample pages, full particulars, etc. Name this paper and we will send free a set of Pocket Alerts.

G. & C. Merriam Co. Springfield, Mass.

PROF. J. E. SAWYER, PRINCIPAL.

The Free Will Baptist Seminary,
AYDEN, N. CAROLINA.
IS OPEN FOR BOYS AND GIRLS.

The intellectual and moral training is equal to any other institution of learning. The school building and dormitory are furnished with modern equipments, giving superior advantages at less expense than most schools. Seminary conditions are as good as any section in the east. Address Prof. J. E. SAWYER, Principal, Ayden, N. C.

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and have allotted 10,000 Feet for this territory, which we are authorized to sell at a price never before heard of.

Now is the Time to "FIX UP!" Take advantage of this opportunity and get your best iron fence in front of your home.

IRON FENCE FOR ALL PURPOSES! Fences, Groves, Farms, Churches, Cemeteries, Grave lots, Enclosures, Etc., Etc. Over 200 DESIGNS to Select from. For BEST PRICES call on or address:

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THE CONTEST.

AYDEN LOAN AND INSURANCE CO.

We are representing the oldest and strongest Life and Fire Insurance Companies in the world. The Contracts we sell are not excelled by any other. Phone us your needs or write us. Phone No. 28, Ayden, N. C. Resident Phone, No. 351.

Ayden Loan and Ins. Co.

J. S. ROSS, Manager.

ALLEGER'S PIANOS AND ORGANS.

Now in use in all parts of the world, guaranteeing satisfaction. The best of PIANO or upright or ORGANS. Sewing Machine. If you want a SEWING MACHINE, we can furnish you with MORRIS CHAIRS or LADIES' FOLDING TABLES. Address: H. ALLEGER & CO., Washington, N. J.

SEE THE Ayden Furniture Company

FOR FURNITURE, House Furnishings and Stoves, COFFINS AND CASKETS. AYDEN, N. C.

IT IS NOT TOO LATE

To Enter the Contest and Win one of the Grand Prizes.

The thirty-third annual session of the Southeastern Free Will Baptist Association convened with Pilgrim's Rest church, Henry county, Ala., on Friday before the third Sabbath in October, 1911.

The sermon introductory to business was preached by Rev. J. Z. Hendley. Text: 1st Cor. 5:15, after which intermission of one hour was taken for refreshments. Then the delegates and messengers assembled in the house for business. Prayer by brother J. H. Guilford, the former moderator. He then announced that the body was organized and ready for business.

1. Call for letters from the different churches, which were read and the state of the churches, minutes, and delegates and minister's names were enrolled.

2. On motion, went into election of moderator and clerk, which resulted in the choice of J. Z. Hendley, moderator, and C. B. Searcy, clerk.

3. The moderator then proceeded to appoint the following committees, viz:

On Preaching—J. E. Wise, J. M. Danzey, W. R. Collins, together with the delegates from Pilgrim church. On Documents—B. C. Collins, J. W. Wise, and R. C. Stokes.

On Nominations—B. B. White, C. A. Murray and J. B. Parker.

On Sabbath Schools—J. H. Oates, T. F. Beamon, and W. D. Shelley.

On Finance—J. M. Shirley, W. T. James, and J. M. Green.

On Temperance—J. H. Guilford, W. T. Miller and J. L. Parker.

On Missions—T. F. Beamon, S. L. Currey and G. W. Hix.

On State of the ministry—J. M. Danzey, W. M. Guilmore, C. A. Arnold, John Searcy and T. F. Beamon.

On Suggestions—C. B. Searcy, J. H. Guilford, R. A. Loyd, D. M. Hix and F. M. Hix.

4. Call for corresponding delegates from sister associations. None.

5. Appoint corresponding delegates to sister associations as follows: B. B. White to the State Line association. On motion, the clerk correspond by letter to the Chattahoochee, Martin and Midway Associations.

6. Call for report of committee on preaching. Report as follows: Rev. W. T. James preach to-night; Rev. D. B. Brazell conclude.

On motion, adjourn to meet Saturday morning at 8 o'clock. Prayer by Bro. S. M. Martin.

SATURDAY MORNING, 8 O'CLOCK.

Association met pursuant to adjournment. Prayer by Bro. T. F. Beamon.

1. The call was renewed for delegates bearing letters. The clerk presented a letter from Evergreen church that he had received by mail. On motion, the same was read and adopted.

