FREE WILL BAPTIST

The Free Will Baptist Church, NORTH AND SOUTH Published Weekly FREE WILL BAPTIST PUB. CO.

THE FREE WILL BAPTIST.

"LET BROTHERLY LOVE CONTINUE"

Vol. 24.

Avden, N. C., Wednesday, April 4, 1906.

No. 34.

One Year In Advance,

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CIRCULATION, 2,500.

Ail Kinds of Job Work Neatly Executed at This Office. WORK DONE ON SHORT NOTICE

quitt, Ga. stating when you send it, that it is to buy a tent. Let's do this so we can begin

the summers work at once. If Bro. Jas. Cheshire fails to

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Bundy,

Town Directory.

THE SECOND COMING OF CHRIST.

I. J. Et.lis.

Is the second coming in the past, or in the future? Will this old world with its sickness, sorrow, pain and death continue forever? Let us carefully examine the Bible, 2nd Peter 3:4. "There shall come in the last days scoffers walking after their own lusts, and say 1g, where is the promise of His coming?" 2nd Tim. 3rd chapter. "In the last days perilous times shall come, for men shall be lovers of their own selves, lovers of pleasure more than lovers of God. Having a form of godliness, but denying the power thereof, from such turn away." James tells us in the fifth chapter, "Go to now ye rich med, weep and howl, for your miseries that shall come upon you. Ye have heaped treasurest together for the last days." I believe we are now living in the last days and Christ. will soon make His second advent into the world. How will become? Acus 1:10, "While they looked steadfastly toward heaven as he went up, behold two ments only by Him in white appared, which also said, ye men of Galliee, whe stand ye gazing up into heaver? This same Jesus who is taken up from you into heaver shall so come in the last days and they shall be great tribulation, being in the hest words against the most figh, and shall wear out the saints of the moet high, and shall wear out the saints of the moet high, and shall wear out the saints of the moet high, and shall wear out the saints of the moet high, and shall be most high, and shall wear out the saints of the moet high, and they shall be we to work at the word word to the sing of time. The moet high, and they shall be great tribulation. The shall seep times and laws, and they shall be we to we had a wear out of the moet high, and the was a wake and the daying of time." Rev. 12.6, "The wear awakend to the ling of time." Rev. 12.6, "The wear awakend to the ling fact that she is st and freezing in the period of time. Ezek, 4:36, the promote of the moet high, and the was a wakend to the ling fact that she is st and freezing in the period of time. Ezek like manner, as ye have sec are living in an age when each one of us can worship God ac cording to the dictates of our own conscience, and no one dare to molest or make us afraid. Christ says in verse 29, "Immediately after the tribulation of those days, shall the sun bedarkened, and the money shall not give her Him go into heaven." Will He be visible? Can He be seen when He comes? Matt. 24:26, "If they shall say unto you, behold He is in the desert, go not forth, behold He is in Manual Cartes (grant and bodd res defined as the secret chamber, believe in the secret chambe the secret chamber, believe it

JAPAN'S CONDITION.

No Home Supply Until September-President Roosevelt's Gracious Recognition.

A few months ago we could Japan was doing; now we have a wakened to the appalling fact that she is starving and freezing, in the persons of a million of her population in the North. But we are awak-ened thoroughly; the typical cened thoroughly; the typical American has no less warmth in his heart than shrewdness in his brain, and nis head once convinced of the reason why a generous thing should be done, his heart immediately prompts him to do it. Hence, after two months of newspaper publicity, money for the relief of these wretched sufferers in northern Japan is pouring from every direction into the channels which transmit it to the Relief Committees on the famine field.

