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VOL. 5.

NEWBERN, N. C. WEDNESDAY, NOVEMBER 25, 1885.

NO 35

POETRY

FOR THE FREE WILL BAPTIST.
COMFORT THE FEEBLE MINDED.

BY REV. A. R. BRADLEY, A. M.

The feeble minded help, O aid,
Upon your breast, let them be laid,
Care much for their immortal souls,
Let mercies o'er them richly roll.

Let every saint seek out the weak,
To them the kindest words oft speak,
Strengthen their love to Jesus Christ
And for his greatest sacrifice.

May all the saints do them much
good,
Impart a feast of spiritual food;
Draw them in God, the Lord to trust,
Then they'll be numbered with the just.

The feeble minded keep in peace,
Enable all their griefs to cease,
Whisper the joys of pardoned sin,
Into their heart, and minds within.

Tell them to lay their sorrows by,
For they cannot, nor will they die,
Till they become God's holy saints
And leave behind their sad complaints.

O heaven their precious souls will
gain,
And all its glories will obtain,
Will join in songs of sweetest praise,
With hosts, who will their anthems raise.

SUNDAY SCHOOL NOTES.

BY REV. SMITH BAKER.
1 KINGS 21: 4-19.

1. Ahab grew worse and worse.
Truth rejected hardens the heart.
Our congregations are full of gospel-
hardened people who once were ten-
der, but now have no feeling upon re-
ligion.

2. Notice the meanness of sin.
Ahab had enough, more than he needed;
but he not only wanted more, but
wanted that which was dearest to a
poor man. The tendency of wealth
and prosperity is to make men mean.
There are noble exceptions, but the
most of men as they increase in power
grow small in heart. It is the natural
law of selfishness. It forgets not only
its own blessings, but forgets a poor
man's joys.

3. Look at the discontent of self-
ishness. Ahab had an ivory palace
furnished with gold and silk, but he
was more discontented than Naboth,
with his little land. As a rule the
more, of this world's things men have,
the more unhappy they are; at least,
there is not enough in wealth or power
to satisfy the soul, nor even of a wicked
man, much less of a good man. There
is doubtless the more joy in this
world among common people.

4. Notice also the weakness of
selfishness. First, because he was re-
fused a little land, which he did not
need, Ahab casts himself upon his bed,
and turns away his face from all pleas-
ure, as though some terrible calamity
had taken place. A rich king all bro-
ken down over his failure to get a little
land, like a child crying at the loss
of a toy!

5. See the foolishness of the man,
"would eat no bread." Poor fool!
Thus men fuss and fret and punish
themselves just because they cannot
have some little thing they do not
need. One-half the misery in this
world is of that kind. We torture
ourselves and then blame God.

6. Jezebel, in a certain sense, was
a true wife. She sympathized with
her husband. So that he did not neglect
and aggravate him, so that he felt worse,
and thus drive him away from home
for sympathy. It is doubtless true
that one-half the men who form evil
habits after marriage, are driven to it
by unsympathetic wives.

7. Ahab was fair with Naboth.
Give him credit for that. He knew
he had no claim upon Naboth's land;
hence he offered him a good price or
a good exchange. There are times
when the most selfish men are most

magnanimous; that is, when they have
their own selfish ends to secure. His
generousness was not to bless Naboth,
but to please himself. How benevo-
lent many people are when it will ad-
vance their selfish plans. Politicians
are very generous to good objects just
before election, etc., etc.

8. Naboth had a right to refuse to
sell. There are some things every
man has a right to, no matter who
wants them. The poor have rights.
Might is not right in the sight of God.
Naboth was a loyal man to his ances-
try, and a brave man before his king.
He was a kingly man, in a kingly
place.

9. Jezebel was smart and bold.
She saw that Ahab was in a difficult
place, and she came to his rescue.
She tried to comfort him with a false
doctrine, that because he was king,
therefore he had a right to do as he
pleased. She had courage also. She
was smart, wicked and brave.

10. She assumed responsibility.

11. She deceived and lied.

12. She pretended to be religious.

13. She found two cheap, wicked

men, sons of Belial, to help her.

14. She forced the rulers of the city

to her assistance.

15. She put to death an innocent

man, contrary to law.

16. And all the while she made the

people believe that Ahab was doing it.

17. Notice how ready the cowardly

Ahab was to take the prize which his

bold wife had secured for him. There

are such mean souls, who are too cow-
ardly to fight, but are ready to take
the spoils.

