

THE FREE WILL BAPTIST,

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

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ANNOUNCEMENT:

All communications should be addressed to the FREE WILL BAPTIST Publishing Company, Ayden, N. C.
In case the paper is not received regularly please notify us at this office.
When ordering a change of address, it is necessary to state the place to which the paper is now sent, as well as the one to which it is to be sent.
In accordance with the general custom and wishes of almost all subscribers, subscriptions are understood to be continuous, unless otherwise stated. The paper will be stopped at any time, if the subscriber so requests and remits the amount due for the time he has received it.
Send money by Post Office Money Orders when they can be obtained. This is the best way. Otherwise send checks. Registered letters are sometimes lost, though this is usually a safe way. Small amounts are usually safe sent in a well directed envelope without registration. Stamps may be sent for amounts of 50 cents and under.

AYDEN, N. C., WEDNESDAY, APRIL 3, 1907.

A PLEA FOR TIME.

Many of our good brethren have been waiting impatiently for their minutes. It has been impossible for us to get them out and get out the Sunday School literature on time. But now that the literature is completed, we will go to work in dead earnest to get out the minutes. Remember that it takes time to do these things. Other people are delayed. The minutes of the Christian Convention that was held early last fall, has just been printed. We will do the work for you all right, very soon now. It is not our pleasure more than yours, that the work has been delayed. We are simply doing the best we can, what more can we do.

EDUCATIONAL NOTES.

Quite a number of our students attended the Union Meeting at Howell Swamp, last Friday Sat. and Sunday.

Receipts of Education Society from lecture in Seminary by Henry Blount \$8.25, Thomas E. Peden Treas. We think it is necessary to be prompt and liberal, or the Seminary will be seriously crippled.

The A. C. F. Society chose Prof. Thomas E. Peden President, Miss Lillian M. Munn, Vice President, Miss Minnie McCaskey, Secretary and Treas. Look Out Committee M. R. Allen, Phillip Woodard and Herbert L. Goodwin. Highway and Hedge Committee James G. Harris, Marcellus A. Woodard and Hattie Luper for the present term.

The entertainment given by Henry Blount of Wilson in the Seminary last Wednesday night, was one of the best of its class. While sparkling with humor from "start to finish," it contained much valuable instruction and thought, worthy of serious consideration. We hope he can visit us again before many moons wax and wane.

We are promised a lecture on "China and the Middle West" by Eld. John E. Ayscue, Pastor of the Baptist church in Greenville within a few weeks. A small admittance free will be charged. Half the proceeds will be given to the Seminary through the Education Society. We expect a good address and hope it will be well attended.

Associations, Conferences, Yearly Meetings and individuals who promise aid to young men studying for the ministry should pay it promptly for it is a sacred obligation. We have two young men in school who are seriously embarrassed because their associations have failed to send the promised aid at the time agreed upon. Christians should surely be honest and truthful.

Only seven more weeks until Commencement. Any desiring to review the Common Branches for the purpose of obtaining a certificate, have an excellent opportunity of doing so and with much less expense and greater thoroughness than possible in any of the Summer schools, held for this purpose.

The Amphyctyon Society chose Marcellus A. Woodard Pres. Daniel A. Windham Vice Pres. Claudius McGowan Sec. and Treas. Prof. A. F. Windham Assistant Sec. Prof. Thos. E. Peden Critic and Eld. R. I. Corbett, Assistant Critic. Phillip Woodard, Ernest Poston and Herbert L. Goodwin Program Committee.

It will not do to loose any of the ten months the Seminary is in session, for no ordinary mind can do the work required by all the colleges in Europe and America, in less time. We prepare our students for college as rapidly as possible, and do it thoroughly. With one well enough versed in the Common Branches to obtain a certificate, we can only taught nine months in the year it would take three. Our course is based on the experience of the best schools in both hemispheres.

Our Sabbath School will not be represented in the Annual Convention at Reidsville because we can not be out of school without injury to our work the length of time it would take and so near Commencement none of the students can leave without danger of failing in their examinations. We have sent our pledge, five dollars received a receipt for it from Pres. N. B. Broughton and renewed the pledge for next year.

The Prohibition victory in the City of Knoxville Tenn by a vote of nearly two to one and in many other Tennessee cities and towns by safe majorities, greatly encourages temperance workers. Prohibition towns are good places to invest money and make happy homes. Saloon and dispensary towns are poor places to invest money and homes in them are very likely to be unhappy and exceedingly miserable. They are dens of poverty, ignorance and vice.

MISSIONS.

Our mission work is going forward smoothly and successfully. Reports from all parts of the field are encouraging. Quite a number of good brethren are ready to take the work as soon as we can give them assurance of financial support, in addition to those who are already at work.

The National Evangelists are not paid out of the National Treasury but collect their salaries off of their constituents and friends. Funds that come to the National

Treasury, are used to pay appropriations to sustain preaching in weak churches, and destitute communities as far as the means will allow.

We ask every church and Sabbath School to take a mission collection the first Sunday in every month and forward the amount, whether great or small, the next day to Eld. E. T. Phillips, Ayden, N. C. and it will be sacredly used to the honor and glory of God, by aiding feeble churches and extending the Domination into new fields.

If any church or community has no Sunday School, please commence one next Sabbath, and never let it stop. Be sure and get your Quarterlies from our Publishing House, at Ayden N. C.

Eld. E. B. Joyner will spend vacation, in Sunday School work, in the South Georgia Association. He expects to organize many new schools, strengthen the old ones and if possible improve their organization and methods of work. He is obtaining an education and should be well paid for his labors.

Every missionary including the National evangelists, should send a clear statement of his labors to the clerk of the General Conference by the first of September, so he can prepare a full report of all the work for the anniversary at Nashville, Tenn. in October. Please do not neglect this.

THANK GOD FOR HIS BLESSING.

