

W. J. Moore

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ARTICLES OF FAITH

1. We believe that there is but one living and true God, the Father, who is the author of all things, from everlasting to everlasting, and who is the Father of our Lord Jesus Christ, by whom all things were created.

2. We believe that Jesus Christ, the only begotten Son of God, born of the Virgin Mary, who died for the redemption of the world, and who will come again to judge the living and the dead.

3. We believe that the Holy Spirit, who is the Comforter, will come to dwell in the hearts of all who believe in Jesus Christ, and who will guide them into all truth.

4. We believe that the Church is the body of Christ, and that we are members thereof, and that we are to love one another as we love ourselves.

5. We believe that the Kingdom of God is not of this world, and that we are to be subject to the powers that be, as to the Lord.

6. We believe that the resurrection of the dead will take place at the end of the world, and that we will be judged according to our works.

7. We believe that the Lord will be with us, and that we will be saved by His grace, through faith in His Son, Jesus Christ.

FEET-WASHING.

BY J. S. MOYER.

The following is a copy of an article sent to the editors of a popular religious journal; who, recently, through their journal, endeavored to explain away the literal side of feet-washing by substituting any act, or acts, of courtesy or hospitality in its room, thus making the command of Christ of none effect.—J. M. S.

Dear Sirs:—
In your issue of Oct. 2, 1895, replying to an inquiry concerning the meaning of Christ's teaching and practice of feet-washing with his disciples, you say, relative to those who take Christ's teaching and practice literally, "It is a silly literalism showing incapacity to understand Christ's spirit, to perform the same act by way of obedience to a precept which was meant to be applied in many ways."

Remarkable language! Virtually ignoring the literal side of the Gospel! Taking the literal side used by Christ, in feet-washing entirely out of the way, and substituting nearly anything else in its place!

Every Bible student knows that there is a literal side to the Gospel, as well as a spiritual one, and that it is through the literal, or material, that we reach the spiritual. Hence, in baptism, our literal, material, bodies are submerged in literal water for our spiritual benefit. In the Communion service, we partake of literal bread and literal wine by, and into, our literal bodies for spiritual strength. We have no more right to set aside the literal in feet-washing, as exemplified by Christ, than we have in baptism, or in the emblems of the Communion.

Further, if literal, bodily obedience is evidence of "incapacity to understand Christ's spirit," then Christ showed more incapacity than any of his disciples, for no one more literally obeyed the Father in all things, even to the bitter death of the cross.

Again, if it is silly to literally obey Christ in feet-washing, then Christ must have been silly for teaching his disciples to do just as he had done to them. John 13: 14. Paul must also have been silly for teaching Timothy not to receive a widow into the charities of the church, save on condition of having washed the saints' feet. 1 Tim 5: 10.

Again, neither Christ nor the apostles, anywhere, in all the Scriptures teach either by word or intimation, that feet-washing was only intended as an "object lesson" to the apostles, to teach them the principle of humility, and then to cease. Christ especially commended his disciples to wash one another's feet, thus perpetuating this act in the church. John 13: 15.

it, is a fact. That we cannot feel so humble, refusing to practice it, is also a fact. Feet-washing does not admit of substitution, nor dissolution, till the end comes, but is unique in its design.

Christ teaches, in John 13: 10, in answer to Peter's over-zealous disposition, "He that is washed (baptized), needeth not to be washed,—baptized again) save (except) to wash his feet, but is clean every whit." Here are two washings clearly taught, both symbolical of spiritual cleansing—the washing in baptism, and the washing of feet. After the feet-washing, all were pronounced clean except Judas (John 13: 11) whose uncleanliness was of the heart, and not of the feet, occasioned by the dust of Palestine.

Again, if only the dust was intended to be washed off the disciples' feet, would Peter's refusal have resulted in severing his entire part with Christ? John 13: 8.

Again, if Christ washed the disciples' feet merely from motives of personal cleanliness, would not the disciples have so understood it? But Christ asks them: "Know ye what I have done to you?" (John 13: 12)—implying a spiritual significance that the disciples as yet did not understand, based on literal feet-washing.

Again, in order to impress the necessity of this rite on the minds of his disciples, Christ calls attention to his superiority over them as their Master. Since he condescended to wash the feet of his inferiors, they ought to wash the feet of their equals,—one another's feet. John 13: 14.