Japan, intense interest in the famine is displayed and the six, and four and a-half feet to hold it. Now, brethren of citizens are actively supporting the relief work by contributions. It should be remembered, however, that the whole country has suffered by the war, and that the same crop failure which brought such disaster to lwate, Miyagi and Fukushima provinces has been felt to hold it. Now, brethren of the Midway Association, if you will buy a tent, I will hold a meeting in all those towns \$100 00 will do it. Surely there are 100 men who bame state of things," writes the good pastor. What are veery one who will give \$1.00 piece and same state of things," writes the good pastor. What are veery one who will give \$1.00 in the Midway Association, send it to Jas. Cheshire, Colquitt, Ga. stating when you A few months ago we could scarcely wait for the papers to be printed, so eager were to know who victorious Japan was deing; now we have awakened to the appalthough in less degree. Had this not been the case, the con-tributions from native sour-ces would have been much lar-

Send us food or we die!

In all the leading cities of other family of seven was Japan, intense interest in the found in a hole seven feet by you must hold us a meeting."

I have now commenced work for the year in earnest. The prospects are very bright

Calls for my services too are

get the \$100.00 he will return your money. Brethren, it is more numerous than ever-I need a tent badly. There I need a tent badly. There are so many places where I can get no place to preach. Promising cities want me to hold meetings. When I go I can get no place to preach, or if I do get a church the officials plainly say to me; "You can to do I am at the end, until let's get ready at once LOVE EVERY ONE. DEAR EDITOR:-Please allow me space in the BAPTIST for a few words on love. I think we all ought to talk and write use our house, but please dont preach anything contrary to our faith." In most all the towns and cities the school houses, are not, and cannot more on love than we do. I think the world would be bet-ter. Christ said, we ought to love one another, as he also loved us, and we ought to be used for preaching. Recently I visited a very proscently I visited a very presperous little city. I used a church belonging to another denomination. Ionly preached two sermons, but I have never seen a town so moved as that one was. All wanted me to hold a weeks meeting. We tried to get a place, but failed. There are lots of towns all over this country, where the people are begging the Lord loved us, only he where the people are begging me to hold meetings, but I cau get no place. I am a doctrinal preacher. Nearly all who join the church to me, said, greaterlovehathnoman who join the church to me, join under hard doctrinal preaching. I believe in preaching the word, and as near as I know how, I do it. I also believe that with a tent and the chief the control of the love of God in the chief hearts. To shake a said, greater love bath no man their hearts, to shake a brothers or sisters hand in the church. What kind of love is but little to move it from that:
place to place, along the R. R. think that is the way true
I would then feel free to take
and greatest command is to
and greatest command is to love the Lord thy God with all your soul, with all your heart, mind and strength, and

the second, to loneighbor as yourself. Dear reader, let us try to love our brother sister and and neighbors, as our selves. It was love that sent Christ into the world, to suffer and die for us, and God loves us to day just as good as heever did. He has promised never to leave us, and what a blessed promise, we have a friend that will stand by us, through danger, and help us fight satan. Let us pray to the Lord to strengthen us, and if we pray in earnest, he will help us. He has promised to save us if we trust in him, so save us if we trust in hin, so let us love and pray for one another. I want all to pray for me, for I feel that I need the prayers of all Christian

Yours in hope of heaven, Salonia Creekmure. Spring Hope, N. C.

When a man is engaged in the business of making drunkards it doesn't lie in his mouth to complain if the effects of that business come home to

THE FREE WILL BAPTIST

E. T. PHILLIPS, - EDITOR, J. M. BARFIELD, Bus. Mgr.

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ANNOUNCEMENT:
uld be addressed to the Free Will Baptist Publishin

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AYDEN, N. C., WEDNESDAY, April 4, 1906

dozen. Address all orders t

In the preface for 61st Gener

thousand and will soon beex

hausted. The Denomination was founded by Eld. Paul

Palmer, so far as human agency is concerned, at Per

quimans, N. C. in 1727, but the committee of 1869 had

not learned that importan

fact. Our plan of organiza

tion, is plainly outlined in this

little work and it is published

under the direction of the Gen

eral Conference for general in-tormation. It does not inter-

EDUCATIONAL NOTES.