18. Notice, though Jezebel seemed

to do all this, Ahab was responsible

for it. In fact, he did it. The guilt

was his. He let Jezebel do what she

had no right to do. He did not inter-
fere, and because he had the power
and did use it, God held him responsi-
ble. Consent to an evil deed makes
us guilty of it. They who vote for il-
legal measures must answer for the work
of them. They who rent houses for evil
purposes are responsible for the sin
done in them. We cannot sin by
proxy, but the guilt is ours. Power
is as responsible for its neglect as for
its use.

19. There is no hiding from or de-
ceiving God.

20. God will sooner or later send

some messenger to remind us of our
sins. Judgment will come.

21. Naboth did what every man can

do; he stood firm and died. Every

one can say No to sin, and die. No

one can compel us to sin.

22. Ahab paid dear for his land, the

land he did not need. It cost him his
soul.

23. Or, in other words, he sold him-
self cheap. Men are constantly doing
that—paying dear for pleasure, and
selling themselves cheap. The Devil
always cheats a man, makes a fool of
him, and then robs him and casts
him into hell. Look out for him!

DEERUN, N. C.,
Nov. 8th, 1885.

DEAR BRO. HEARN:—As you re-
quested me to let you hear from me
soon, I thought I would write to-
day, as it is raining. I left Con-
ference just after the rain, and was
so anxious to hear from my wife
that I came home Saturday night
getting there about 2 o'clock; and,
I am happy to say that I found her
much better than I expected.

Elder, I desire to extend to the
Preachers and Brethren, for ex-
cusing me from duty at Conference
my thanks, my heartfelt thanks and
I also want to tender to my much
esteemed Brother J. J. Harrison
and his Christian lady, my kindest
regards for their kindness to me
while with them during the sitting
of Conference, and to others for
offers to take care of me. Please
dear Brothers and Sisters, pray
for me.

Yours in Christ,
H. CUNNINGHAM.

Those who live in the Lord never
see each other for the last time.—
German Motto.

NIGHT AND DAY.

The sinking sun, or the decline
of day, represents in a figure, the
closing scenes of life. As we look
back and think what was done in
the morning; so when we look back
upon the morning of life, duty per-
formed will give pleasure while
neglected opportunities and duty
slighted will bite like a serpent and
sting as an adder. Let it be borne
in mind that as the darkness of the
night surrounds us, even so must
the light of this wasted existence be
shut out by the clouds of the grave.
Though you may be proud and
almost held in a spirit of disgust the
idea of walking on the ground, and
though you may live in some fine
mansion, and hold in contempt the
poor that are around you, yet, six
feet of damp earth must mark
your resting place, while your body
makes as lucious a feast for the
worm of the carnal as the poor
who you despised. Though your
resting place may be marked by
tombs and forms of angels, marked
out by man's device, yet your sleep
will be no more sweet, than the
nameless one that lies near your
resting place. Being marked, will
not make your marking in the resur-
rection morn any more blest, for
the soul of the poor is just as pre-
cious in the sight of God as that of
the rich. God will not judge us in
the resurrection morn by the paltry
dust of earth, but the great theme
that fixes our eternal destiny;—has
that heart been stayed on God
through Christ as a Redeemer; if
not, the resurrection will only be an
awaking to a deeper gloom at God's
left hand, where no grace or pardon
can come. The resurrection morn
will awake many, of which we have
no idea, and whose resting place is
unknown. Over one hundred and
fifty millions people are now upon
the stage of action; but think of it,
in a hundred years they will be in
the narrow confinement of the grave
and their spirits trying the realities
of eternity. Think again, what a vast
concourse of people stand before
the great judge, for they have been
gathering into the eternal sphere
for over five thousand years. As
dark as the shades of midnight will
be the darkness of guilt fall upon
the sinner at the last day, while the
righteous will shine forth with
more brilliancy than ten thousand
sons. While the wicked are crying
for rocks and mountains to fall upon
them and hide them, the righteous
will shout victory. During the night
an occasional member of the fam-
ily may awake. This in a figure, re-
presents those who Christ resurrected,
and his miracles are recorded in or-
der that our doubts may be removed,
our fears dispelled and our hopes
brightened for heaven and immor-
tal glory. With a longing desire, the
sick man looks for the morning;
but what must be the awful condi-
tion of that poor soul whose long-
ing cannot be satisfied and whose
hopes are eternally blighted? In
the evening, we contemplate on
what will be to-morrow morning;
even so, the resurrection is the to-
morrow morning of death. When the
sun is setting in the Christian's life
and when he is tempest tossed and
careworn, when all earthly hopes
seem to be gone, these words give
him comfort and consolation: "I
go to prepare a place for you, that
where I am, there ye may be also." O
blessed thought, to be where the
wicked cease from troubling and
the weary are at rest.