2. Renewed call for corresponding delegates. None.

3. Call for report of committee on preaching. Report as follows: J. H. Guilford at 11 o'clock a. m., and J. M. Shirley at 7 o'clock p. m. and J. L. Parker conclude.

4. Call for committee on Documents, and reported as follows: We your committee submit the following report: We recommend the FREE WILL BAPTIST, a paper printed at Ayden, N. C., as the organ of this association, and we further recommend that we use the Free Will Baptist literature in our Sabbath schools. Also that we use such song books as each church may select. Respectfully submitted, B. C. COLLINS, Chm.

On motion, report adopted and committee discharged.

On motion, adjourned for preaching, after which the delegates assembled in the house for business. Prayer by brother J. L. Parker.

Call for report of committee on nominations. Report as follows: We, your committee submit the following report: We find three petitions for the next session of this body, viz: Pleasant Hill, Mount Zion and Union Grove. We nominate Pleasant Hill as the place for holding the next session of this association. We also nominate C. B. Searcy to preach the introductory sermon. Respectfully submitted, E. B. WHITE, Chm.

On motion, report adopted and committee discharged.

Call for report on Sabbath schools. We, your committee submit the following report: We find only five Sabbath schools or the present year as against eight Sabbath schools last year within the bounds of this association. We therefore earnestly urge and insist that the members of the different churches of this association put forth every effort to organize a Sabbath school in their respective churches. Respectfully submitted, J. H. OATES, Chairman.

On motion, report adopted and committee discharged.

Call for committee on finance. We, your committee submit the following report: We find collected for minutes, \$15.75, and for associational purposes \$12.75. Total amount collect, \$28.50. Respectfully submitted, J. M. SHIRLEY, Chairman.

On motion, report adopted and committee discharged.

Call for report on Temperance. We, your committee submit the following report: As we believe whiskey to be one of, if not the worst evil that we have to contend with in our churches, and is practiced by some few of our members. We earnestly urge our churches to use every means to get those who do use it to abstain from the same. But when they so forget themselves as to drink to drunkenness they shall be excluded from the church. Respectfully submitted, J. H. GUILFORD, Chairman.

On motion, report adopted and committee discharged.

Call for report of committee on missions. Inasmuch as our missionary failed to have his report in proper form, we, your committee ask for further time. Respectfully submitted, T. F. BEAMON, Chairman.

Call for report of committee on State of the Ministry. We, your committee make the following report: We find all our ministers in good standing in their churches. But some of them are doing very little preaching. We recommend that each minister perform his duty as a watchman on the wall and give the alarm when danger is approaching. Respectfully submitted, C. A. ARNOLD, Chairman.

[Continued in minute form.]

OBITUARIES.

CHARLES HARPER.

It is with a sad heart that I attempt to write the death of my dear grand father, who departed this life Feb. 15, 1912. Oh, it was so sad to lose such a good and faithful grand father. He was born Aug. 27, 1842, which makes his stay on earth 69 years, 5 months and 15 days. He was the son of Eld. Oliver Harper and wife Macie, he was the only son and was a good and dutiful child to his parents and sisters. He was an old soldier and at the age of 18, he joined the army and served four years, about two years after the war he was married to Martha A. Dixon the daughter of William and Lydia Dixon. He was a good man but never confessed his religion until about six months ago he was baptized the fourth Sunday in last Sept. by Eld. J. T. Butler and lived a true member of the Free Will Baptist Church at Black Jack until death. He had been in bad health for several years with heart dropsy, he suffered a great deal, but bore his afflictions with great patience.

He leaves a good Christian wife 7 children, 1 sister and 12 grandchildren and a number of friends to mourn his loss, but we mourn not as those having no hope. He was always willing and ready to lend a helping hand in time of need. He was always kind and attentive to the sick in his reach. It was so hard to give him up, but we hope to meet him some sweet day where parting will be no more.

His funeral was preached the third Sunday in Feb., by his pastor Eld. J. T. Butler, text 93 Div., of the Psalms 15 verse, and preached an able sermon to a large and attentive congregation.

One dear to our hearts is gone, A voice we love is still; A place is vacant in our home, Which never can be filled.

Written by his loving little grand-daughter, Clara Bell Harper.

Winterville, N. C.

WM. HARVEY HEATH.