Again, knowing "these things" we are promised happiness if we do them (John 13: 17), but we are not promised happiness if we substitute something else in room of Christ's commands.

The last words of the Savior to the disciples were, "Teaching them to observe all things whatsoever I have commanded you." Matt. 28: 20. Surely, if Christ commanded anything in the Gospel, he commanded feet-washing. The term " whatsoever" means everything, thus including feet-washing.

THE BIBLE AND THE INFIDEL.

At a literary gathering at the house of the Rev. Von Houtback, where the most celebrated infidels of the age used to assemble, the gentlemen present were one day conversing on the absurd, foolish, and childish things with which the Holy Scriptures, as they are maintained, abound. But the French philosopher and infidel, Diderot, who had himself taken no small part in the conversation, suddenly put a period to it by saying: "But it is wonderful, gentlemen it is wonderful! I know of no man in France who can write and speak with such ability. In spite of all the evil which we have said, and undoubtedly I do not believe that you, or any of you could compose a narrative so simple, and at the same time so elevated and so affecting,

as the narrative of the sufferings and death of Christ—a narrative exerting so wide an influence and awakening such deep and universal feeling, and the power of which after so many hundred years would still be the same." —The Little Christian.

Picked men are needed for especially important forms of service. And what more important form of service is there than that of the Christian ministry? Do not be in a hurry to ordain a man to the ministry. "Lay hands suddenly on no man." The need of the pulpit to-day is not many men—but men. A human being of the masculine gender is not really needed in the ranks of the Christian ministry unless he has the manly qualities that will make him respected and influential for good in any community. Simplicity must be joined to profound conscientiousness, unswerving moral rectitude, well defined and fixed purposes, a natural capacity for leadership, soundness of judgment, great knowledge of human nature, and a tact that is impossible without abounding charity. The Christian minister who is not easily and by all recognizable as a strong, consistent character and a true gentleman has mistaken his calling. There are too many inconsistent and sloppy ministers to-day. The ministry is not there from the highest motives, too many who are lamentably ignorant of human nature, too many who cannot do the right thing without doing it blunderingly and offensively too many who are easily discouraged, too many who exult in contempt rather than respect in the minds of quick-witted people. It is related by a Dundee paper that a good old Scotch lady once asked her nephew, a preacher whom nobody cared to hear, "James, why did you enter the ministry?" "Because I was called," he replied. "James" said the old lady anxiously, "are you quite sure it wasn't some other noise you heard?" Brethren of the churches, do not be in haste to ordain a man to the ministry. "Lay hands suddenly on no man." Picked men are needed in the Christian ministry. The Holy Spirit never makes a mistake in this matter. Men sometimes do.

Why are so many young men and women out of Christian work in this age? I think one great cause for this is that the Bible was taken out of our public schools. Very few of the young have even read the New Testament. I have tested this many times. No person ought to teach public school who is not a Christian. The public school is a child of the church and it ought to be nourished by the church. School teaching is building character,—teaching to think. The entire being of the child should be built up symmetrically. The faculties support each other like the four walls of a building.

We are now preaching at Topoka with a good interest to start with. My the Good Shepherd is heard everywhere.

OBITUARY.
Rev. Robert R. Channell was born in Chester county, Penn., August 10, 1827. Professed religion in the city of Philadelphia in 1843 or 4 and united with the M. E. church. He moved to Muskingum county, Ohio, in 1852, after this to Lawrence county, then to Gallia county, from there to Pike county, and finally to Jackson county. In 1867 he, for conscientious reasons, joined the Christian connection and was licensed to preach. In August, 1869, he enlisted in the Union army and was made corporal in the 173rd Ohio Volunteer Infantry, and at the end of the war in 1875 he became a member of the Petrean Free Will Baptist church and continued a worthy and useful

member until the Master said, "It is enough, come up higher." He was ordained by a council from the Jackson O. M., consisting of Rev. John A. Oliver, A. W. Bingham and Bro. B. Walters soon after he came into the denomination. He never took the pastoral care of any churches, but aided nearly all the churches of the Jackson O. M. as supply, when they had no pastor. He was twice married. He died after months of patient suffering, Oct. 14, 1895, and was buried the next day in the Rice cemetery. Rev. R. L. Farmer preached a very appropriate funeral sermon. Rev. Charles Reeves assisted in the services. A memorial sermon was preached by the writer the following Sabbath. He was one of nature's noblemen, an honest man, a true friend, and a true patriot. He was firm in his convictions, and was a true friend to the cause of the oppressed. He was a true friend to the cause of the oppressed. He was a true friend to the cause of the oppressed.