Judson Vernon.

Every man has some peculiar
train of thought which he falls back
upon when alone. This, to a great
degree molds the man.—Dugald
Stewart.

DOUBLIN GROVE.

DEAR BRO. HEARN:—If it is not
out of place I will give you
and your many readers, a
few dots of my travels to Con-
ference. I left home Tuesday the 3rd
of Nov., stopped at friend Baker's
at Washington X Road that night,
where I was kindly entertained by
him and his Christian wife. Wed-
nesday morning I went to Brother
E. S. Dixon's in Pitt county, and
in company with him again started
on my journey, and got to Brother
W. Barfield's Wednesday night—
where I was kindly cared for by
him and his Christian wife. There
I met with Brother A. Smith and
on Thursday morning in company
with him we reached the church at
Howell Swamp, Thursday night.
After Conference adjourned I went
over in Pitt county, to R. J. Lang's
where I was kindly entertained.
Saturday after Conference adjourned,
in company with Brother A.
Smith, I started for home and stop-
ped with Brother W. Barfield again
that night. May the Lord bless
him and his good wife for their
kind treatment to me. Next morn-
ing I resumed my journey in Com-
pany with Brother A. Smith. We
traveled in the rain, down to
Hardies X Road, where Brother
Smith left me. I reached friend
Baker's at 3 o'clock, spent the night
pleasantly with him. May the
Lord bless him and his good wife
for their kindness to me. I resumed
my journey the next morning for
home and reached home at three
o'clock, and found one of my child-
ren very sick. This ended my
journey to the General Conference.

R. P. JOHNSON.

HOW TO READ THE PAPER.

1. Read it with prayer. Pray for
the editors and for all who assist them
in making up the weekly issues, that
they may have the guidance and bless-
ing of God upon their labors. Pray
that each copy may be made a means
of grace to all who see it, turning their
hearts to Christ, and instructing them
in holy things. Pray that you your-
self may rise from its perusal a better
man than when you sat down.

2. Read it with care. It has been
prepared with great care, sense of
deep responsibility to God, and a
strong desire to promote his cause.
It deserves close attention. Give the
writers a fair chance to convey to you
their exact meaning. A hasty read-
ing will be sure to lead to misappre-
hensions. It may also cause you to
miss something that God meant espe-
cially for your good. It is far better
to read a little well than to read much
without thought.

3. Read it with patience. You will,
of course, find some things you do
not like, things that you wish had not been
said, or had been said in a different
way. No two minds that are at all
independent in their thinking will ar-
rive at precisely the same conclusions.
That is impossible. Recognize it, and
adjust yourself to it. Do not get out of
temper when you come to a paragraph
that jars a little with your taste or
runs counter to your opinion. It is a
valuable part of education to see how
a matter seems to an honest man who
differs from you, and to look his ideas
fairly in the face. Answer his argu-
ments if you can. It will be a good
mental exercise. Find the fallacy in
his syllogisms. Account for the men-
tal bias or prejudice that he appears
to you to have. To read always and
only that with which one perfectly
agrees is demoralizing and enervat-
ing.

4. Read it with kindly charity. The
editor is human, and sometimes makes
a mistake. He is liable to err in what
he puts in and what he leaves out, in
what he says and the way he says it,
in the things he clips from other pa-
pers and in the things he fondly calls
"original," in his "spicy paragraphs"

and in his more labored editorials.
No one knows it better than he. He
continually laments his deficiencies.
But after all he does the best he can,
and he tries to learn to do still better.
So be kind to him and make some
allowance. Possibly you might do no
better if you were in his difficult place.
Give him the benefit of the doubt.
Though an editor, he is still a human
being and a Christian brother, and
ought to have Christian treatment.
Put a charitable construction on what
he writes. Do not set him down as
quite a fool or absolutely a knave un-
til you are really driven so to do.