Dear Editor:—Please allow me space in your columns to mention the death of my dear uncle, Wm. Harvey Heath, who on Feb. 17, took his departure for an unknown world to us. The death angels paid his home a visit early in the morning, and took him, whom we dearly loved. He was a sufferer for years but endured it very patiently until the end came. A kind father, a loving husband, a true friend, and one who loved the cause of Christ is gone. I never remember his seat being vacant in the old Free Will Baptist Church at Cove, when health would permit his being out. He was a member of that church for many years, and Superintendent of the Sunday School until his health ran down, about a year or so ago. Then we had to give him up there, with deep regret for we well knew his place could not be filled. His body was laid to rest in the family burying ground near Cove, Sunday after noon the 18, where a host of friends and relatives mourned his loss. But it gives our heart great ease to think our loss is his eternal gain. He leaves a loving wife, one daughter, two sons and one little grandchild to mourn their loss. May God bless his bereaved family and our Savior be their guide in my prayer. He died as he lived trusting in God. Lord be thine and not our own. Thou has not done us wrong.

Written by a true friend, C. W. H.

BETTY GRADY.

It is with sadness that I attempt to write the death of Sister Betty Grady, wife of Bryant Grady, who departed this life Feb. 8, 1912. She joined the Church at Grant's Chapel at an early age and lived a faithful member until death. She was about 65 years of age. She leaves a husband, two sisters, two brothers, nine children and five grand children to mourn their loss.

The funeral services were conducted by Eld. A. E. Rouse to a large congregation of sorrowing friends and relatives. We commend the sorrowing ones to him who doeth all things well, for truly a good woman has gone to her reward.

Written by a friend, Norma Smith.

MRS. SALLIE ANN TERRY.

It is with sadness that I announce the death of my dear grand mother who departed this life Oct. 17, 1911. She was born Dec. 25, 1830, making her stay on earth 77 years, 9 months, and 23 days. She was a member of the F. W. B. Church, for many years at Pine Grove and did love her Bible and to be with God's people, but her afflictions was so she could not attend her church for four or five years. She leaves two sisters, one brother and six children, four sons and two boys and several grand children and a host of relatives and friends to mourn their loss. But we hope our loss is her eternal gain. She was only comforted by her dear Lord Jesus Christ. Her home here is empty, but her spirit will not leave. Her dear old grand mother will not be forgotten.

Grand mother is gone, oh how we miss her. We will never see her tottering foot steps on earth again, but trust that we may be faithful children of God to meet her in the great beyond that place where Jesus said, that He would go to prepare for us. Father I feel like I can grasp that beckoning hand which has gone on before me, to walk the golden streets of God, and see Jesus as he is, and be made like him. Dear readers of this paper, pray for me that I may hold out to meet the Lord and dear old grand mother and grand papa in the kingdom of God, where congregations will never break up and support will never end, where we will be in that sweet home of rest at last, where we will sing sweet redemption songs and be with our king in that land of peace, where all is happiness and peace; there I shall sing of my Redeemer's love and give him glory in every thing.

There, there on wings of love, I'll fly to that peaceful place, where all is love, there I can stretch my unstained hands to a Father who doeth all things well. Sleep on dear grand mother, we hope to meet you where parting will be no more.

Written by her grand daughter, Vida L. Terry.

EVERY LEE SHALINGTON.

The death angel has again entered the home of Bro. & Sister Shalington, and has taken from them their darling baby. Although it was only spared to them 18 months; they learned to love it dearly, but, we must bow in humble submission to our heavenly Father, who is too wise to make a mistake. I would say to those who weep, live near the One who said to little Avery Lee, "Come up higher." Some sweet day you will meet him where you will never have to part any more.

He was taken about the first of Feb. and died the 7th, being sick only a few days, but he suffered so much.

Written by, Mrs. C. G. Pope

MOVE FORWARD.

When you have done the best your circumstance allows and acted according to what you thought was your duty, you have nothing to do with unfortunate results.

To act in the living present, heart within and God overhead, is worth more to the most desperate position in life, than all the deepest meditation of nerveless regret can bring to bear in a lifetime of gloomy passivity. Let us, like ships warned of the perils of the sea, press on with every strenuous power we have to safer and happier harbors, to which we may carry the treasure of our life's endeavor.

—United Presbyterian.

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FOR RATES WRITE OR 'PHONE THE SUPT.

EVERY DAY RELIGION.