DEAR BAPTIST:—There has been so many changes, since I last wrote, that if I should undertake to tell half, I would write a long letter, but I shall content myself with a few words of thanks to him that rules all things well, for life, strength and health, he has given me. Many have been called. Some to eternal life, and some to everlasting punishment, yet time goes on as though death visited us not. "Man goeth to his long home and is forgotten," not by our Maker, but by his fellow man. God does not forget the little sparrow, which is very small indeed. If he doesn't forget the sparrow, then he will surely remember us. Yet, "What is man that he should remember him?" Some times I look back over my past life, and think how kind he has been to me, and in my great troubles, and in my sorrows, he forsakes me not. God never forsakes man, but man forsakes God. Oh, man why are you so changeable? Do not forsake the way of righteousness, and turn in after evil. Oh, why will you go down, down, to a place of misery and woe? God has made the way plain, that man though he be dead, yet he shall live. Not in his sins, but from his sins. I would like to see all Bible readers together. I am of the opinion there would be a smaller number, than we think. Jesus said, "If ye love me, ye will keep my commandments." Again he tells us, "If ye know God, you will keep his commandments."

How can we learn God's will unless we study it? There is no way under the sun by which we can be saved, only through Jesus, the great Mediator between God and man. The yoke he asks you to wear is not so dangerous as the pistol or deadly weapon you carry in your pocket, nor as the "Tickler" you carry hid in your pocket, and often times you get down in the gutter

by its contents. Young man, why do you use this influence to tempt your fellow man? Would you like for your girl to see you in such a fix? I think not. Girls, watch out and shun such young men.

God bless all readers of the BAPTIST. I will try to think of a better subject next time. In hope of heaven,
E. M. CARPENTER,
Lillian, N. C.

CENTURY'S HORROR IN CHINA.

Famine in six Districts involves 45,000 Square Miles and 20,000,000 of Men Women and Children.

In that region Northeastern China known as Kianpoh, of which Shanghai is the commercial capital and principal port, six provinces are now affected by the famine the floods of last September brought about. In these provinces are 20,000,000 people of whom 15,000,000 are affected by the all-prevailing destitution while fully 5,000,000 are absolutely without food (save such scanty rations as foreign and native relief does out), without resources, without hope.

There are more people starving to death in China today—more by at least a million—than there were alive in America, north of the Rio Grande, when the Declaration of Independence was signed—and this includes the aboriginal Indians in the count.

More people will die in China of starvation, exposure and famine bred disease within the next four or five months than were killed in battle, or died from wounds or disease in the Napoleonic wars, the civil wars, the Boer war in South Africa and the late Russo-Japanese conflict.

More people died from lack of food in the province of Anhui in the first week of February, 1907, than were engaged in active operations on the American side in the Hispano-American war in 1898.

Famine conditions in China grow more acute, more terrible, more mortal as the days go on and the sphere of destitution is daily enlarged. This famine commenced in September and has welled in proportion and deepened in horror for six months.

In addition to its case contribution of \$150,000. The Christian Herald Famine Relief Fund is pledged to load the War Department Transport Buford (5,000 tons burden), with foodstuff to be carried direct from San Francisco to Shanghai, and thence distributed under the best and most careful auspices. If you will help to pay for this cargo, we will send your contribution (by check, money or postal order) to 105 Bible House, New York City, the money will be used instantly along the lines indicated, due acknowledgment of its receipt made, and the purchased supplies will do more to save life and avert riot and further devastation than you can have any idea of. The quicker the cargo can be bought, the quicker it can be sent on its mission of mercy. One pound of flour per week saves a life in China. The 5,000 tons would save a million lives ten weeks.—E. R. Johnstone.

Those who love not God think less of their fellow-men. We are constrained to love humanity, to feel compassion for the hearts that throb throughout the universe.

GET TOGETHER.

DEAR BRETHREN:—I have just read the issue of the BAPTIST, of March 13th and as usual there are two or three pieces on baptism. I want to say, "Amen," to most of Bro. Melvin's of Ala., for I think it is time for us to get together on this subject; or separate. Now, I have never heard but two Free Will Baptist preach, but I have the word, and have read it carefully, and find it strictly in accordance with what I understand the Bible to teach. Now, if there is an article which says, to enter into, or put on Christ by baptism, I have not found it, only in a formal putting on.

Bro L. T. Phillips use the words, "so called Free Will Baptist," and I suppose that applies to all who stick to the doctrine, or get out of the church. Bro I think you are wandering some, there is nothing but faith in the precious blood of Christ, that can or ever will wash away our sins, and his blood cleanses us from all sins, that leaves nothing to be washed away by water. Now, again, Christ says, "I am the door." The door to what? It certainly is the door to the favor of God. Oh, what a glorious time that was in our lives, when we first began to live in God's favor! Every one has accept Christ, by faith, has entered into God's favor, and are justified by faith, and not by baptism. It is to such that Christ says, "follow me," those who have found favor with God, through faith, in Christ's atoning blood. I am a Free Will Baptist, and I feel harmony with the Bible teachings, and I joined the Free Will Baptist church, with the understanding that its doctrine was that by repentance and faith, we enter into the favor of God, stand acquitted of our sins, and justified, which is sometimes called, being born again, or born into the spiritual kingdom, then by experience and baptism, we enter into the church organization, and by continuance in faith, and well doing, we will enter into the New Jerusalem. On this doctrine I was received into the church, visible, was licensed and ordained to preach this doctrine seven months later, and have been trying to preach it ever since, as much as health would permit, and by the grace of God I expect to preach it as long as I live. If this is not Free Will Baptist doctrine, then I am not, nor never was a Free Will Baptist. Brethren, let us preach this doctrine, or get out. I am hindered a great deal by this controversy, for when I hand out our paper to others, they see those pieces and say, "Why, you people believe in water salvation." I say, "no" "yes." But a part of you do, and a house divided against itself, cannot stand." If I am wrong, I am willing to step out, brethren. Let us be of one mind.

Yours in his cause,
J. G. HARRIS.

Order Blank.

To FREE WILL BAPTIST PUB. CO.,
Ayden, N. C.,
GENTLEMEN:—Find enclosed \$....., for which you will send to my address the following S. S. Literature for the quarter of

..... Dozen Senior Quarterlies, @ 60c \$.....
..... Dozen Junior Quarterlies, @ 50c \$.....
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Total..... \$.....

NAME.....
P. O.....
Co....., State.....

Note.—Detach and send above. Remit by M. O. when obtainable, otherwise by registered letter or stamps.

