

THE FREE-WILL BAPTIST

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THE ORGAN

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Elder Haskel Jones is the general agent for the Free Will Baptist Church in the western part of the conference appointed by the general Conference.

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ALEXANDER H. STEPHENS.

We have just received at this office a beautiful little volume which ought to find its way into every Southern home. It is an excellent sketch of the life of Alexander H. Stephens, written by Mr. Frank H. Norton, author of "The Life of Winfield S. Hancock," and other works. It contains an excellent portrait, and a fine view of Mr. Stephens' late residence. A remarkable feature of its work is its wonderfully low price. Though a volume one hundred pages, large, handsome leaded type, beautifully printed on good paper, it costs only 10 cents in paper, or 25 cents in a very tasty cloth bound volume, and even at this rate large discounts are allowed to agents and clubs. It is published by John B. Alden, 18 Vessey St., New York.

It was with pleasure we attended the quarterly meeting at Russell Creek, Currituck county last Saturday and Sunday. Sunday night I preached a large, strong, and well-received congregation. We spent the night with Elder J. B. Russell and wife, Sunday we met again at the church where we again preached the best we could to a crowded house. At night brother Wm. T. Gible preached a very instructive sermon. We spent the night with brother E. O. Springer and wife. We were sorry to find sister Simpson quite sick.

Monday morning we arose about 4 o'clock and was conveyed to Beaufort by brother M. R. Springle where we took the mail boat for Morehead, and boarded the cars for New Bern where we arrived at 9:50 A. M. The trip was quite pleasant, we met with a warm reception by the church and saw many friends we had not seen for years. May the Lord bless and prosper them.

For the FREE-WILL BAPTIST.

A Short Sermon.

BY REV. A. R. BRADSHAW, A. M.

TEXT.—John 13: 21. When Jesus had thus said, he was troubled in spirit, and testified, and said, verily, I say unto you, that one of you shall betray me.

These words struck the ears of the apostles, like a clap of thunder from a clear sky. They were astonished, amazed, stunned. They could not conceive what the Master said. They looked one on another, doubting of whom he spake.

Matthew says: They were exceeding sorrowful, and began every one of them to say unto him, Lord is it I? And he answered, and said, He that dipeth his hand with me in the dish, the same shall betray me. The Son of man goeth as it is written of him: but woe unto that man, by whom the Son of man is betrayed; it had been good for that man, if he had not been born. Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said. As much as to say unto him; Thou art the man. Judas, thou wilt betray me. Can it be possible, that Judas was so ignorant of himself, so ignorant of the state of his heart, so blind in his mind of what he was about to do, that he should put this question to the Master? It does not seem possible he could be so ignorant. Jesus said to him what thou doest, do quickly.

Now no man at the table knew for what intent he spake this unto him: For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or that he should give something to the poor.

It is said, Satan entered into Judas. Oh when a person is under the control of Satan, he is ready for almost every kind of wickedness. He can swear, lie, steal, take the name of God in vain, break the Holy Sabbath, gamble, drink himself drunk, commit adultery, rob God, commit suicide, murder, yea, murder his own father, mother wife and children. Yea he can betray the Lord of life and glory into the hands of ruffians with a kiss.

How corrupt Judas was! How debased in his principles and heart! How wicked in his conduct! How degraded in his feelings and aspirations! How low in his purposes, motives, and plans! How avaricious; sells his Master under whose tuition and instruction, he had been for nearly three years; sells him for thirty pieces of silver. If they were three cent pieces he sold him for ninety cents. If it were five cent pieces he sold him for one hundred and fifty cents, if they were ten cent pieces, he sold him for three dollars. No wonder when he saw Jesus was condemned, he brought back the thirty pieces of silver to those who gave them to him; and when they would not take it, he threw them down on the floor, and went out, and hung himself. He must have been in great distress of soul, in great agony of heart, when he saw to what a cruel fate he had brought his loving master him, who had always done Judas good. The keenness of his remorse cannot well be described. Language cannot well express it. The pencil cannot throw it on canvas. Imagination can scarcely conceive his awful agonies.