DEAR EDITOR:—If not taking space that belongs to others, I would like to send a short sketch of my work as a pastor and a brief report of my churches. I am only pastoring three churches this year. The time of my visits to my churches is the first, second and third Sundays. The winter has been so bad it has caused me to make some disappointments, but was permitted to meet my last appointment with New Home church, which is on the second Sunday, though it was very bad under foot on Saturday and snowed on Sunday. I was enabled to meet with a goodly number Saturday, 2 o'clock p. m., and a fair congregation on Sunday, considering the snowy day. New Home church is a live little church of about 66 members, of which a goodly number is young people, making it very lively. They have a fine choir, a good Sunday school and are moving on nicely. I held a two week meeting with them in November, assisted by Bro. W. N. Sutton and Bro. John Highfield. We had 20 conversions, 14 additions to the church, and the church and community in general revived.

I will not send the report of my other churches at this writing, but will in the future if this meets with approval I desire to make these reports that you people of the general conference may get a better understanding of us people. Our ministers' and deacons' conference convenes in this month on Thursday before the fifth Sunday. I am going to introduce the organ of the Free Will Baptist to our people in that conference if it is the Lord's will for me to get there, and I hope to get several subscribers, not for the sake of one of the premiums but I want the ministry especially to read the paper, that we may lead our people together.

I will close, for fear I may rob some who is better qualified for and entitled to your columns.

REV. M. B. CLIFT,

Niangua, Mo., R. 2.

His Presence Peace.

What is the secret of home? The consciousness of the presence of those whom we love. When in the home we may not see them, we may not hear their voices, but we know they are near. We dwell together; we have all things common; each one seeks the happiness of the others, and we are satisfied. When absent from home we think of them and long to see them and hear their voices; to sit by the same table, to walk in the same paths, and to kneel together and say, "Our Father." That is the blessedness of life, and it reaches its fullness when we have this consciousness of the presence of God. We know that He is near, and that His love is ever about us; above all else, satisfies the soul.—Ex.

EVERY DAY RELIGION.

Madame De Stael says: "A religious life is a struggle, and not a hymn." How soon does this practical fact become known to every earnest soul! Yet in the every day combat are there not occasional strains of sweetest music? It is the music of victory. It is the music of life's best elements gliding up to their rightful supremacy. Hence there is a sense in which the very struggle may become a worshipful hymn. But, doubtless, Madame De Stael's idea is that religion is not the stop of an organ to be pulled out for Sunday and then pushed in for the rest of the week. It is, rather, the life, the essential life. It is Christ's vitality in the soul. Hence of necessity it is for every day. Indeed, the "every day label" is the stamp of its genuineness. We may rightly be distrustful of that occasional religion which is put on and taken off as a movable garment. Evidently without meaning all that might be inferred, the little girl expressed much at the close of her evening prayer. After the usual "Now I lay me down to sleep," she continued: "Good-bye, God; good-bye, Jesus. I'm going to Boston tomorrow. The every day religion, which is our general theme, is needed no less in summer than in any other season. It is the kind which will make us careful of our conduct by sea side and on mountain slopes as at home. It is the kind which will serve us as well in New York or London as in a New England village.—Zion's Herald.

ARTICLES OF FAITH.

1. We believe that there is but one living, true and eternal God, the Father, of whom are all things from everlasting to everlasting, glorified and immutable in all His attributes.—I Cor. 8:6, Isa. 40:28.

2. We believe that there is one Lord Jesus Christ, by whom are all things, the only begotten Son of God, born of the Virgin Mary, whom God freely sent into this world, because of the great love wherewith he loved the world; and Christ as freely gave himself a 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 for Him the second time in the clouds of heaven at the last day to judge both quick and dead.—I Tim. 2:5, 6; Heb. 2:9; St. John 3:16; Rev. 1:7; Acts 24:15; I John 2:2.

3. We believe that there is one Holy Ghost, the precious gift of the Father through His dear Son, unto the world, who quickeneth and draweth sinners home to God.—St. John 16:7, 8; Acts 2:4; Eph. 2:1; Eph. 4:4-6.

4. We believe that in the beginning God made man upright, and placed him in a state of glory without the least mixture of misery, from which he voluntarily, by transgression, fell, and by that means brought on himself a miserable and mortal state subject to death.—Gen. 2:17; 3:19, Acts 17:26, 27.

5. We believe that all things are foreseen in the wisdom of God, so that God knoweth whatsoever can or cannot come to pass upon all supposed conditions; yet not as having decreed any person to everlasting death or everlasting life, out of respect or mere choice, further than He hath appointed the godly unto life, and the ungodly, who die in sin unto death.—Heb. 4:13; Prov. 8:22-31; Matt. 25:31-46.