5. Read it with others. If you find
a good thing, do not keep it to your-
self. Make haste to tell it to some-
body. Talk it over at the table or in
the social circle. Your own ideas will
gather clearness and force as you try
to express them. You remember a
fact or a thought that you have men-
tioned to others twice as long as if
you had not. He a distributor.
"There is that scattereth and yet in-
creaseth." Do not tear up a good pa-
per that has been a blessing to you.
When you are through with it send it
to others, and if possible induce them
to subscribe.

6. Read it for yourself. Do not
give it all away to other people. There
is many a practical lesson or sugges-
tion in every number just adapted to
your good. It means you. Take it
home. Think it over seriously, and
ask yourself before God if you ought
not to do something about it. Perhaps
the evils of some bad habit are set
forth. If you are addicted to it, should
you not, and can you not, and will
you not leave off? Perhaps some
high attainment in Christian experi-
ence is explained. Is it not your duty
and privilege to claim it? This is the
way to read a paper practically and
with the greatest personal profit.

7. Read it for God. He should be
the first and last in all. Whether we
eat or drink, or work or play, or sing,
or read, it should be to his glory. We
are the better or the worse for every
book or paper we look through. There
is responsibility before heaven about
it. The reader as well as the writer
needs to remember this. If there
were not such readiness to read im-
proper things, they would not be writ-
ten and printed. Every Christian
should see to it that there is on his ta-
ble a good, earnest, religious paper.
And he should read it with prayer,
with care, with patience, with kindly
charity, read it for others, for himself
and for God.—Rev. James Mudge.

RETURNING TO GOD.

Some people wonder why their
prayers receive no answers and
bring no blessings. Probably in
many cases the reason is that they
render it impossible for God to
grant their requests. They have put
themselves in a place where his
blessings no more descend than sun-
light descends upon those who are
immured in a dark cellar. Such
people do not comply with the con-
ditions on which God bestows his
blessings for there is scarcely an
uncondition promise to be found in
the Bible.

"Return unto me," is the one
condition on which our heavenly
Father promises to return unto us.
While in the "far country" of riot
and of wretchedness, the forlorn
Prodigal was entitled to no robe
and no ring and no fatherly em-
brace. But when he starts home-
ward, broken down and penitent,
the father hastens forth to welcome
and embrace him; he has made it
possible for his long-neglected par-
ent to give the kiss of acceptance.
We do not believe that any sincere
penitent—whether in the church or
out of the church—ever returned to
God and sought forgiveness and
grace, and was turned off without a
blessing. When God sends out his
love-call, "Return unto me," he al-
ways has some precious gift wait-

ing inside the door of mercy.

The repentant Christian who re-
turns to his allegiance and his
duty is sure of an open door to wel-
come him. Nay, more, if he "brings
in the tithes" of faithful obedience
to God's will, and conscientious de-
votion to God's commands, he will
find an "open window" above him
in the heavens, from which blessings
will pour down on him abundantly.
A repentant church returning to
practical godliness and holy living
has the most genuine and enduring
revival. Such a church will impress
the world, and make converts to
Christ. May not the spiritual bar-
renness of many an individual, and
even of some churches, arise from
this fact that they have put them-
selves so far from God that it is
impossible for him to bless them?
"Return unto me, and I will return
unto you, saith the Lord of hosts."
Rev. T. L. Cuyler in New York
Evangelist.



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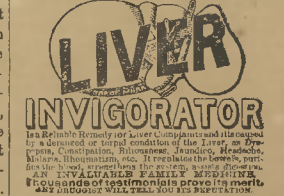
COME AND GET IT AT COST, and
LESS THAN COST.

DON'T FORGET THE PLACE

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WALTER BARRINGTON, salesman.
New Bern N. C.

Oct 28, 1885.

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TO OUR CORRESPONDENTS.

We here give a rule for all our
correspondents to be governed by
and they must act accordingly.

1. All communications sent for
publication must be written on one
side of the sheet of paper.

2. They must be written on half
the sheet viz, (the sheet must not be
opened and written across both pa-
ges.)

3. Write what you want to say;
do not leave a blank space to be filled
up, because we do not know
what you wish put in.

4. Make your letters as plain as
possible so we can tell A from C, or
B from N, and spell the best you
can so as to enable us to get the
meaning of what you want to say.

5. Always state if you wish us to
correct your communication, or if
you want it published like it is writ-
ten and your full name.

