

THE FREE WILL BAPTIST,

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

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ANNOUNCEMENT:

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AYDEN, N. C., WEDNESDAY OCTOBER 12, 1904.

Report of The Treasurer of The Seminary at Ayden, N. C.

DEAR BRETHREN:—I beg leave to submit the following report: It is a record of the amount of collections sent in from the various conferences and churches, since the resolution to this effect was passed in the Union Conference at Reedy Branch church in Jan., 1903. If any one sees an error correct me and I will correct my book. On the book each church has a credit of each collection. Here for brevity we have given the sum total from each church.

Each conference is entitled to its pro rata share of stock, according to the amount sent in from all the churches of that conference, or individuals of the same.

Brethren, I am in hopes this work will go on until our Seminary drifts into the conferences and becomes a conference property and go on an up until it is a fully equipped college, conferring degrees etc. Collections and from where.

Central Conference—Marlboro church, \$3.76; Grimsley, \$1.99; Hickory Chapel, \$3.08; Mt. Olive, (Beaufort, Co.) \$5.07; Hugo, \$5.60; Howell Swamp, \$4.10; 2nd Union, \$11.23; Ayden church, \$38.65; Bethany, \$23.21; Little Creek, \$14.49; Hull Road, \$10.32; Piney Grove, \$7.43; Keedy Branch, \$20.35; Elm Grove, \$4.86; Malachi's Chapel, \$1.00; Gum Swamp, \$13.50; Pantego Chapel, \$1.17.

From individuals in Central: Jas. Webster, 45c; Miss Ruth Mitchell, 25c; Mrs. M. D. Forbes, \$1.00; Joe Tugwell, \$1.00; Miss Lou Stancill, \$1.00; Miss Puss Stancill, \$1.00; Eld. J. K. Britt, \$2.00; Eld. M. A. Woodard, \$1.60. Total, \$180.57.

EASTERN CONFERENCE.
Trent church, \$29.49; Arapahoe, \$31.57; Bethel, \$18.50; Mt. Zion, \$1.20; Davis' Store, \$3.20; St. John's Chapel, \$2.25; Kinston, \$1.01; White Oak Hill, 72c; Antioch, \$1.00; Bethlehem, (Pamlico Co.) \$1.00; St. Mary, (Newbern,) \$1.00.

Individuals: Nancy E. Nobles, 50c; Eld. J. B. Russell, \$5.00; Zadock Edwards, \$1.00. Total, \$106.44.

WESTERN CONFERENCE.
Union Grove church, \$3.00; Holly Springs, 70c; Marsh Swamp, \$2.00; Little Rock, \$1.00; Peoples' Chapel, 75c; Rains X Roads, 60c; Cool Spring, \$1.50. Collected at Conference, of 1903, \$14.53. Individuals: W. E. Everett, \$1.00; Eld. C. C. King, 50c. Total, \$23.50.

CAMP FEAR CONFERENCE.
Eld. J. F. Hill, \$1.00.

SCATTERING.
Ohio River Y. M., 50c; Albert Corwin of Ohio, \$2.00; Eld. J. F. Quinn of Ohio, \$1.00; S. B. Norton of Dunbar, S. C. \$1.00. Total, \$4.50.

RECAPITULATION.
Central, \$180.57.
Eastern, \$106.44.
Western, \$23.50.
Camp Fear, \$1.00.
Scattering, \$4.50.
Grand Total, \$316.01.
Respectfully Submitted,
E. E. DALL, Treas.

INDIVIDUAL DUTY REQUISITE TO CONTENTMENT.

BY SUDIE DOWTY.

When is one most truly contented? Is it when he is surrounded with luxury and apparent ease? When he is not obliged to ask a favor of his neighbor, neither to confer a kindness upon anyone? Truly it is not. One may possess untold wealth and plenty of this world's goods, yet, without contentment.

Is it the praise and vain flattery of one's associates that affords him greatest satisfaction? No, again is the answer. Then what is it that affords sweetest contentment? Is it seeing all our surroundings—our friends, our neighbors and all in which we are interested, flourish and prosper, while each is performing his duty in life? Surely this is a source of pleasure to those who love to see humanity prosper through rightness; but real contentment is ours only when we realize that God approves of our acts in life. The greatest satisfaction of one's life is the realization of his manifold duty to himself, his fellow-beings and his Creator.

At no time is one who is honest in all things, better contented and more able to admire and appreciate the beauty and bounty of nature than when he tries to live consistently with the necessities of his surroundings.