Thomas E. Peden, Ayden, N. C. It is a neat well printed little volume of 72 pages and We hope to secure a good corps of speakers for Com-mencement week and one of mencement week and one of special ability for the Annual difficulties of its publication Address. Quite a number of prominent names have been suggested.

al Conference read 31st. The editions is a few less than a

Claudius Woodard wascalled home to assist his father on the farm, as laborers could not be hired, but he expects to return next year and study so diligently that he will make up last time.

We see by the papers that our people are making a liberal response to the appeal for the starving Japanese. This is as it should be. We hope suffering humanity will never call

DEAR EDITOR:-Will you al low me space in the dear old piece in the good old Baptist, F. W. B. paper, that I love to written by a brother on Heb

FRANKLIN CO. NEWS.

that we are some what cool and careless. The winter has been so unsettled that we have not had but very few at church on preaching days.

We are very sorry to state We are very sorry to state erence to sinners, would make that our pastor Eld. Deans, himself a sinner, for he said, has not been with us at all "if we sin." Tou see my We know not been We know not the cause, but we would be more than glad to have him with ne

Eld. Valentine our assistant pastor, has been with us near-ly every time and when he was not there some of we bretb. ren would hold prayer servi-

We are expecting the union meeting to be with us this time in April, and are prepar-We also hope to have many visitors.

Dear brethren and sisters, I Dear bretheren and sisters, I find generally over the country where I travel, that the p ople are somewhat cool and careless about attending to their church affairs. I am afraid we have not enough I fa man abide notin me, that its stay not in me, after he gets is stay not in me, after he gets.

FROM BRUCEVILLE, TEX. DEAR BAPTIST:-I notice F. W. B. paper, that I love to read so much, to say a few words about the people up here at St's Delight. words about the people up here at St's Delight.

Saturday before the fourth Sanday in March was our regular time incourse for the Q M.; But the weather was or rough that we did not turn out. We hate to have to say that we are some what coul and careless. The winter has and careless. The winter has a man of Sod, and the weather was and careless. The winter has a man of Sod, and be winter of this book Hebrews, was a man of God, and he wrote as he was moved by the Holy Ghost. He said, it was in wilfolly, not that if sinners sin wilfolly, then Paul had reference to us, not sin whose fruit withereth without truth, there remained had just taken a taste and left had just taken a taste and left ween that were once saved, had just taken a taste and left it, as Bro. Goodale would and were us believe, but these wished turned away from it, and were us believe, but these fountain of life, and were down whose fruit withereth without truthy the children of God. If the children of God. If the children of God is faithful and will not suffer us to be tempted above whose fruit withereth without truthy the children of God. If the children of God is faithful and will not suffer us to be tempted above whose fruit withereth without truthy the children of God. If the children of God is faithful and will not suffer us to be tempted above whose fruit withereth without truthy the children of God. If the children of God is faithful and will not suffer us to be tempted above whose fruit withereth without truthy the children of God. If the children of God is faithful and will not suffer us to be tempted above whose fruit withereth without truthy the children of God is faithful and will not suffer us to be tempted above the weather we are some what coul was a will not suffer us to be tempted above truthy the children of God is faithful and will not suffer us to be tempted above the weather was and of the truth, that is after we will not suffer us to be tempted to temptation. The part of the country truthy the children of God is faithful and has under consideration us and we. This does not mean sinners, if so the writer was a sinner for he put himself in, but not so praise the Lord. St.John 15: 1 to 6 Jesus says. "I am the true vine, and my ather is the husbandman, lather every branch in me that bear eth not fruit, he taketh away If a man abide not in me be is cast forth as a branch, and is withered and men gather

mandments delivered unto them. It is happened unto them according to the true proverb, the dog is turned to 20: 21 he uses the pronount his own vomit again, and the we, just as he does in the 26: If we sin wifully, including this to sinners? No, this is forment that were once saved, and turned away from it, it, as Bro. Goodale would we find in James 1: 23. "My Brother, count it all joy, when ye fall in divers temperations kincwing this, that the trying of your faith worketh patience," so if we get off at every little temptation, what is our religion worth? There is no sinin being tempted, we only sin when we

corporation making of the control of

by the roots? This shows us have received the knowledge when these crossed the line of accountability. Sinned and have accepted or believed on died, then saved or made alive the Son of God, this makes us then died again. So this is plain then that we can sin after we are saved.