Observe the above rules strictly
and act accordingly, or your com-
munication will be rejected. We
hope our brethren will give us all
the church news during the year;
letters from all parts of the Con-
ference are wanted. We have breth-
ren that can give us the news. Will
they not spare the time to write?
We have Quarterly meetings every
month in the year and some months
we have them every week, and we
desire to get a statement of all that
are held. It is the business of the
pastors or clerks of the churches to
let us have the news during the
next Conference year, and if this
work is neglected, the pastors and
clerks will be notified they have
neglected an important work in the
church. Let the clerks and pastors
do their duty in giving us the
church news and the churches will
grow far more nearer to God in the
spirit. Give us the news by all
means brother pastors, and you will
represent your church to a high
degree to the outside world. Will
all begin just now?

SELFISHNESS in ministers and lay-
members is always out of place in
Christian life. Ministers and lay-
members sometimes try to make it
work in connection with their views,
but it is a failure. Either our plans
go to the wall, or our Christian pro-
fession gets entangled and fails to
give clear testimony for truth that
it should. When a member in the
church will not work if they cannot
have their way, or make remarks a-
bout a minister or brother that are
unbecoming, it is a sure sign that

selfishness is getting the better of
that life. We like to see the man or
woman do their part always. The
world will respect such an one, and
God honors such living. That is the
way Christians should live. Are
ministers and members doing it
when they gossip?

AN APPEAL TO THE UNION MEETINGS AND CHURCHES TO GIVE A MITE.

Brethren, the Union meetings
convene this (Friday) the 27th, at
the churches of the several districts,
and we appeal to those brethren
and churches to give us a mite in
behalf of making some improve-
ments. We are in need of type, and
we ask you as a united band of
Christians marching onward to the
High Callings of our dear Savior, to
lend just a mite to the Lord in be-
half of this want, believing the re-
sponse will be in good cheer with
earnest co-workers in the Lord's vin-
eyard. Times are extremely hard
we know, but a little mite can be
lent to the Lord in this way and no
one will lose any thing or feel fi-
nancially embarrassed over the mite
given. Just a mite will supply the
need. Can't you give the mite asked
for? The driving power of Almighty
God rules the whole stage of action;
and an errand, is carried by the
gentle zephyrs of His driving power
to every household for the be-
half of this important need. An er-
rand from God's driving power of
machinery tells you, that this mite
will be thankfully received for type.
Our motto is to improve our pa-
per, and the only way for its success
is, for us to keep our office in a first
class order and give our patrons a
spicy printed paper. A few pounds
of type will supply the need just
now, and we truly believe the good
co-working brethren, are go-
ing to give us aid for this improve-
ment. The rain prevented our tak-
ing up a collection on Sunday at
the Conference as we intended for
the need of type, therefore we hope
the brethren will all lend us a little
mite to buy type, as they know our
circumstances are destitute in this
particular. Will you not help a
mite?

SINCE Conference we have receiv-
ed a few letters from different breth-
ren informing us to discontinue
their paper. One brother writes:
"I am not able to pay for my paper
and buy other things I want." Ah,
this is too often the case with many
professing Christians who are will-
ing to spend all they have for the
lust of the flesh and never give any
thing to the Lord. Others use their
means for the lust of the flesh and
if they have a pittance left they give
it to the Lord. Will such Chris-
tians (?) enter in at the strait gate?
A great many men live in life
on the same plan they live and en-
joy the blessings of the Lord but do
not serve him, thinking that when
they come to die they will then turn
to the Lord, supposing that God
will take the lag end of their exist-
ence to do that he has given them
a lifetime to accomplish. Poor de-
luded, peevish souls, what promise
have you?

FOR THE FREE WILL BAPTIST. A Short Sermon.

BY REV. A. R. BRADBURY, A. M.

1 Thess. v: 14. Comfort the feeble
minded.
How various and extensive are the
duties of Christians towards each other!
There is scarcely a relation in
life, in which some duty is not pointed
out to be performed. But let us refer
to the comforts and cares of the weak
and feeble minded. Wherefore lift up
the hands which hang down, and the
feeble knees. And make straight
paths for your feet, lest that which is
lame be turned out of the way: but
let it rather be healed. Follow peace
with all men and holiness, without
which no man shall see the Lord.
Behold, thou hast instructed many,
says Ephraim to Job, and thou hast
strengthened the weak hands. Thy
words have upheld him that was
falling, and thou hast strengthened the
feeble knees. But now it is come
upon thee, and thou faintest: it touch-
eth thee, and thou art troubled.
Strengthen ye the weak hands, saith

Isaiah, and confirm the feeble knees.
Say to them, that are of a fearful
heart, Be strong, fear not: behold,
your God will come with vengeance,
even God with a recompense: he will
come and save you.