My thankfulness in indescribable, and I have the fullest confidence in my people that they will stand by me. I hope to so prepare myself for the great work that is before a minister that you may have cause not to regret; but rather to feel glad that you sent me to the Seminary in Ayden. May the Lord richly reward each and all who are standing by self and wife in my great endeavors for God and humanity.

Yours in his cause,
J. G. HARRIS.

CHEER THE BROTHER.

DEAR BROTHER:—I would like to say a few words to let the many readers know how lonely I am out here in Texas, where there are no Free Will Baptist. We moved here in Dec. from Dothan, Ala., and today is our meeting day at Prospect. My heart is send us a preacher here, if you can I read a letter from Bro. J. G. Harris. May the Lord bless Bro. Harris, and lead him in the right way. We are so lonely here without any of our churches. There are Primitive, Methodist and Missionaries, but it don't seem like home, to wile or me. I want the brethren to pray for us. We read the BAPTIST, and find some good letters from the brethren and sisters, we know, in Ala. We want Bro. Harris to write again. May he go through his course in school, and be a shining light for others to walk by, and if I never meet him again on earth, may we all meet in heaven.

I will close, hoping to hear from some one that can write a good letter, and make it interesting.

I am your Bro in Christ.
T. C. NEWTON,
Hico, Tex.

BIBLE PUZZLE.

DEAR EDITOR:—Will you please give me space in the good old BAPTIST. Perhaps it will get some one to studying the Bible. For the Scripture says: "Search the Scriptures, for in them ye think, ye have eternal life and they are they that testify of me." There was a man of Adam's race.

That had a certain dwelling place.
A house completely put together.
To keep him from the wind and weather.
It was not on earth, not in heaven.

It was not in hell, so please tell me where the man did dwell?
Yours in hope of heaven,
JOHN T. ANGE,
Jamesville, N. C.

WATCH.

We are commanded to watch and pray, that we enter not into temptation. How many are there of us, who wait to be tempted before entering in, knowing at the time that we are going contrary to the commands of God? Dear reader, let me beg you, in the name of Jesus, to spend your lives here in the service of God. "Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you." "Therefore, be ye also ready, for in such an hour as ye think not, the Son of man cometh." Now, in order for us to be ready, we must lay aside all malice, envy and strife, and put on the breast plate of righteousness. We must let our light shine, that by others seeing our good works, they may be constrained, to glorify our Father of the Lord, he will lift us up, for the Lord knoweth how to deliver the godly out of temptation. May we so live in this world, that at the last day, may we say as Paul said "I have fought a good fight, I have kept the faith," and at last hear that welcome sound, "Come ye blessed of my Father, inherit the kingdom prepared for you, from the foundation of the world." As we look around over land to day and see so many who are spending their lives in drinking, and card playing, I feel like saying, "Lord have mercy on them, and show them their condition before it is too late." Watch, and be ye ready. I trust that we may all live nearer to God, and work while it is day, for the night cometh, when no man can work.

With love to the BAPTIST and its many readers,
EMERIE JOHNSON,
New Zion, S. C.

FOR ELD. J. G. HARRIS OF ALA.

Hickory Grove church of the State Line Association of Alabama sends Eld. J. G. Harris, who is now a ministerial student at the Seminary in Ayden, N. C. \$15.00. This amount was raised Saturday the 23rd of March. Let all the churches of the State Line Association respond as this church has done, and aid this worthy young brother in his effort through and by the direction of God's Spirit to prepare himself for the great work of garnering souls for the Lord. Remember this Bro. has only one arm, but he is very much in earnest about his Master's business. As this is the first money sent by any church of the State Line to his relief, we hope others will follow soon in this all important work.

THE FREE WILL BAPTIST.

AYDEN, N. C. WEDNESDAY, APRIL 3, 1907.

SHORT NEWS ITEMS

In Town and Through the Surrounding Country:

Orders for primers will be filled this week. Orders for cards will also be filled.

Mr. E. L. Dawson of Washington was in town last Tuesday on business.

J. H. Harris and Jacob Harris of near Pactolus, spent some time here last week.

What is it that counts for God and humanity? Reformed and consecrated lives.

We sent from this office last week near 175 pounds of Senior and Junior quarters.

Shad were selling at 30 and 60c here last Saturday. Much better for the fishy tooth than formerly.

Elds. J. M. Barfield and M. A. Woodard attended the union meeting at Howell Swamp, leaving on last Friday.

Mr. E. L. Brown and Mr. Joseph Barwick attended the union meeting at Bethel, near Griffon on last Sunday.

What a cold wind last Monday and Tuesday! The question in the minds of the people is, if the fruit crop is severely damaged?

We were pleased to meet in our office last week Mr. H. B. Hart, the genial salesman of the Cooper Marble works of Raleigh.

Elds. R. F. Pittman and D. A. Windham attended the union meeting of the fifth district at Spring Branch on last Saturday and Sunday.

A number of the members of the Odd Fellows lodge at Ayden, will attend their district meeting at Washington on next Thursday.

Eld. J. C. Harris preaches each Sunday in the month at Hopewell near here except possibly the 4th. Bro. Harris has the grit to go for-out this week. If any clerk fails to get his minutes in five or ten days, let them speak out or for ever hearer hold their peace.

Mrs. J. R. McCaskey left on last Friday to visit her sister at Plymouth and other relatives and friends in Martin county. Will remain several days and return this week.

There was a collection taken at Howell Swamp church last Sunday by Eld. R. I. Corbett, for the Seminary and the sum of \$4.05 was realized. Let other churches do likewise.

Eld. C. O. Armstrong attended the union meeting of the Albemarle Union which was held at Kohnoke Grove in Martin Co., at Harjens on last Saturday and Sunday. He returned on Tuesday.

Eld. R. I. Corbett and family returned Monday from the union meeting at Howell Swamp, and was accompanied by Nannie Corbett his adopted sister, who will remain here on a visit for two weeks.

Paper bills and other bills connected with the printing business run expenses high now. If you are due us on subscription, payment is in order at any time and the sooner the better. We will be pleased.

Miss Annie McLawhorn of our town and Miss Annie McLawhorn of Kenston left here last Saturday on the noon train they took in the union meeting at Bethel near Griffon, and returned on the 4 o'clock train on Monday.