What lessons should we learn from Judas' course and conduct.
I. We should not allow evil thoughts to enter our minds. The sentinel at the door of our minds, should prevent wicked thoughts from entering. As they come and wish to enter, he should slam the door in their faces, and bolt it. Great danger lies. It lies in suffering wicked thoughts to enter our minds. The watchman must be stern, severe, relentless. He must forbid their approach. But if they will approach, when they arrive at the door, he must say, thus far and no farther. Here let thy wicked machinations stand. Here let thy wicked designs stand still.

II. But if evil thoughts do break through all opposition, and enter our minds, they must be strangled on their entrance. They must be put down; they must be checked, throttled, choked down. This is the unwonted privilege saints have over their minds, over their thoughts purposes, schemes, motives and plans. By divine grace, they can repent, turn their minds away from such vicious thoughts, such evil meditations, such wicked considerations; and then place their minds on good subjects, on divine and heavenly things.

III. We must love God supremely. If we do not wish to fall into gross sins, as did Judas. We must love the Lord our God with all our souls, with might and strength. And if we do thus love God, our heavenly father, it will exclude all vain and idle imaginations. It will shut the door of our hearts against everything, which would lead us to betray our heavenly master into the hands of wicked men. It would strengthen our minds in all good principles, and in good works and ways.

IV. If we do not wish to run away from God, and betray our master for thirty pieces of silver, we must pray. We must run often to the mercy seat and beseech God to keep us, and not allow us to run into sin. Prayer will naturally make us heavenly minded. We shall be like him with whom we associate. We shall be like him with whom we converse. And God will aid us. He will hear our prayer and answer them. He will protect us from the power of sin, and Satan. He will shield us from all our spiritual enemies. He will make us conquerors and more than conquerors through the blood of the Lamb, and the work of our testimony. He will make us giants in his cause.

V. Then if we do not want to fall into sin, abandon God, and let Satan enter into us, as he did into Judas, we must exercise more living faith in

God. We must take God at his word. We must believe, and accept of his invitations. We must hear, and obey all his precepts, statutes, commandments, and ordinances of the gospel of the blessed God. We must so believe him, as to do the whole will of God from the heart. We must so believe him that we shall fear to sin, yea, we shall fear to be tempted to sin. We shall fear to have Satan enter our hearts, to have control of our minds.

VI. Finally we must trust God. We must confide in him; put all our interests for time and for eternity into his hands; and he will not suffer Satan to enter our hearts, to control our minds, or even influence us to do wrong; much less to betray our blessed Christ into the power of wicked men, who would condemn him and order him to be crucified. Oh how we as Christians, ought to trust the Lord, so as to grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.

We ought to grow in every grace. We should increase in charity, love, peace, long suffering, gentleness, meekness, patience, kindness, mercy, compassion and benevolence. We should feed the hungry, clothe the naked, visit the widows, and the fatherless in their distresses, and cause them to sing for joy. O how much good saints can do to bless their neighbors and send the joy of sunshine all around. May the Lord aid us to do our whole duty for Jesus our Redeemer's sake. Amen.

SKETCH OF A SERMON.

BY ELDER HENRY PARKER.

TEXT.—Matthew 5. Chap. 14th verse.

"Ye are the light of the World."