Again he saith, Comfort ye, comfort
ye my people, saith your God. Speak
ye comfortably to Jerusalem, and cry
unto her that her warfare is accom-
plished, that her iniquity is pardoned:
for she hath received of the Lord's
hand double for all her sins.

St. Paul says to the Romans Ilim
that is weak in the faith receive ye,
but not to doubtful disputations.
We then that are strong ought to
bear the infirmities of the weak, and
not to please ourselves. Let every
one of us please his neighbor for his
good to edification. For even Christ
pleased not himself; but as it is writ-
ten: The reproaches of them that
reproach thee, fell on me. St. James
thus defines religion as full of Chris-
tian duties; for he writes: Pure relig-
ion and undefiled before God and the
Father is this to visit the fatherless
and widows in their affliction, and to
keep himself unspotted from the world.

The whole verse, in which is our
text, reads as follows: Now we ex-
hort you, brethren, warn them that are
unruly, comfort the feeble minded, sup-
port the weak, be patient towards all
men. Thus we see in one verse how
many duties as Christians we owe
each other! How anxious therefore
we should be to act well our part to-
wards all followers of our Lord and
Savior Jesus Christ. We are to be
constantly looking out for each other's
welfare. Our hands, our hearts, our
feet, and our eyes can find something
to do to comfort God's dear people.

The text says Comfort the feeble-
minded. For they are weak in the evi-
dence of their conversion. They hear
other Christians tell how they were
awakened by hearing a very powerful
and solemn sermon of the pastor, or
they were awakened by the death of
some dear friend or by their own sick-
ness and the prospect that death was
at hand. Their awakening was aw-
fully solemn: their grief was pungent
and overwhelming; and when on their
knees in the anxious seats with other
seekers of mercy, while Christians
were praying for us, my load of sin,
crime and guilt was rolled off, like a
load from off my shoulders, when I
rose from my knees happy, joyful, and
rejoicing in God, my redeemer.
I know the very day, yes the very hour
of my conversion. I know the very
spot, the very position I was in, when
God spoke peace to my guilty soul.
I remember the worm-wood and the
gall. Yea my soul has them in re-
membrance still; though it is more
than thirty years ago.

Now this weak Christian called
feeble minded in my text is completely
discouraged, when he listens to the
Christian experience of the confident
believer of whom I have spoken above.
And well he may be, if he supposes
God gives the like experience to every
one in conversion. I hold God does
not give the like evidence in conver-
sion or in regeneration.

I have often in the pulpit described
the difference of evidence of conver-
sion in the following manner. Two
persons ascending a hill with two bur-
dens. The burden of one traveller is
a solid log of wood bound by chords
to his shoulder. The other's heavy
burden consists of a large bundle of
sticks. They commence to travel
from the foot of the hill. The travel-
ler with the bundle of sticks in walk-
ing shakes out a stick every few steps;
and as he rises to the summit or top
of the hill, the sticks are all dropped
off from his shoulder. He cannot tell
when or where they dropped off; for
the single reason they were constantly
falling off from his shoulder. This
represents the feeble minded Christian
in relation to his experience in conver-
sion or regeneration. The other travel-
ler with a solid log of wood, starts
at the foot of the hill, marches up for
a while, when the leather strap, which
binds the burden to his shoulder
breaks and the log rolls off, the bur-
den is gone, and he knows it; and he
knows the time and the place when
the burden left. This traveller repre-
sents the self-confident Christian in
his Christian experience at the time
of his conversion. Now both travel-
lers have lost their burdens; both per-
sons in distress for their sins have
been relieved of them by the Holy
Spirit in two different ways, each
equally is sure and good; for the work
of conversion is done by the Spirit.
Therefore let the feeble minded be
comforted. Let the good pastor com-

fort the feeble minded in this way.

Again the text says Comfort the
feeble minded: For they are weak in
faith. Their faith in God, the Father,
in Christ, his Son, and in the Holy
Spirit is very weak. They cannot see
how God could have existed from all
eternity. They do not see, how Christ
could have existed from all eternity;
and how the Holy Spirit could have
existed from all eternity. Tell them
the Bible says so; and that is enough.
Tell them to believe the fact; that is
all God requires them to believe. He
does not require them to believe the
way or the manner or how he has
existed from all eternity. Enough to
believe the fact, the wonderful truth.