On next Friday night April the 5th the teachers of the graded school in connection with the pupils will give an entertainment at the opera house, and will exhibit, no doubt, a fine show, as they have some most excellent stage talent and fact. The proceeds are to be used in the interest of the school.

Mr. Edwin Tripp proprietor of the Tripp Hotel will leave in a few days to take charge of a hotel in Washington, N. C. Mr. Tripp has made a most excellent hotelist. He and his good wife have many warm friends both at home and among the traveling fraternity. Mr. Tripp has been identified with Ayden for several years and we are loath to part with him and his family. We hope how- ever that he will find many warm friends in the magnificent resort city of Beaufort Co. to which he has gone and that he will have a lucrative business and will meet with success on every hand.

We call the attention of our readers to the advertisement of our wide awake druggist M. M.

Saals, in this and every issue of the BAPTIST. He keeps all articles that can be found in the drug store line anywhere. His place of business is neat and attractive and a fairer, more polite and pleasant man to deal with is hard to find. He has one article that every housekeeper should try, it is Liquid Veneer. It makes old things appear as new. It is really wonderful! It leaves a magnificent high polish, makes the surface clean, pure and healthful. Try a 25c bottle and be convinced.

Married.

WATERS - HARRISON. Mr. Charlie A. Waters and Mrs. Minnie Harrison surprised their friends by quietly getting married last night at 8.30 o'clock at the residence of the bride on north Independent street. Rev. J. D. Bundy performed the ceremony and the attendants were limited to the number of necessary witnesses to the marriage. The bride is a very charming young lady, who is well known and popular in the city. She is the widow of the late H. C. Harrison.

Mr. Waters is a member of the firm of Barrett & Waters, large dry goods and clothing merchants of this city, and is a rising young business man who enjoys the esteem and confidence of the citizens to a large extent. He is exceedingly popular with a large circle of friends. The couple will make their home on north Independent street. -Kinston Free Press.

GARRIS - TRIPP.

On Wednesday night, March 27 at the home of the bride's mother's, Mrs. Susan Tripp, near Bethany church, Miss Minnie Tripp was happily married to Mr. W. J. Garrison. The ceremony was performed by Eld. L. W. Wetherington in the presence of relatives and friends of the couple. We wish for them a prosperous and happy voyage over the billows of life's tempestuous sea, and at last may their bark be anchored at the golden gate of the eternal City.

Henry Blount at Ayden.

It was on last Wednesday night March 27th that our people had the pleasure of again listening to the great Apostle of sunshine, Henry Blount of Wilson. There was only one Henry Blount, the trip on Wednesday night and held his large audience from the beginning of his address to the close in rapturous delight, charmed by his unsurpassed eloquence, and now and then bursting forth in convulsions of laughter that seemed to threaten the great throat of the audience.

Mr. Blount is an actor as well as a speaker, and his mimicry and wit are only excelled by his sound logic, his thrilling eloquence and profound oratory.

His audiences laugh heartily at his jokes, they are side splitting they admire his word painting and his carved and polished sentences they shine with respectful beauty. But above all he claims his efforts with logic and calls upon man to look up from Nature to Nature's God, and how would inspire his hearers to earn for themselves a Crown of immortality.

Again in the Bukeys.

Bro. W. A. Hobstetter, wife and son Willie, also Miss Dora Hobstetter left last Wednesday for Sciotoville, Ohio, from whence they came several months ago. Bro. Hobstetter was making remarkable progress at the Seminary as a ministerial student and his family were very much endeared to our good people in Ayden. Bro. Hobstetter was ordained to the ministry under the supervision of Prof. T. B. Peden and other good brethren connected with their church work. It is very rare that people from the North return after becoming acquainted with our people, and enjoying our sunny climate. Yet they felt that their return was ordered. We were sorry indeed to have to give up neighbors so genial and kind, but can console ourselves with the fact that wherever their lot may be cast they are existing in a lot of cheer and comfort to those around them. Many of our good people at the depot gave them the parting hand and wished them well. While it was sad to give them the parting hand here, it was joy to know that their friends and aged parents would soon be rejoicing in their presence, at their former home. A picture of life. May they ever be prosperous.

Mission Funds Received.

Ayden Sunday School, sends in \$2.00 through the trustees, H. S. Corbett for the mission funds of the General Conference. The mission spirit is the life of the church and is the work. E. T. PHILLIPS, Treas.

An Eloquent Text.

Mr. Newpop-Say, doctor, I wish you would fix up something to make my wife sleep nights. The baby has just begun cutting its teeth and -doctor- Oh, is the baby you want the opiate for, is it? Mr. Newpop-No; for my wife. You see, every time the baby screams against its tooth she is so tickled that she keeps me awake half the night talking about it. -Es.

Hotel Blount.

Mr. Sharpe Blount of Griffon takes charge of the hotel vacated by Mr. Ed. Tripp on East Rail Road street, near the post office and depot. Ayden extends cordial greetings to this distinguished citizen of Eastern Carolina and a wish that his stay in our midst may be pleasant and that he may do a profitable business at the hotel. Mr. Blount is having several improvements made to the building. The interior is to be rearranged and handsomely furnished, while the building is to be repainted and every thing put in first class order for the accommodation of his guests.

Appointment.

By request of Brothers Griffin Cooper and Geo. Dees, I will preach at Old Millon church, Bayboro, N. C. on Saturday before the fourth Sunday in April, the Lord willing. Services will be held at 11 o'clock, and at night Saturday and on Sunday at 11 o'clock. JAS A. MORRIS.

Resolutions of Respect.

Bro. A. R. Holton was born Sept. 19th, 1848, in Craven Co., North Carolina, and later settled in Pitt county, near Ridge Spring, N. C., where he soon became one of the leading merchants and wealthiest planters. And whereas on the 20th day of Dec. 1906, it pleased our Supreme Grand Master to call from our Ayden Lodge No. 498 A. F. & A. M. our beloved and worthy brother A. R. Holton to rest from labor, and where as, we his brethren together with his family and host of friends deeply mourn the earthly loss, yet we bow in humble submission to him who doeth all things well. (Therefore be it resolved) 1st. That Ayden Lodge No. 498 has lost a true and faithful member, who was ever faithful to his duties. 2nd. That as a member of our Order, he was ever willing, to assist and to perform and fulfill all duties consistent thereto. 3rd. That a page on our records be set apart sacred to our departed Bro., and these resolutions be inscribed thereon. 4th. That a copy be sent to the bereaved widow and family, also one copy to the Orphans' Friend at Oxford, and one to the FREE WILL BAPTIST, for publication in their church organ paper, published at Ayden, N. C.