Look at 1st Tim. 18: 19, 20 Jno. 6: 47. He that believeth the idea on the Son on the Son has he averlasting life the save at a specific process. Look at 1st Tim. 18; 19, 20 on the Son ha h everlasting lite." 3: 36, "Verily, verily, 1 lite." 3: 36, "Verily, 1 lite." 3: 36, "Verily, verily, 1 lite." 3: 36, "Verily, verily, 1 lite. 3: 36, "Verily, verily, 1 lite." 3: 36, "Verily, verily, 1 lite. 3: 36, "Verily, verily, 1 lite." 3: 36, "Verily, verily, 1 lite. 3: 36, "Verily, verily, 1 lite." 4 lite. 3: 36, "Verily, 1 lite." 4 lite. 3: 36, "Verily, verily, 1 lite. 3: 36, we are saved. Look at the (Christ) and were made par-takers of the Holy Ghost, (a us our life into our own hands that did this sio, look at their sharer with others) read 5 to make or mar, and if we condition, delivered to satan and 6 verses. If they shall only look to him for help, be

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North Carolina Farmers NEED A NORTH CAROLINA FARM PAPER.

PROCEEDINGS.

On Thursday night before the first Sunday in October, 1905, according to adjournment of the last year's ses-sion, the Ninth Annual Session of the Salem United Free Will Baptist Association met with Mill Hill Church, Calhoun County, Florida.

FRIDAY MORNING SESSION

Friday Morning Session.

The introductory sermon was preached by Rev. W. W. Knowles, followed by Rev. W. W. Parrish at eleven o'clock—Text: Acts 1:14. Prayer was offered by J. C. Aldridge. Adjourned to meet at half past 2 o'clock.

Friday Evening Session.

Friday Evening Session.

According to adjournment the body was called to order at half past 2 o'clock by former assistant moderator, Rev. M. C. Pippins. Sang hymn, "I love thy Kingdom Lord." Prayer was oftered by M. C. Peppins; then the body began business.

Arr. 1. Call for corresponding letters and enroll names of delegates. The same came forward as follows: (on motion, Bros. R. D. Inghram and J. A. Skinner were appointed to read the letters).

Corinth—F. H. Clark, W. A. Kint, H. F. Clark.

Love Wood—G. W. Usser.

Sweet Comfort—J. H. Morris.

Mill Hill—J. R. Lewis, W. B. Holmes, J. A. Chason, J. J. Holmes.

J. Holmes. Damascus--J. C. Rodgers, J. A. Skinner, R. Hill, W. J.

Damascus—J. C. Cloud.

New Union—T. N. Daniels, T. M. Hare.

Plensant Home—Lemmer Stephens, R. D. Inghram.

Travelers' Rest—A. W. Cook, W. E. Butler.

Evergreen—J. D. Lewis, J. O. Broom.

Salem—D. V. Melvin, J. G. Brannon, Elizabeth Leger.

Christian Home—E. L. Branch, J. D. Parrish, W. J.

Spears.
New Life—W. J. Henderson.
Oak Grove—I. D. Brogdon.
Harmony—H. W. Collins.
Cypress—Sister Eunice Pippins.
Call for petitionary letters. Received a petitionary letter from Hope Well church. The same was received by right hand of fellowship, and delegates scated in the body.

Call for election of officers, which resulted as follows: Rev. W. W. Parrish, moderator; Rev. J. C. Bldridge, assistant moderator; Rev. W. W. Knowles, clerk and

assistant moderator; Rev. W. W. Knowles, clerk and treasurer.