This subject was spoken by the Saviour in the memorable sermon on the mount, it was addressed to his disciples and followers; He commences by saying, who is the blessed. We must be poor in spirit, to be an heir in the kingdom of heaven. The mourner shall be comforted. "The meek shall inherit the earth, such as hunger and thirst after righteousness shall be filled; the merciful to obtain mercy, the pure in heart to see God, the peace makers shall be called the children of God. Those who suffer persecution for righteousness sake, their's is the kingdom of heaven. Such are those whom the world will revile and speak evil of. But the Saviour tells them, I rejoice and be glad for their reward is great in heaven, for they persecuted the prophets before, He then says they are the salt of the earth! This was intended for his followers through all time, though it has been over eight hundred years since. It is just as applicable to his church to-day as it was to the few that surrounded him on that occasion, and unless we make out deeds righteous, we cannot obtain that blessed promise after death—then as we are the salt of the earth, we extend that saving influence to the world ever as salt which it was intended, the Saviour not only teaches his followers that they are the salt, but also the light of the world. Salt is good, it is used properly. So is the Christian influence, or otherwise it is not good for anything, but to be cast out by men as it is often done when they see their disorderly walk and hear their ungodly conversation. The text says, "ye are the light of the world." Then, if we are great; the light is used in darkness, in our own dwellings to give light by night until the light of day appears; it is used by us in our journey, or they would miss way and be lost? "Ye, my disciples, are the light of the world and have the light, and the world is in darkness. Therefore let your light shine in such a manner that the world may be able to see and come to light. Let they continue in darkness and miss the right way and be lost." Notice, there is a great responsibility resting upon every church member, each one composing that great light which is to light the world out of darkness. The sun is the light of the world by day and dispels darkness at its coming, but when gone behind the western mountains all is dark; so if the light in you be darkened, how great is that darkness, it is gross darkness? Remember that we are all journeying to eternity there to receive our just rewards, eternal happiness or everlasting punishment.

The light of Christianity leads to everlasting happiness at God's right hand in heaven, and "ye are that light," hold it so as to be seen, for without we cannot get to heaven ourselves and none others will be able to see their way. To present it more plain to your

friends, suppose a number of people were walking some dark night through a wilderness where there was many paths leading from the right one, it would be necessary to have a torch of light for your safety, you would select a guide to carry the light in front who knew the way well? You would place the utmost confidence in him believing that he could conduct you safe, but suppose he become careless and come to the conclusion he could get along without the light and was to let it go out it would be the blind leading the blind, and the Saviour says they would all fall in the ditch together? This world is that wilderness, the inhabitants, the trials, and there is but one narrow way that leads to heaven, and that is straight, while there are many places or ways where we may be led in that broad way that leads to destruction.

Those people whom the Saviour was addressing is the guide, which we are to follow with that light. He says "ye are the light of the world." Let your light so shine before men that they may be constrained to glorify God which is in heaven; are you letting that light shine as a faithful guide, or are you becoming careless? Oh, alas! think for a moment, I fear there are many foolish virgins that have let their lamps go out, we are careless about going to church, and are growing cold and straying off from the right path of light? Many say by their actions they have no need of light that they can get along without it when they are enthusiastic about the pleasures of the world, and partaking of the unlawful deeds. Come ye out from among them and be ye separate, draw the line of distinction that we may be seen and felt by the world that God's people should be separate.

Let your light shine by engaging in the service of God, keeping yourselves from the merrymaking of the world and be separate as God requires; hunger and thirst more for righteousness and the Saviour says you shall be filled, keep your lights trimmed and burning as wise virgins, that when the bridegroom comes, we may be prepared to enter in with him at the wedding supper. Now my dear hearers take warning, if you turn a deaf ear to God you will forfeit that great reward; "work while it is day for the night of death cometh when no man can work." Let the spirit of God be your guide and he will protect you, God said to Israel I will be your God and you have none other, but they said give us a king that we may be like the nations around us? He gave them one and they went astray and forgot God, take heed brethren lest ye be led astray after god's of this world and fall in like manner as they did in unbelief.