J. J. EDWARDS, Committee.

Receipts.

Table with columns for Name and Amount. Includes J. H. Hardy \$1.00, J. F. Musgraves 2.50, J. M. Roberts 50, Joseph W. Green 1.00, Eld. D. E. Fender 1.00, T. P. Oliver 1.50, W. L. Barnett 1.00, Miss Alice Herring 1.00, Susan Storey 1.00, M. V. Denton 50, J. S. Wilson 40, J. S. Thompson 1.00, Prof. B. R. Coward 1.00, Eld. D. A. Stafford 1.00, J. P. Roberts 1.00, Naaman Borders 1.00, Tilden Parsons 1.00, Marion Borders 1.00, Sarah Caffee 50, By J. M. Langdon: J. R. Ham 1.00, J. B. Johnson 1.00, Benj. Howell 50, C. C. Barnes 1.00, J. D. West 50, By W. M. Howell: E. H. Edgerton 1.00, P. F. Morris 1.00, W. C. Sasser 1.00, N. E. West 1.00, By R. F. Pittman: W. B. Huggins 1.50, S. S. Dail 1.00, By Eld. A. R. Rouse: S. A. Herring 1.00, A. B. Rouse 25, Mrs. Geo. W. Dail 1.00, Mrs. Lon Parker 1.00, R. F. Sessions 1.00, R. A. Parker 1.00, J. H. Harrell 1.00, Mrs. Mary Everett, 1.00, A. F. Spain, 1.00, J. J. Sumner, 2.00, R. L. Moore, 1.00, R. M. Vinson, 25, By Eld. H. Cunningham: J. B. Kiffin 1.00, W. W. T. Wiley 1.00, Robert Butler, 1.00, J. A. Cannon, 50, By Lizzie Holland: Vernon Baggett, 50, Lizzie Holland, 1.00

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Reedy Branch Sunday School.

Report of Secretary March 24. School open by singing song No 176 and reading a part of the 28th chapter of Isaiah. Prayer by Supt., song No. 43. Bible class No. 1, taught by W. J. Braxton. No. present 10, collection 11 cents. Class No. 2, taught by E. W. Braxton. No. present 23, collection 7 cents. Class No. 3, taught by Supt. No. present 12, collection 9 cents. Total No. present today 43. Total collection, 27 cents. School closed by singing song No. 6. W. B. NOBLE, Supt., CALLIE MOYE, Sec.

Appointment.

Eld. R. F. Pittman will preach at school house No. 7. Carolina Township Pitt County, first Sunday morning in April, 1907. All are invited to attend.

For Sale!

I have for sale at the fair ground near Norfolk, Va., one large 14 room building, well arranged for hotel or boarding house. Terms, \$4,500, one third cash and balance on all time wanted. I also have two more houses and lots at \$2,500 each. There are 8 rooms to each house. These lots are exceedingly valuable. Write to WALTER BARFIELD, Pine Beach, Va.

FOOT WASHING

Is It an Ordinance?

Different views by different writers. Some claim it an ordinance. Others say it is not. Strong argument on both sides. A 44-page pamphlet, sent for 10 cents in silver or stamps. Address: GENERAL BAPTIST PUB. HOUSE, Owensville, Indiana

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THE FREE WILL BAPTIST.

AYDEN, N. C.

WEDNESDAY, APRIL 3, 1907.

IS CHRIST DIVIDED?

The first part of this text asks, "Is Christ divided?" The scriptures, and all true believers in Christ and the doctrine that he preached, and commanded his preachers to continue, even to the end of the world, answers "no," not now, nor never has been, nor never will be, neither are his children divided, but are all one in Christ Jesus, and all see and speak the same thing. "My sheep follow me, and a stranger's voice they will not hear." Therefore, the heirs of the kingdom hear his voice and obey his commandments, in order that they may glorify the King and honor his Son, who gives them the kingdom. Paul beseeches the brethren in Christ, to mark them, who cause divisions and offences, contrary to the doctrine, which ye have learned, and avoid them. ver. 18 "For they that are such, serve not our Lord Jesus Christ, but their own belly, and by good words and fair speeches, deceive the hearts of the simple." 1st. Cor. 1:10. Paul gives the same advice to the Corinthian Church, saying: "Now, I beseech you brethren, by the name of our Lord Jesus Christ that ye all (not part) speak the same thing and there be no division among you, but that ye be perfectly joined together in the same mind, and in the same judgment." Then comes the text, "Is Christ divided? No. Was Paul crucified for you? No. Were you baptized in the name of Paul? No, indeed, but in the name of the Father, Son, and Holy Ghost, just like all true believers in the Gospel, is now.

CONTRARY TO THE DOCTRINE. Now, we don't suppose, that Paul expected any thing else, but that men would differ on certain fixed rules of church government. But, when it comes to men so full of self, the world, and the devil, that they would teach and encourage something contrary to the doctrine of eternal salvation, which they had learned of Christ Jesus, through his [Paul's] preaching, he did not only advise all who were earnestly contending for the faith once delivered to the saints, to mark them, but to avoid them.

Now, Bro. F. W. B., are we now using Paul's advice? I say with regret, we are not. I know some F. W. B. churches and preachers who in the place of standing at a distance from men and denominations, that they know are teaching things contrary to sound doctrine, by holding out to the people, some things that the Apostles did not teach, and also trying to stamp out of existence, some of the most sacred ordinances that ever was delivered to the church. They will mingle with them, invite them to preach in their churches, and 9 times out of 10 they will cause more or less strife and division in the churches. We, F. W. Baptist are mingling with denominations to day, more or less as the opportunity presents itself, whose principle men and doctrines has not only caused divisions in the churches, but has actually caused husbands and wives to part. Have we

marked such men? I leave it for individuals to answer. We are taught to prove all things hold fast to that which is good, and none is good unless we have, thus saith the Lord for it. I have heard some of our preachers say, "hear all" There is a great difference in the words, "hear all" and "prove all." Hear, v. t. to perceive by the ear, listen to, to heed, to favor. God says, "This is my beloved Son, hear ye him." The Son says, "Take heed to yourselves and to the doctrine, and favor no false teachers, not so much as to bid the God Speed, less we be partakers of his evil deeds. "Prove," v. t. and i. to ascertain by test standard, to verify, to be true. The best and only test and standard for the church, is the word of God and if a man's teaching and living is in harmony with God's word it is alright; if not we should avoid him as much as possible.