They cannot see how God can be
everywhere in the vast universe at one
and the same moment of time. His
omnipresence is marvellous. Jesus
Christ's omnipresence is marvellous.
The Holy Spirit's omnipresence
is marvellous. They hardly
dare believe it. Tell them
to believe the fact. Tell them
they are required to believe nothing
but the fact. Comfort, comfort their
feeble minds with this blessed truth.
How cheering to know that God, the
Father, that Jesus Christ, his Son, and
that the Holy Spirit, three in one is
always with us. Go where we will,
the blessed God, the blessed Christ,
and the blessed Spirit is constantly
present with us. We cannot go where
the Father is not ready to bless us.

Comfort the feeble minded by telling
them to believe the Bible, the whole
Bible, both the New and the Old Tes-
taments; for they contain truths,
truths the most important for the hu-
man race to know. They contain
truths, which take strong hold on time
and eternity. Let them, who are weak,
ponder on these sublime truths till
their hearts burn within them, till they
are infused with the love of Christ.
Till their minds grasping these mo-
mentous truths shall be inspired by
the Holy Spirit, the Divine Author of
the Holy Bible. Then will they grow
strong minded, warm hearted, and ac-
tive believers. Therefore comfort the
feeble minded.

Moreover we exhort: Comfort the
feeble minded, those whose hope in
God is weak. The hope of believers
is rooted, and also grounded in the
atonement of Christ. The corner
stone of their hope is the cross of
Christ. Their hope is in Christ's first

advent, his incarnation being born of
the virgin Mary, his obedience to Jo-
seph and Mary till called to be bat-
tized and endure the temptations of
satan in the wilderness during which
time for forty days and forty nights he
fasted. Their hope center in his so-
lemn and impressive preaching
throughout Judea, Samaria, Galilee
for about three years. Their hope is
Christ's works, as his miracles deeply
imbedded. In his presence the blind
could see, the lame could walk, the
deaf could hear, the dumb could speak,
the dead came out of their graves, the
lepers were healed, all diseases of
every kind and description were in-
stantly cured, the mighty winds sud-
denly hushed their voices; the violent
storms heard their Creator's voice.
Peace, be still; and they were quiet.
A few loaves bread were so multiplied
as to feed five thousand men babies
women and children with the addition
of a few fishes; and the poor had the
gospel preached unto them. These
works are well calculated to comfort
the feeble minded, and impart strength
and might to their weak hope. What
an important duty strong believers
have to strengthen the hope of the
feeble minded not only in Christ's
teachings and miracles but in his
great sufferings. The hope of the
feeble minded is rooted and grounded
likewise in his immense sufferings and
death. Christ groaned in the garden
of Gethsemane in view of his immense
sufferings, which he was about to en-
dure on the cross on Calvary. Peter
John and James were witnesses of his
keen agonies; his earnest cries to have
the bitter cup of crucifixion removed,
if the human race could in any other
way be saved from eternal woe. Three
times he prayed in the deepest agony
to have the cup removed if it were
possible to save mankind in any other
way. But no other way could be pro-
vided, therefore he was seized in the
garden by a ruffian mob, led to Cai-
phas, formerly High Priest; then to
the judgment seat of Pilate. Here the
mob had every thing their own way.
The governor, Pilate, appeared to have
little or no influence over them. As
Jesus had said he was a king, they
took off his outer garment, and search-
ed him for an old scarlet robe; for kings
wear robes. Then they platted a

crown of thorns; and struck it into
his head and ample brow; for kings
wear crowns. Then they put a reed
in his hand, for kings hold scepters in
their hands. Then they deride him,
Hail, King of the Jews. Some smote
him with the palms of their hands;
some smote him with their fists. Oth-
ers spit on him. They all cried out
away with him; away with him; cruci-
fy him; crucify him. Why says the
judge, Pilate, what evil hath he done?
Then they cried out the more exceed-
ingly Away with him; Away with him;
Crucify him; Crucify him. He says shall
I crucify your king. They reply we
have no king but Caesar. Then Pilate
took him and scourged him by laying
on his naked back thirty-nine severe
lashes, each stripe severe enough to
bring the blood. O ye feeble minded,
see what grounds you have for your
hope of eternal salvation through the
deep sorrows and cruel sufferings of
Christ, your ever blessed Savior. And
these sufferings were only in anticipa-
tion of keener sufferings on the cross.