AFFLICTION

The Christians are warned of the trials and tribulations but as they look at their afflictions they must work to be steadfast to the end of death. If our earthly paths were strowed with flowers, and we had all sunshine and no clouds, we would be apt to forget that we are sojourning here only for a season? We know there must be a cross to bear, or we cannot wear the crown of our blessed Saviour? Every cross his children has to bear first is the afflictions you have to contend with Jesus Christ, he had no place to lay his Omnipotent head. Every cross you have to bear he has borne before, He is acquainted with grief and sorrow, your heart almost broken by the loss of some loved one? remember it is God who took them away, He led them from earth to heaven and wiped all tears from their eyes.

In this world we all weep but in heaven, God with his own hand shall wipe our tears never to weep again. Oh, how sweetly he speaks to us when he says, in "the world you shall have tribulation but be of good cheer I have overcome the world." Is not this not enough to cheer every Christians heart while travelling through this vale of tears? If you are burdened with a broken heart, go to God and he will bind it for a broken and contrite heart—he will not despise, and if you are an orphan and friendless, God is a father of the fatherless and a judge of the widow? He has said that he will not leave you comfortless—earthly parents will love their sick or afflicted child in most all cases? So does God love those that have no helper, he loves his afflicted children for he says "blessed are those that mourn for they shall be comforted?" Now let us not mourn or complain at trials, or afflictions, but try to live the life of the Christian and obey all his commands, then God will be with us

through life and when we come to die he will not forsake us? His strong arms will be thrown around us, and when we pass through the dark waters he will whisper, "is it? be not afraid?" Our afflictions will all cease, our tears will be wiped away & we can join the angel band, and cast off crowns at Jesus' feet, and cry a loud that lamb was obtained for us!

The afflictions here which we undergo, shall cease when we reach the other shore

God's hand shall wipe all tears away, There'll be no night, but endless day.

MARY P. FERRILL.

OBITUARY.

Died on Goose Creek in Families Co., N. C. the 28 of April 1888 Sister Sally Dooty consort of Thomas Dooty.

Sister Dooty was 69 or 70 years old. She united with the Free-Will Baptists about fifty years ago, and remained a consistent member until her death.

She had been afflicted for several years but bore her afflictions with Christian fortitude, she leaves behind a devoted and afflicted husband, who soon will meet her on the other shore, she leaves three sons who have made the good confession, one of her daughters passed over the Jordan of death last fall, and now mother and daughter is on the other shore, around the throne of God. Let us say to her dear ones left behind, look up hopefully. "Not lost but gone before." Let only like the stars of the morning that have faded into the light of a brighter heaven. Lost to earth, but not to us. When the earth is dark, then the heavens are bright. When objects around us be come indistinct and invisible in the shades of night, then objects above us are more clearly seen. So is the night of sorrow and mourning; it sets down upon us like a lovely twilight at the graves of our friends; but then already they shine on high. While we weep they sing. While they are with us upon earth, they lie upon our hearts refreshingly, like the dew upon flowers; when they disappear, it is by a power from above that has drawn them upwards, and though lost on the earth, they still float in the skies. Like the dew that is absorbed from the flowers they will not return to us; but like the flowers themselves, we will die, yet only to bloom again in the Eden above.

By all means get rich—it will pay.

DEATH OF WILLIAM BATEMAN.

Brother Wm. Bateman while engaged digging up a well curb for his relation Mr. John M. Bateman in Martin county N. C., when in the ground about ten feet, the earth suddenly commenced caving in near the top, and buried him at six feet in the ground feet foremost. There was four men present, and one of those came very near being sunk in but was let out by a rope. The alarm was given and soon gathered about twenty five men and after four hours hard digging they reached him lifeless. A small cave of sand was under his neck and breast, some supposed he lived about thirty or forty minutes, as the sand was dry.

Brother Bateman united with the Free Will Baptist church at Corinth about the year 1866, and was a consistent member. We look at the grave of our deceased brother and weep, but not as those who have no hope. The deceased leaves a wife and two children and many friends and relatives to mourn the loss of a loved one, but their loss is his eternal gain.

"Well done Brother, well done, Thy wearied nights are gone, Thy murmuring dawns are thee, Thy blissful Jubilee.