Is Christ divided, or are the people divided? Brethren, it is the men, and not Christ at all. I think the preachers, of our denomination are as much divided, as any set of preachers, I have ever seen or read of. There is a cause for it, and one of the greatest causes is that a great number of our preachers, are more or less, preaching something they have heard or read out side of the Bible. Another reason is, that too many men, are trying to mix their own opinions; that is what they believe and what they don't believe, with the divine word of God; and it won't mix worth a cent. The result of their preaching is division among the brethren, and the peace of the church, and the whole denomination to which they belong, is disturbed. Mark them that cause divisions among you, contrary to the doctrine, ye have learned of Christ.

They are apt to call your attention to the preaching and work of the so called, great, greater, and greatest reformers, the world has ever had, and many times like our Champion of non essential baptism, will refer to the great dead and to his doctrine and will ask the foolish question, "If so and so is not so, where are they gone?" If he will take the Bible for it he will find that their body is gone to dust, from whence it came, and the spirit to God who gave it. Three or four of the men referred to, did not only preach and practice adult baptism, but preached infant baptism as strong as the Jews do circumcision of the flesh. Paul associates baptism with Christ's death, burial, and resurrection. Is Christ divided? No. Was Paul crucified for you? No. Were you baptized in Paul's name? No. Now if baptism is non essential, it would not make any difference, what name we use.

One of our brothers advises we North Carolinians to get together, or take down our flag. I think myself, we ought to get together, stay together and mark those that would divide us. I want to inform the brother, that we as a church, have not raised the flag, as he calls it, but the "non essentials," have. Perhaps it is a wise saying, that the best of men some times make mistakes, and will get over balanced, be over bearing on some points of doctrine but it seems to me that some times they can't really help it, and such we willingly excuse.

When it comes to a man that claims to be well acquainted with the scriptures on a certain point of doctrine, that will write, and reread contending for a thing he has never seen in the Bible, contrary to the doctrine that Jesus taught his disciples, and commanded them to teach others, and at the same time knowing that it is causing more divisions doing us more harm than good. I think it is going too far. We are told to earnestly contend for the faith once delivered to the saints, but the kind of doctrine held out by several so called F. W. Baptist today, is not what we should believe or contend for. They are actually teaching us to disbelieve some very important parts of doctrine, and I defy them to prove by the word of God, that what I say here is true. I know of a denomination that has spent a great deal of time in trying to make people believe that water baptism is unnecessary, and would in a private talk refer to what Christ said to Nicodemus, and tell them that they had already been born of the water, and all they needed was the spirit and they would be born again. I did not know till of late that there is a F. W. Baptist in the world that believed any such doctrine, much less to have the audacity to publish it abroad so that our enemies would see it, and laugh more heartily over our ignorance than ever before. If this doctrine be true why is it that some of our learned men, that we look to as leaders, haven't told us little fellows long ago. I ask, please give us the greek, latin, hebrew and all the rest of the brew, that concern this special point of doctrine. Brethren, I am some what like Pat was, I am glad I am here in this age of knowledge, and have learned that near forty eight years ago, I was not only born into this world, but also half way into the kingdom of God. If this doctrine be true, poor mother and wife here is hope for you, your drunken husband and son are not totally lost.

I have never preached or argued to any one that the water Jesus spoke of, when he was talking with Nicodemus applied at all to baptism. If it did it is alright, if it did not there are plenty of other scriptures to prove the necessity of preaching and receiving water baptism as the Lord requires us to do.

I want to say to the brethren and sisters, who believe the inspired word as it was spoken, to "search the scriptures," as Jesus said, "for in them ye shall have eternal life," for they testify of him, and in him is life and we live in him if we keep his word.

He is not divided, neither has he divided his righteous law, and said to me, "You keep this part," and to some one else, "you keep that part," and when they cry, "lo here, or lo there," go ye not after them. I am sure, when you bear a man claim that Christ in talking with Nicodemus referred to the water of the natural birth, that, that man is more or less opposed to the great commandment that Jesus Christ gave his disciples when he said to them, "Go teach all nations, baptizing them in the name of the Father, Son and Holy Ghost, teaching them to observe all things, (not a part,) whatsoever I, (not man) have commanded

you." In whose name were you baptized?

I hope to write on the new birth in the near future.

Your in hope,
L. T. PHILLIPS.

F. W. B. SEMINARY.

BY M. A. WOODARD.

In the town of Ayden, N. C. There is a building you ought to see. It is built on the right of Lee street. In visiting there many kind friends will meet. It's walls are high, slender and tall; The doors are always opened to all. And as you enter within its walls. You will be welcomed by one and all. Our president is old and gray, Yet there was never a youth so active and gay. The second teacher is handsome and polite. By all the students he is very well liked. The music teacher is neat and small. She is loved everywhere, by great and small. The primary teacher is calm and quiet. She scorns the evil and delights in the right. Now to the students to one and all. For if I speak of one I must mention all. In the first place I will have to relate, That here are some from many different states. From many different places we all here come. Here we mingle together and agree as one. There are two from the South Carolina State. They love each other and are very good mates. There is one from the hills of Buckeye. He is sure to succeed if he will only try. There is another from the Empire state. He is always on time and never too late. There is another from the state of Alabama. He often mentions home, and prays for his mama. Now to those of the old north state. For they are the boys who are our nearest mates. Those whom I have reserved and cannot miss. They ought to stand at the head of the list. There are two from the western part. They have good lessons and are very smart. There is one from the county of Tyrrell. When he utters his voice he shakes the world. There is another from South River. He enters the stage without a quiver. Now the name of all the girls. I will not repeat. But you may count on them being nice and neat. From these walls many former students have gone. They have sounded the gospel trumpet and called many wild sinners home. Yes, they have uttered their voices through all the land. And have put the devil to flight with his noisy band. So this is how our school is composed you see. For I have taken every one in from A to Z. Now to the writer, which is kept for the last. For by all the girls he is shunned and passed. Though this is not strange to him after all. For he is so old that his head is getting bald. So I make a start in the wide world to roam. To make everywhere my welcome home. And as I travel through life and wander about. I here some whisper, he'll die an old bachelor beyond a doubt.