Call for correspondence from sister associations. Bro. Isaac Shores represented the Liberty association. Bro. Shores was invited to a seat with us.

Call for the appointment of committees.
On motion, the following committee was appointed to look after the general character of misisters—Bros. B. L. Branch, A. W. Cook, D. V. Melvin, J. D. Lewis, Lemmer Stephens and K. S. Story.
Committee on divine scrvice—Bros. J. J. Holmes, K. S. Story R. D. Inghram, J. W. Hendrick and J. D. Parrish. Committee on esolutions—Bros. J. R. Lewis, T. M. Hare, W. A. Harper, J. C. Rodgers, F. H. Clark, Isaac Biores, E. G. Coxwell.
Committee on Sunday Schools—Bros. J. A. Skinner, W. E. Butler W. D. McKeithern.
Committee on finance—Bros. J. A. Chason, M. C. Pippins, and R. Hill.
Committee on temperance—Bros. S. C. F. Morris, J. O. Broom and W. B. Holmes.

Pippins, and R. Hill.
Committee on temperance—Bros. S. C. F. Morris, J. O.
Broom and W. B. Holmes.
Committee on obituaries—Bros. W. J. Cloud, C. Hickman, E. R. Porter, J. C. Eldridge and T. N. Daniels.
Committee on documents—Bros. E. G. Coxwell, W. A.
Harper and M. C. Pippins.
Adjourned to meet at 8 o'clock Saturday morning.
Prayer by Rev. E. G. Coxwell.
Saturday Mopanus Session.

SATURDAY MORNING SESSION.

According to adjoirnment the body was called to order at 8 o'clock Saturday morning by the moderator. Prayer by Rev. J. C. Eldridge. All being ready business before.

began.

Il for circular letters. Received none

Call for correspondents to sister associations. Corresponding delegates to Liberty association: Bros. K. S. Story, J. A. Skinner and Rev. M. C. Pippins; to the State Line association, G. W. Usser; to the Martin association, Bros. J. J. Holmes, R. D. Inghram and Rev. W. W. Derich.

On motion, the body adjourned to meet at half past one o'clock. Prayer was offered by Rev. Walter Me-Keithern.

Saturday Evening Session.

According to adjournment, the body was called to order at half past one o'clock by the moderator.

By request, Rev. J. C. Eldridge, Bros. R. Hill, J. W. Cloud, T. N. Daniels and T. M. Hare were excused to go home.

REPORTS OF COMMITTEES.

CHARACTER OF MINISTERS—We, your committee on character of ministers, beg leave to report as follows:
After a careful investigation we find Rev. J. M. Leger out of order. We want more time to investigate the patter.

E. L. Branch, Ch'm.

V Schools—We, your committee on Sunday
beg leave to report as follows:

Ty to say we only find four Sunday Schools

School. J. A. Skinner, Ch'm.

Vour committee on temperance,

blows:
he hrethren are not temperate
and temperance in all things.
finns, ought to come out
ing temperate in all things.
S. C. F. Morris, Ch'm. tittee on documents, beg

se the Salem association

E. G. Coxwell, Ch'nn ittee on resolutions, for your considerations, organized in the bounds sed of all ministers in delegates from each be a deacon

be a deagen.
next union meeting. The
nursday night before the
1906.
the next association to conbefore the second Sunday in
J. R. Tæwis, Ch'm. in minute form.]