Well done Brother, Well done, Thy to thy rest hast gone, Clad with thy armor on, Till Jesus called thee home."

W. W. Gurkin.

BY A PRACTICAL FARMER.

More exercise of the mind would be of vast benefit to most farmers and to their sons. The farm is a very suitable place for study, just where one can observe and reflect upon the course of nature and the process of cultivation; and in order to learn with correctness and satisfaction, something like a regular journal, should be kept, in which both experience and observation can be noted down, then they may to some extent direct future practice.

The pleasure of acquiring knowledge is always possible with the tiller of the soil. This to me is a matter of

rejoicing, for every farmer may be assured that he can never exhaust his opportunities for learning something new. Should we accept as true a that our ancestors claim to have known about tilling or fertilizing the soil or what books teach upon the subject, even then the matters upon, which farmers differ are so numerous, that, life-time is not sufficient for one to settle them all for himself; still it he improve his opportunities he will learn a great many thing of which he is now entirely ignorant.

I came to the point from which I ought to have started—that fundamental principles should be learned first, and method and systems afterwards. There are principles, like drainage, irrigation, natural, and other wise, tillage, fertilization, rotation of crops, etc., that are indispensable to successful farming. These should be understood by every farmer, and there are ample means for every for learning them.

With a complete knowledge of these the farmer will most likely adopt a course best suited to the conditions and circumstances by which he is surrounded.

HOW TO GET RICH.

Nothing is more easy than to get rich. It is only to trust nobody—to befriend none—to get all you can and save all you get—to stint yourself and every one belonging to you to be the friend of no man and have no man to be your friend to heap interest upon interest, cent upon cent to be mean, miserable despised for some twenty or thirty years and riches will come as sure as disease, disappointment and death.

And when pretty near enough wealth is collected by a diergard of all the charities of the human heart and at the expense of every enjoyment, death will finish the work the body he buried the heirs dance and fight over what you have left and the spirit will go—where?

By all means get rich—it will pay.

FROM JOHNSON'S MILLS. Pitt co

DEAR BROTHER HEARN—I will endeavor to give you readers a few facts from our vicinity to show what the farmers are doing. The most of the farmers are plowing their rice and planting over, the corn and cotton are looking well in some fields considering the cold spring, I hope we all will be blessed with good weather at present.

I have been working for your dear paper, hope to send you a club of subscribers soon. Yours in Christ. JERRY WILLIAMS.

TO DAY AND TO-MORROW.

To-morrow is like the rainbow which in our childhood, we thought we could touch by simply running a short distance, but which, to our dismay, we found to recede as rapidly as we advanced; or like the horizon, which we imagined our steps could easily reach; and we be able to touch the sunset glory gilding it. To-morrow we never see. To-day we hold in a strong grasp. Use it ere it pass away. Time whistles rapidly on. All the to-morrows will be to-days, then yesterday, and pass quickly far away into the past till centuries hide them from the living. Time is for us to use. It we waste it anticipating future good or future ill, we lose to-day and all the days as they go on, till our last day shall find us old and unlovely.

BEAR your own misfortunes with half the resignation you bear other people's and you will be happy all the time. It is so easy to tell other people how to be heroic, and so difficult to be courageous ourselves.

SELF-EXAMINATION is a wise use of our time if we are honest in it, but it is the height of folly if we grow morbid and blue, or if we be puffed up and exalted by it. It must be merely as a safeguard, just as the general has his fortification examined to be certain there are no weak places.

To The Afflicted.

Are you suffering, with Rheumatism, Pneuralgia, Headache, toothache in fact any kind of an ache or pains? Call and get a bottle of Dr. Scott's Liniment; satisfaction guaranteed, to all that uses it. Remember if you buy this medicine, Dr. Scott will take all the risk, no cure, no pay; office on South front Street between Hancock and Middle Street.

New Bern N. C.