If you would have contentment try always to look on others, lives not with ostentation and scorn, but with beneficence and love. See what their burdens are and how they are borne. Care for something besides the gratification of your own selfish desires. If you would acquire a capacity for happiness try to get the disorders of your own inward being rectified. For one's happiness depends more upon the state of his own mind than any one, or even all external circumstances put together. There is among our obligations a duty to ourselves. The foundation of contentment must spring up in a man's own heart. If we wish to obtain the jewel of contentment we should strive to divest our minds of all evil ambitions and covetous thoughts and cease striving in vain to change everything but our own disposition. We should enjoy the blessings with which God profusely floods our pathway. But if evils come we should bear them patiently, knowing that Providence is our guide. By knowing and performing our duty to ourselves we are likely to do our duty to mankind. If we do this to ourselves and to mankind we do it to God, our Father. For his word teaches us to love and live for one another. If you would be contented and happy, do your duty, for the consciousness of well doing is in itself ample reward for all your trouble.

ST. ANNAH UNION.

The Union Meeting of the St. Anna body met according to the previous appointment at Little Zion church, Roberson Co., N. C. Rev. J. Maynor, alternate of N. O. Hunt, ascended the stand and preached the introductory sermon from Rom. 1: 16, "For I am not ashamed of the Gospel of Jesus Christ for it is the power of God unto salvation, to every one that believes." Services closed by praise and prayer.

The union was organized by electing Rev. M. B. Emanuel moderator, W. D. Maynor clerk.

The moderator chose the following committee: Devotional—Floyd Coats, F. Sweat and Jas. Chavis.

Finance—Solomon Jacobs, Arthur Manor and Jack Locklear.

Public Collector—James Caulder.

By a motion, the names of the members of the union be enrolled with the finance.

On the table, Jas. Maynor, 5c; P. W. Hatcher, 5c; W. D. Maynor, 5c; Simon Anderson, 5c; Arthur Maynor, 5c; Ed. Hunt, 5c; J. P. Locklear, 5c; P. Davis, 5c; H. Braboy, absent; S. Jacobs, 10c; Jack Locklear, 5c; Quiller Locklear, 5c; Rev. M. B. Emanuel, 5c; Jas. Chavis, 5c; James Caulder, 5c; F. Coats, 5c; N. O. Hunt, J. T. Clark.

By a motion, visitors were granted a seat and voice in this union.

By a motion, the devotional committee was ordered to report. They report: We your committee make the following report:

Devotional conference a. m. J. W. McGirt open, p. m. Conference adjourned 15 minutes for dinner.

AFTER NOON SESSION.

By report of committee, union opened by praise and prayer. Moderator declared the house in order for business.

By a motion, Spring Hill church, in S. C., desiring to unite with the St. Anna Conference, and there being no deficiency found, it was admitted and the right-hand of fellowship extended with a prayer of consecration, after which the church was enrolled and its contribution was placed on the table. A motion prevailed for half of the contribution to be given back to the church for its kindness. The letters from the different churches were called for and contribution placed on the table, each church noted with good report, with good S. S. preaching, and prayer meeting. Cheerful Hope was not represented.

Devotional committee reported.

We your humble committee report the following: Rev. P. Davis closed the union at 5:30 o'clock. Eld. Hatcher preach at 6 o'clock, Rev. P. Davis close. Eld. James Maynor, preach tomorrow at 11 o'clock.

On motion, the finance committee come to duty and pay expenses and settle with the treasurer and report to the union. They report: We find collected in this union \$3.70, expenses \$1.20, the remainder \$2.50, which was forwarded to the annual treasurer.

On motion, the report of the different committees be read and committees discharged.

By motion the next union convene at Pee Dee Chapel, Saturday before the 5th, Sunday in October, 1904, at 10

o'clock. A note of thanks was rendered and union closed to meet at Pee Dee Chapel, Saturday before the 5th, Sunday in October, 1904.

M. B. EMANUEL, Mod.
W. D. MAYNOR, Clerk.

A TATTTLER CHRISTIAN.

DEAR EDITOR:—Please allow me space in your paper to warn the many readers of the F. W. B. paper, to beware of tattlers who claim to be Christians.

Remember what St. Luke says, 12: 1: "Beware ye of the leaven of the Pharisees, which is hypocrisy." "For there is nothing covered, that shall not be revealed; neither hid, that shall not be made manifest."