OBITUARIES.

CORA PAGE.

Sister Cora Page, age 22, departed this life on the 11 inst. She died of pneumonia. Her child only a few days old, died on the 22 inst. The writer preached both their funerals to many sorrowing relatives and friends. She was a faithful member of the church at Saratoga, of which she was a regular attendant. All believe and feel assured that she is happy with the Lord. She loved the Lord and loved the church. She leaves a husband and relatives to mourn her loss. Sleep on sister, we pray that we may all join you in heaven in the sweet bye and bye. We sorrow not as those who have no hope. Christ says, "I am with you always, even unto the end of the world."

ED. W. M. BAGLEY.

MRS. J. C. ALCOCK.

DEAR EDITOR:—Will you please space in your good paper to tell the readers about my dear mother and brother who was taken away from us in 1905. My mother was born in Carteret Co. in 1847, and lived there until 1865 when she married my father J. C. Alcock. She lived happily with him until Sept. 11, 1905, when God thought it best to take her home. She was the mother of ten children, six of whom survive her. She united with the Free Will Baptist church early after her marriage and lived a consistent life, keeping strictly to the church rules. She was afflicted several years before she died, but she bore her suffering with Christian patience until the Savior said, thy work is done, thy labor is ended. She was so dear to us, such a kind, loving mother, it was hard to give her up, but God has promised to send a Comforter. What a blessed thought it is to have a kind, loving Savior to take all our troubles away. She put all her trust in Jesus and would often say that she was willing to meet him, for she believe it would be all right with her, and Christ has said, believe and ye shall receive. So we hope her spirit is now resting with the Lord and that sometime in the sweet by and by we will meet her again where there will be no more parting, no more sorrow, pain or death, but love in Christ forevermore.

A form we loved is gone. A voice we loved is stilled. A place is vacant in our home That never can be filled.

BENNIE A. ALCOCK.—My brother, Bennie A. Alcock, was born Nov. 29, 1887, and died Oct. 2, 1905. He was taken sick a few days after mother died and we did not think it anything serious, but as he grew worse we called a doctor and when he came he said it was typhoid-malaria fever, but we thought that with a smart doctor and careful nursing he would soon get better, but God in his wise purpose did not will it that way, so he grew worse and just three weeks from the day our dear mother was taken God took him also. It almost broke our hearts to part with him. He was the youngest of us all and was our pet and pride, we all loved him so much. He was so bright and just budding into manhood, but God loved him best. He never joined any church but he was a good boy, kind and loving to everybody and full of life. Everybody seemed to love him. We feel that his spirit is now resting with the Savior and that some sweet day we will meet him again where we will not have to listen to his mournful suffering, but where we will be with bright angels singing praises to our Redeemer. Just before he died he called me to him and told me he was going to die but my heart was so near broken that I could not talk to him. I could not bear to see death take him away, so I turned away almost crazed with grief, and in a little while his spirit took its flight, but his memory will live forever with us until our journey here is ended, then I hope we will meet sweet Bennie in a better land than this. Dear readers will you pray for me that I may have strength to bear all my sorrows and persecutions and at last find a home in heaven with all my loved ones.

Sleep on our dear beloved Bennie, And sweetly take thy rest. We loved you, dearly loved you, But the Savior joyed you best.

By his loving sister,
KINTA EMERY.

ELD. STCLAIRE'S REPORT.

To the Home Mission Board of the Free Will Baptist Church.

GREETING:—I herewith submit my report for Feb. 1907.

No. of miles traveled, 893.

Costing, \$26.79.

Times preached, 22.

Members received, 31.

I have received for my services, \$39.75.

I have also established another mission station in Leon Co., Fla. Received 8 members there. I am indeed very grateful to a brother in N. C., for the gift of \$25.00. May the Lord bless him. I will endeavor to fill out my term of office. Asking your prayers in my behalf.

I am yours to serve,
STCLAIRE.

ITEMS OF INTEREST.

I am now on the road nearly all the time I have established a new mission at Woodville, Fla. I received ten members while in that section. I am visiting and preaching in quite a lot of small towns in North Fla. Everywhere I go the people receive me and the word joyfully. Much interest is being manifested everywhere I go. The harvest is indeed ripe. Some day the F. W. B. will cover this whole country, for the people here are desirous of the true gospel. Why don't those who write so much on baptism go to work, I mean Elders? As soon as I get through with my Fla, mission I will again visit Macon. I knew Bro. Emanuel would succeed in Macon. Say Bro. Closser, I am not selfish, or envious, or jealous, no indeed, I am glad that you can do a greater work than I can, I rejoice with you over your success in the gospel. Praise the Lord for your ability. No, I can't preach the gospel in five languages, it is all I can do to try to preach it in one. I am indeed a sorry excuse for a preacher, but oh I do love to try, I do love to lead men and women to Jesus. No, I am not selfish, I do not want it all, I want you to have all you are worth, and all the Lord wants you to have.

God bless you all
STCLAIRE.

Edison, Ga.

ELD. LANGDON'S TRAVELS.

DEAR EDITOR:—I left my home March 7th, to fill my appointment at Fort Run F. W. B. church Green Co. N. C. I preached Saturday night to an attentive audience. On Sunday at 11 o'clock assisted by Eld. James Suggs I preached the funeral of Bro. Paul Wade who accidentally shot himself, on the 27th, of last November.

Bro Paul was a member of Fort Run F. W. B. church. A large crowd was present. The bereaved father, mother, sisters, and sorrowing friends have our sympathy.