Pilate condemns him to crucifixion,
although he said several times I find
no fault in him. He therefore out of
his own mouth condemns an innocent
person to crucifixion, the most pain-
ful and excruciating death, of which
we have any account. O ye feeble-
minded, had you to endure sufferings be-
fore your painful death? How strong
would your minds become? How
strong would your hope become?

Now follow Jesus your great suffer-
ing Savior up the hill, Calvary, bear-
ing his wooden cross. Behold him
swooning under the burden with the
loss of blood inflicted by the thorny
crown; and the stripes, which were
laid on his bare back. Simon, the fa-
ther of Alexander and Rufus coming
along by the side of Jesus they com-
pel to bear the cross. O if I had been
so that he and I would have carried the
cross up Calvary to the spot, where he
was to be crucified. O ye feeble-
minded, see what solid ground you have
for your hope in Christ's sufferings.
Come, be strong. Be vigorous. Be
active. Be prayerful. Be strong in
the Lord, and in the power of his
might. Throw off your feeble minds,
and put on powerful minds. Rejoice
in the Lord, and give thanks at the re-
membrance of his goodness.

O ye feeble minded, behold him in the
hands of four savage soldiers appling
his hands and his feet to the cross.
Now they set it down in the prepared
hole with a sudden jerk to agonize
all over the already great sufferer. Be-
hold him on the cross stretched up
between the heavens and the earth as
though fit for neither. Now the awful
tragic scene deepens, grows darker;
the birds of heaven fly about astonish-
ed: Old oceans roar, foam, dash, cast
their waves, their billows, mountain-
ous high, when they came surging,
roaring, foaming and dashing against
the beach. The earth quakes from
center to circumference; the earth
quakes burst open the tombs around
Jerusalem the dead came out of them
alive to see what was going on. The
rocks all over the surface of the earth
break asunder or became searful. The
sun the grand luminary of the day re-
fused to sow his rays on the mighty
Maker dying. He covers his face in
sackcloth and casts a dense black pall
all over this earth. And suffered it
to hang over for three long hours from
the sixth to the ninth hour. In the
midst of this gloom Jesus cries out
Elio, Elio, lama, sabachthani? which
being translated means My God, my
God, why hast thou forsaken me?
Seeing John and Mary standing near
the cross: He says to John Behold
your mother; and to Mary behold your
son. Then John took Mary home and
without doubt took care of her till her
death. Most likely Joseph was dead.
He saw the four soldiers near the cross
and he cries: Father forgive them for
they know not what they do. Then
he bows his head and dies. The veil
of the temple was rent in twain from
the top to the bottom.

O ye feeble minded, in view of Christ's
sufferings, put on strength. He suffered
all these mockings, pains, and dis-
tresses for each one of you, as though
you were all, for whom he died.
Therefore grow in strength; increase
in power, pray for help to increase
your mind in energy and power. Pray
for strength to put away weakness of
mind, that your faith in your conver-
sion may be clearer your faith in God,
in his eternal existence, his omnipres-
ence, omniscience and other attributes
may be invigorated by reading prayer-
fully the holy scriptures, and search-
ing them faithfully in the Sabbath
school. Away then with your doubts,

your fears, your feeble minds. Put
on Christ. Put on his whole armor
and take the field of battle, and fight
the good fight of faith. Battle for the
right. Contend for holiness of heart
and life. Gird your loins with truth.
Strengthen your weak hands. Trust
in the Lord, forever trust him, and
banish all your fears.

My Dear Christian Hearers, you see
your manifold duties. There is no
time in this life for you to rest or to
be idle. O no no. Up and aid your
Christian neighbor to grow in grace,
and in the knowledge of Christ. Speak
an encouraging word to him. He may
be under a dark cloud, and Satan may
be tempting him. Comfort his weak
mind. Tell him he is his friend; is
ever with him ready to hear and an-
swer prayers. Tell him to be of good
courage, for Christ has overcome the
world and Satan, his powerful enemy.
Tell him to lift up his head and re-
joice in God, for his redemption draw-
eth nigh. O if faithful, how soon he
will be in the felicities of heaven and
in the happiness of the paradise of God.
May he therefore strengthen your fee-
ble mind with his almighty strength,
give you grace to run with patience
the heavenly race through Christ Je-
sus, your infinite Redeemer, to whom
be glory forever and ever. Amen and
Amen.

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Fremont, Saturday and Sunday 12th
and 13th.
Pleasant Grove, Monday 14th.
Union Grove, Tuesday 15th.
Rains X Roads, Wednesday 16th.
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