Mark, 13: 35: "And he said unto them in his doctrine, Beware of these scribes, which love to go in long clothing, and love salutations in the market places, and the front seats in the churches and for pretence make long prayers; these shall receive greater damnation." Matthew 24: 4, "And Jesus answered and said unto them, take heed that no man deceive you." 24th verse, "For there shall arise false Christs and false prophets and shall shew great signs and wonders; insomuch that if it were possible they shall deceive the very elect."

Now I will relate a little story I knew of once in a settlement. There were many good brethren and sisters who had enjoyed religion for many years. But there was also a man in that settlement who claimed he had been baptized with the water and with the Holy Ghost and knew his name was written in the book of life, yet he did not know or realize that going around in the neighborhood and tattling was a sin to him.

He often said he prayed all the time. One day this Bro. tattler went to a good old Bro. who had been a member of the church sixteen or eighteen years. Every body said he was a good man and we believe he was. This tattler said, Bro. some of your family have been reading novels and story papers and scattering them around in the neighborhood for others to read. Of course this vexed the old man as he was very much opposed to novel reading.

This caused hard feelings in the family when it was all false. The old Bro. says he never pays any attention to what this Bro. tattler says, but you see we have to be aware of these things or we become deceived in ourselves and maybe, cause some body to think hard of us or we, them, without a cause. Jesus said, "Take heed that no man deceive you." After telling this good old Bro. about his daughter reading novels, he goes to his home and gets one or two novels and carries them to a public place and there burns them as the pharisees who went out to pray, to be seen of men.

We only relate this little story to cause people to think where they stand and we do hope that they may see themselves as God sees them. Sometimes we become discouraged because we can't speak or do like some other good Bro. or sister. But we all have a work to do, some will not ride on the train on Sunday, or call for their mail, but they will write letters on Sunday. Of course they don't see any harm in just writing letters. Neither do some see any harm

in riding on the train, or calling for their mail on Sunday. So you see this is the way the Christian people are going. The sinners look at all of these things. You see every body has some influence either good or bad.

Oh, we should be very careful how we use the talent God gave us, while we who claim to live for Jesus should work in the light, as he is in the light.

We know the tongue is an unruly member full of deadly poison. Therefore we should bridle them.

Hoping the editor will correct all mistakes.

Yours truly,

M. SMITH

BRO. EVERETT WRITES.

DEAR EDITOR:—If you will allow me space in the dear old paper, I will say a few words. I saw in the last issue an article from a brother, I do not recall his name, but want to say that he struck the key note, when he spoke of the carelessness of the church.

Brethren I feel that we are drifting in a dangerous channel and sooner or later our bark will be a wreck. We hear some of the members say, "what ever you do, don't mention money, if you do you will kill yourself."

Here my Bro., I see no difference for we had as well die with the fever as ague. They say every time, the preacher goes, all we can hear is money and they are getting enough of having the hat stuck at them.

I want to ask a question here. Which had you rather have, the hat stuck at you, or your soul in torment?

"Bear ye one another's burdens and so fulfil the law of Christ." Can we get to heaven without doing what the Savior has said? You get the brethren on the subject of the doctrine of the F. W. B. and hear what they have to say, that Christ has said.

The laborer is worthy of his hire. Do you believe that? If you don't you had better get on your knees and stay there, until you are convinced, and then rise and act accordingly as God has blessed you.

Oh! my brethren, we need men who are willing to lay all they have on the altar, and say, "here I am, use me and all that I have is thine."

Oh! may the day soon come when we as F. W. B. lift high the banner and crown Him Lord of all, then we can support our school and ministers and then we will not have so many preachers like myself, who have felt the need of such advantages. This is all I can tell now as to what men like myself have to undergo, to try to preach the Word.

So many times I have felt as if my life was a failure, but when I feel the gentle warnings of the Spirit of God as I feel it to-day, how can we be silent, brethren? We must cry aloud and spare not, we must do what we can and faint not and by and by we shall reap the harvest.

My brethren, we meet with so many discouragements and when some one would do something, the devil says, "don't you have anything to do with that?" Now brethren, let our best men lead and let us follow. Some one may say, that he wants to go to Dunn because he is not on the programme. Brethren, let me like Feden, Lucas, Harris, Alford, Vause, Lupton, Corbett and the Editor lead and all others

that are competent and let us do what we can. May God bless the conference and those who may attend at Dunn.

W. B. EVERETTE.

Yearly Meeting at Core Point Chapel.