6. We believe, as touching Gospel ordinances, in believers' baptism, laying on of hands, receiving of the sacrament in bread and wine, washing the saints' feet, anointing the sick with oil in the name of the Lord, fasting, prayer, singing praise to God, and the public ministry of the Word, with every institution of the Lord we shall find in the New Testament.—Mark 16:15-16; Acts 8:17; Acts 19:6; Luke 22:19-20; John 13:5-17; Jas. 5:14.

7. We believe the Gospel mode of baptism is by immersion, and that the believers are the only subjects for baptism.—Matt. 3:16; Mark 16:16, 10; Acts 3:38, 39; Rom. 6:4; Col. 2:12.

8. We believe in a general resurrection of the dead and a final judgment at the last day.—John 5:28, 29; II Cor. 5:10.

9. We believe the happiness of the righteous is eternal and the torments of the wicked are endless.—Matt. 25:46.

5. We believe that God is not willing that any should perish; but that all should come to repentance and the knowledge of truth, that they might be saved; for which end Christ hath commanded the Gospel to be preached among all nations and to every creature.—Mark 16:15; Luke 24:47; John 3:15-17; I Tim. 2:4.

6. We believe that no man shall suffer in hell for want of a Christ who died for him, but as the Scripture has said, for denying the Lord that bought them; because they believe not in the name of the only begotten Son of God. Unbelief, therefore, being the cause why the just and righteous God of heaven will condemn the children of men; it follows against all contradiction that all men, at one time or other, are found in General Provision made of God in Christ, for the benefit of all mankind, who repent and believe the Gospel.—such a capacity as that through the grace of God they may be eternally saved.—Acts 17:30; Mark 6:6; Heb. 3:10; I John 5:10.

7. We believe the whole Scriptures are infallibly true, and that they are the only rules of faith and practice.—II Tim. 3:16, 17.

8. We believe in the doctrine of Luke 14:16-20; Matt. 23:19, 20; Luke 13:3-5; Luke 24:47; Acts 3:19; Mark 1:15.

9. We believe that sinners are drawn to God, the Father, by the Holy Ghost, through Christ His Son, and that the Holy Ghost offers his divine aid to all the human family; so as they all might be happy, would they give place to His divine touching; whereas, such who do not receive the divine impressions of His Holy Spirit, shall, at a future day, own their condemnation just, and charge themselves with their own damnation, for wilfully rejecting the offers of sovereign grace.—Matt. 11:27; St. John 6:44, 65; Ps. 1:1; Tit. 2:11, 12; Jer. 22:29.

10. We believe that men, not considered simply as men, but ungodly men, were of old ordained to condemnation; considered such who turn the grace of God into lasciviousness, denying the only Lord God, and our Lord Jesus Christ who bought them; and therefore, shall bring upon themselves swift destruction; but we observe that they, and such the Apostle saith because they receive not the love of the truth, that they might be saved; therefore the indignation and wrath of God is upon every soul of man that doeth evil, living and dying therein; for there is no respect of persons with God.—I Pet. 1:4; II Peter 2:1; II The. 2:11, 12; Rom. 2:9-11.

11. We believe that all children dying in infancy, having not actually transgressed against the law of God, in their own persons, are only subject to the first death, which was brought on them by the fall of the first Adam, and not that any one of them dying in that state, shall suffer punishment as hell by the guilt of Adam's sin, for "of such is the kingdom of God"—I Cor. 15:22; Matt. 18:2-5; Mark 9:36, 37; Matt. 19:14.

12. We believe that good works are the fruits of a saving faith, and that in the use of the means of grace, and not out of the use of those means, eternal life is promised to men.—Rev. 22:14, 15; Isa. 1:19, 20; Matt. 7:8; Jer. 6:16; Luke 13:34, 35.

13. We believe that no man has any warrant in the Holy Scriptures for justification before God through his own works, power or ability which he has in and of himself, only as he by grace is made able to come to God, through Jesus Christ; believing the righteousness of Jesus Christ to be imputed to all believers for their eternal acceptance with God.—Rom. 4:24; Acts 8:20, 21.

14. We believe that all things are foreseen in the wisdom of God, so that God knoweth whatsoever can or cannot come to pass upon all supposed conditions; yet not as having decreed any person to everlasting death or everlasting life, out of respect or mere choice, further than He hath appointed the godly unto life, and the ungodly, who die in sin unto death.—Heb. 4:13; Prov. 8:22-31; Matt. 25:31-46.

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