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after I was in bed, and pray member until the Master said, with me; then you prayed with me morning and noon too, when you could, and it was easier to you than that of the Christian ministry? Do not be in a hurry to ordain a man to the ministry. "Lay hands suddenly on no man." The need of the pulpit to-day is not many men—but men. A human being of the masculine gender is not really needed in the ranks of the Christian ministry unless he has the manly qualities that will make him respected and influential for good in any community. Simplicity must be joined to profound conscientiousness, unswerving moral rectitude, well defined and fixed purposes, a natural capacity for leadership, soundness of judgment, great knowledge of human nature, and a tact that is impossible without abounding charity. The Christian minister who is not easily and by all recognizable as a strong, consistent character and a true gentleman has mistaken his calling. There are too many inconsistent and sloppy ministers to-day. The ministry is not there from the highest motives, too many who are lamentably ignorant of human nature, too many who cannot do the right thing without doing it blunderingly and offensively too many who are easily discouraged, too many who exult in contempt rather than respect in the minds of quick-witted people. It is related by a Dundee paper that a good old Scotch lady once asked her nephew, a preacher whom nobody cared to hear, "James, why did you enter the ministry?" "Because I was called," he replied. "James" said the old lady anxiously, "are you quite sure it wasn't some other noise you heard?" Brethren of the churches, do not be in haste to ordain a man to the ministry. "Lay hands suddenly on no man." Picked men are needed in the Christian ministry. The Holy Spirit never makes a mistake in this matter. Men sometimes do.

WHY IS IT?

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I am sorry to inform you of the death of our beloved sister Lucy Tugwell, near Howard Swamp. She had been confined to her bed only two weeks, and seemed to be better last Sunday but died Monday at 10 o'clock. She was a bright promising girl and was loved by all who knew her. She was a true member of the Free Will Baptist church in our district. She leaves a mother and father, a dear brother and a host of friends to mourn their loss.

PROCEEDINGS OF THE WESTERN CONFERENCE

According to appointment the ministers and delegates composing the Ninth Annual Session of the Western Original Free Will Baptist Conference convened with the church at White Oak Hill, Nash county, Oct. 17th, 1895.

On motion of Eld. G. W. Davis, we send a delegate to the French Broad River Association. On motion of Eld. B. B. Deans, the ministers and delegates instruct their churches to send the rate of one cent each per member to the treasurer before the 1st of August, 1896, the same to be for the expense of the delegate to the French Broad River Association.

On motion of Eld. J. W. Valentine, the committee on ministerial character be continued for another year. On motion of Eld. B. H. Boykin, all brethren coming as delegates from the Free Will Baptist Conference be invited to participate with us in becoming a standing motion until decided by the body.

On motion of Eld. J. W. Valentine, the financial committee settle with treasurer and the treasurer report, which is adopted. The ministerial committee made the following report, which was received by the conference:

On motion of Eld. J. W. Valentine, the case of Eld. L. H. Lamb is referred to committee on ministerial character. On motion of Eld. J. W. Valentine, the case of Eld. L. H. Lamb is referred to committee on ministerial character.

Advertisement for Sweet Peas and Vicky's Floral Guide, featuring a large floral graphic and text about pea prices and floral services.

THE SILENT.

In every church there is a contingent of silent members. They are never heard in the debate, their names are never seen in print, they are unknown by voice in the little world in which they move.

Advertisement for 'The One Crop System' featuring an illustration of a farmer and text describing a profitable agricultural method.

Large advertisement for Atlantic City Line, including a detailed condensed schedule with destinations, departure times, and fares for various routes.

Advertisement for Vicky's Floral Guide, offering a 'Great Offer' on a floral guide for \$3.75, with contact information for James Vicky & Sons.