I preached Sunday evening at the Britt School house. On Sunday night, I preached at the home of Bro. Joe. Price about seven miles from La Grange, N. C. I took some subscribers for the Free Will Baptist paper. I love the dear old F. W. B. I have been preaching about six years. I want to see the cause of Christ built up among the children of men. I am pastor of Benson F. W. B. church. They have S. S. and prayer meeting every Tuesday night. I want to live low and humble at the feet of Jesus, and ever do his will.

I ask an interest in the prayers of every reader of the BAPTIST.

Your Bro. in Jesus, laboring for the salvation of souls.
J. M. LANGDON.

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ARTICLES OF FAITH.

1. We believe that there is but one living true and eternal God, the Father of whom are all things, from everlasting to everlasting, glorious and immutable in all His attributes.—1. Cor. viii. 6; Isa. xl. 28.

2. We believe that there is one Lord Jesus Christ, by whom are all things, the only begotten Son of God, born of the Virgin Mary, whom God freely sent into this world, because of the great love which he had for the world; and who as freely gave himself a ransom for all, tasting death for every man; who was buried and rose again the third day and ascended to Heaven, from whence we look for Him, the second time, in the clouds of Heaven, at the last day to judge both the quick and dead.—1. Tim. ii. 5, 6; Heb. ii. 9; St. John iii. 16; Rev. i. 7; Acts xxiv. 14; John 1. 2.

3. We believe that there is one Holy Ghost, the precious gift of the Father through His dear Son, unto the world, who quickeneth and draweth sinners out of the kingdom of Satan, and to every creature.—Mark xvi. 13; Luke xlv. 17; John iii. 16; 1. Tim. ii. 4.

4. We believe that in the beginning God made man upright, and placed him in a state of innocence and the least mixture of misery, from which he voluntarily, by transgression, fell, and by that means brought on himself a miserable bondage and a curse, subject to death.—Gen. ii. 17; iii. 19.

5. We believe that God is not willing that any should perish; but that all who are desirous of salvation and the knowledge of the truth, that they might be saved; for which end Christ hath commanded the gospel to be preached among all nations, and to every creature.—Mark xvi. 15; Luke xlv. 47; John iii. 16; 1. Tim. ii. 4.

6. We believe that no man shall suffer in his body for want of a Christian who died for him, but as the Scripture has said, for denying the Lord that bought them; because they believe not in the name of the only begotten Son of God. Unbelief, therefore, being the cause why the just and righteous God of Heaven will condemn the children of men; it follows against all contradiction that all men, at one time or other, are found in such a capacity as that through the grace of God they may be eternally saved.—Acts xviii. 30; Mark vi. 8; Heb. iii. 10; 1. John v. 18.

7. We believe the Holy Scriptures are infallibly true, and that they are the only rule of faith and practice.—II. Tim. iii. 16, 17.

8. We believe in the doctrine of General Provision made of God in Christ, for the benefit of all mankind, who remain in the Holy Spirit.—John xiv. 14; Matt. xxviii. 19, 20; Luke xlii. 5; Luke xlv. 47; Acts iii. 13; Mark i. 15.

9. We believe that sinners are drawn to God, the Father, by the Holy Ghost, through Christ His Son, and that the Holy Ghost offers his divine aid to all the human family; as he will be happy, would they give place to His divine teaching; whereas, such who do not receive the Divine impressions of the Holy Spirit, are under the future and their condemnation just, and charge themselves with their own damnation, for wilfully rejecting the offer of salvation given.—John vi. 37; 1. John v. 20; Matt. xlv. 47; Acts iii. 13; Mark i. 15.

10. We believe that men, not considered simply as men, but ungodly men, were of an original state of condemnation; as condemned such who turn the grace of God unto lasciviousness, denying the only Lord God, and our Lord Jesus Christ the Son of God.—John xiv. 15; 1. Tim. i. 16; Luke xlv. 47; Acts iii. 13; Mark i. 15.

11. We believe that all children dying in the arms of their parents, who transgressed against the law of God, in their own persons, are only subject to the final death, which was brought on them by the Fall of the first Adam; and not that any one of them dying in that state, shall suffer punishment in hell by the guilt of Adam's sin, for such is the kingdom of God.—John xv. 22; Matt. xviii. 2, 3; Mark ix. 24; Matt. xii. 17.

12. We believe that good works are the fruit of an abiding faith, and not out of the use of those means, eternal life is promised to men.—Rev. xxi. 14; 1. Tim. ii. 10; Matt. vii. 8; Jas. i. 17; Luke xii. 26.

13. We believe that no man has any warrant in the Holy Scriptures for justification before God through his own works, or ability, or merit, or law, and of himself, only as he by grace is made able to come to God, through Jesus Christ; by putting up righteousness of another, or by the acceptance of all believers for their eternal acceptance with God.—Rom. ix. 24; Acts xviii. 28.

14. We believe that all things are foreseen in the wisdom of God, so that God knoweth whatsoever man or creature is to do, and yet not having coerced any person to everlasting death, or everlasting life, of respect or mere choice, rather than He hath appointed of the good and evil, and the ungodly, who die in sin unto death.—Heb. ii. 18; Prov. viii. 22, 23, 24, 25, 26, 27, 28, 29, 30, 31; Matt. xxv. 31, 32, 33, 34, 35, 36, 37, 38; 1. Cor. xiii. 8, 9, 10.

15. We believe, as touching the great ordinances, in believers' baptism, laying on of the hands, receiving of the sacrament in bread and wine, washing the sinner's feet, anointing the sick with oil in the name of the Lord, fasting, prayer, singing praise to God, and the public ministry of the word, with every institution of the Lord we shall find in the New Testament.—Mark xvi. 17; Acts viii. 17; Acts xxi. 5; 1. Cor. x. 16; 1. Tim. ii. 2; 1. Tim. iv. 14; James v. 14.

16. We believe the Gospel mode of baptism is by immersion, and that we believe in the only subjects for baptism.—Matt. iii. 16; Mark i. 8; 1. Cor. iii. 13; Rom. vi. 4; Gal. iii. 28.

17. We believe in a general resurrection of the dead and the final judgment at the last day.—John v. 28, 29; II. Cor. v. 10.

18. We believe the happiness of the righteous is eternal, and the torment of the wicked are endless.—Matt. xxv. 44.