DEAR EDITOR:—As I have never written to your beloved paper, please allow me space to let the many readers hear from us at Core point chapel. We held our yearly meeting, and our pastor, Eld. V. G. Brittain was with us. Meeting began Friday night before the first Sunday in October and on Saturday we met again and after hearing the word of God preached, we attended to the business of the church in love and union. We chose Eld. Brittain for our pastor another year. At night we met again communed and washed each other's feet. We had preaching most of the time, day and night until Thursday night the meeting closed. Thus ended another glorious meeting. Eld. Brittain did some of the best preaching I ever heard, and three precious souls, that we had long been praying for, gave God their hearts, and came to the church. Brethren and sisters, pray that we may ever live useful lives as our Father would have us live. Yours in hope of heaven.

NATHAN TRIPP.

A STAND FOR TEMPERANCE.

DEAR EDITOR:—I enjoyed very much reading a piece in the last issue of the paper, headed, Freedom from sin. His piece, when I read it, reminded me of a piece that was handed me at Sunday school several years ago, which was preserved. The name of it was, "The first glass." Ever since I read it I have worked for prohibition, and may the Lord give me wisdom and utterance to fight strong drink as long as I live, and I hope every reader of this piece will help me. The Bible says: "Wine is a mocker; strong drink is raging; and whosoever is deceived thereby is not wise, (see Prov. 20: 1) for the drunkard and the glutton shall come to poverty; and drowsiness shall clothe a man with rags, (see Prov. 23: 21. Now, dear readers, we don't want to be one among the foolish when our dear Lord comes, we want oil in our lamps and them trimmed and burning.

Dear brethren and sisters, may you all pray for me that I may do some great and ever lasting good in this cause. I have tried to fight strong drink for several years, but did not belong to the church until about 5 months ago, I give myself up to the precious Savior, and am working to glorify his name.

Yours in hope of Christ,
L. J. POTTER.

Outlaw's Bridge, N. C.

C. J. HARRIS WRITES.

In a recent issue of the BAPTIST, in Bro. B. H. Hearn's article, I see that he is rather suspicious of me leaving the Free Will Baptist and why he thus intimates I would like for him to explain. I do not think my fidelity can be called in question. I have said that the doctrine of the brethren church was prepossessing, and because of this some are expecting a change in my church relationship and that must be why Bro. Hearn so writes. It yet remains for me to prove my non-allegance.

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toward my church, and why some should suppose we just can't understand. My writing concerning the duty of the laity to support the ministry is no legitimate conclusion. The intimation referred to is only a supposition, and I believe that Bro. Hearn will so acknowledge it, and the Free Will Baptist so consider it. I have this to say, what is in the future, time alone will tell.

C. J. H.

WHILE THEY ARE FIGHTING.

Did you ever see two boys in the sheep pasture, back of the barn, engaged in a regular fight? Did you notice how one would take a snuff of bound oats and strike at the other boy, while the second boy used his bundle of oats as vigorously as possible over the head and shoulders of the first boy? Did you notice how they scattered the oats, frightened the sheep and did not afflict each other materially? You noticed they were brothers, one a little older than the other. Then you looked on, became interested in the fight and wondered which boy would first give up and run. Did you think about the sheep as they huddled close together in one corner of the lot, or were you more interested in the boys and the outcome of the fight?

All of this looked bad, in fact it was bad. The boys spent their time, used up their strength, wasted the oats, and when the bell rang for breakfast the sheep had not been fed, and had to put up with the scattered and broken straws left on the scene of the boys' unbecoming fight. Those who looked on had much to say about the boys; especially did they sympathize with the small boy, but no one seemed concerned about the hungry and frightened sheep.

Well, how is it when two preachers get at outs with each other? They are too important to go behind the barn and talk it over according to Matthew 18. They stand out before the public, have their faces assume the appearance of hatred, then use vigorous English and now and then employ the sword of the Spirit against each other. The thing goes on for weeks, sometimes for months, and matters grow worse with age. The men allow their children and their neighbors to look on with astonishment; these become interested and finally take sides.

During all this time who is to feed the Master's sheep and lambs? Not the preachers, for, like Judah and Israel, they are employing their energies fighting each other. Must the sheep go hungry or must they be supplied with other shepherds? Do you say this is a bad picture? It is not half as bad as the thing itself. People sometimes wonder what is to become of the sick when the doctors fail to agree. But still worse, what is to become of the Master's sheep and lambs while the preachers are fighting? We like fighting preachers, but they should employ their combative inclinations fighting the wolves and the devil. They have no time to spend fighting each other. Their life's work is to feed the sheep and the lambs.

—Gospel Messenger.

Many a day's woe has come from a moment's wandering.

Rec. mag. 10/12/04