DEAR BAPTIST:—What is the act of feet washing to the church of Christ? It is a positive command in the semi-Jesus taught it, and every Free Will Baptist ought to practice it. It is a church of Christ, every church and the provide and a Jesus of Roberson, which occured at which the practice it. It is a church of Christ, every church should practice it. If we will read John 13 and weight did file, and scened to have the country of Christ, every church should practice it. If we will read John 13 and weight the language of Jesus I think that every one will find it in the crample indispensable. No church can be the true church of Christ and omit this humble rample. I craw aspice in the last chapter of St. John, "Pollow thom." If we walk after Christ we will wash one another tect. John," "Pollow thom." If we walk after Christ we will wash one another tect. John," "Pollow thom." If we walk after Christ we will wash one another tect. John, "Pollow thom will find it was asked by one of his young men associate, just before hat he was willing for the west of St. John, "Pollow thom will wash one another tect. John," "John 15: 13. Nottee west of St. John, "Pollow thom will be the proposed it is congestive chill, and be stayed by him wall to the writer when she was should of as as have done to you," "John 15: 13. Nottee west of Tasys," "If ye know these things, happy are ye ye do them." Jesus gave the proposed it is congestive chill, and be stayed by him wall the was a fine to you," "John 15: 13. Nottee west of Tasys," "If ye know these things, happy are ye ye do them." Jesus gave the proposed it is congestive chill, and be stayed by him wall the was a grant will be proposed the condition of the world "See Martt. 28: 16 to 20 And the policy of the was a member of the proposed the condition of the world "See Martt. 28: 16 to 20 And the policy has been to observe all things, whatsoever I have a many the proposed to the will know any own of the proposed to the cold them." White had been to do the world "See Martt. 28: 16 to 20

we all pattern after Christ,
O. H. ASHCRAFT.
Pansy, Ark.

FROM ARNETT, WEST VA.

EDITOR OF THE BAPTIST—
I see in your paper of March
14:h, a few questions asked by
T. H. Matthews. 58 Psalms
3rd verse. "The wicked go
nastry as soon as they bed for his pattern and the spirit of Christ.

Matthews. 58 Psalms
be. The natural man receive the not the spirit of Christ.

Matt. 76, "Give not the spirit of Christ.

Matt. 76, "Give not have be before swine." This is as much as to say, holy advice should be given to men and sink out of the claim that can holiness to a drunken man etc. Whom he will: be not work whom he will those you know to be reproducted by the conversation, holy advice should be given to men and on holiness to a drunken man etc. Whom he will those you know to be reproducted by the conversation, holy advice should be given to men and on holiness to a drunken man etc. Whom he will the work of the claim that can holiness for instance, that who have mere y or men mere you would be hardened, having had opportunities and animonitious underen. Por instance. Again, Balaam, God told him to go on. A terrible warm to holiness for instance, that how how any read it in the meditiverance. Again, Balaam, God told him no ca affirst she had given the meditiverance. Again, Balaam, God told him no ca affirst she should not go, be went back and asked God again it have dead the norm of the meditiverance. Again, Balaam, God told him no ca affirst she should not go, be went back and asked God again it the work where parting will be more than the switch and asked God again in the again and sorrow, My poor heart was breaking, that what I have written will be accepted over and merey of God, on hischildren, given the control of the claim that land, Western the non-more the dead to the claim that land, Western the control of the claim that land, Western the co

that the Lord said, "Smiler Hitle children to come, unto me and orbid them not, for such is the kingdom of heaven." Written by his friend.

Yours in hope of heaven, Lizzie Sanderson.
Kinston, N. C.
R. F. D. 4.

R. H. HAMILTON.

Please allow me space to announce the death of our grand tather, R. H. Hamilton, who departed this life Feb. 14th 1906.

He joined the Free Will Baptist church in early manhood, and was a devoted member at Spring Hill church. His seat was never vacant when he could possibly at-

tend: I believe he was a child of God, and he has called him home from this world of sin and care He leaves a wife, six children and a host of friends to mourn his loss, but our loss is his eternal gain, and may our heavenly father help us to meet him some sweet-day, where we can dwell with Jesus forever more.

Burgwell deep grand father.

Farewell dear grand father, Thou art gone home to rest, To live with the angels, And to dwell with the blessed.

By his Grand-daughter,
Verna Hamilton.
Geneva, Ga.

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