

THE FREE WILL BAPTIST.

"LET BROTHERLY LOVE CONTINUE"

Ayden, N. C., Wednesday, August 17, 1910.

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August 17, 1910

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Free Will Baptist Church, services every 4th Sunday at 11 o'clock a. m. and every 2nd Friday night, Rev. J. B. Bridges, pastor. Sunday School every Sunday morning at 9 o'clock a. m. M. M. Sault, Supt. Amphictyon Society meets every Tuesday night during school months.

Missionary Baptist Church, services every 2nd Sunday at 11 o'clock a. m. and at night, Rev. T. H. King, pastor. Sunday School 3:30 p. m. M. M. Sault, Supt. Prayer meeting every Wednesday night.

M. E. Church South, services every 3rd Sunday at 11 o'clock a. m. and every 2nd Sunday night, Rev. J. B. Bridges, pastor. Sunday School at 10 o'clock a. m. H. C. Ormond, Supt. Prayer meeting every Tuesday night.

Christiana Church, services every first and third Sundays at 11 o'clock a. m. and at night, Rev. C. M. Morton pastor. Sunday School at 10 o'clock a. m. B. L. Brown, Supt. Prayer meeting every Thursday night.

St. James' Episcopal Church, services every 4th Sunday except months containing five Sundays, then on 5th Sunday, Rev. Mr. Husketh, Winterville, N. C., pastor. Sunday School every Sunday afternoon at 3:30 o'clock, H. G. Barton, Supt.

LODGERS.

A. F. A. M. meets every first and third Thursdays, T. P. Johnson, W. M. I. O. O. F. meets every Monday night at 8 o'clock, H. G. Barton, N. G.

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THE MINISTER-EVIDENCES THAT HE IS CALLED OF GOD.

SELECTED BY C. J. HARRIS.

The minister's need of conviction that he is called of God is the greatest, and most real, need of his life. It's at the foundation. All depends upon it. What he does, or aims to do, rests upon this conviction. Still back of it, it is this conviction that moves him toward aim and effort.

A man, really convinced at heart that God called him, will appreciate the meaning of the ministry. He feels its weight as no other man can. When he believes as firmly that his ministry is of God as he believes that his being is of God, and that there is the same wisdom in the one as in the other, he goes forward; he is moved by an irresistible power; he gets down to business. He knows that something must be done, for God hath spoken. He allows nothing to hinder. It is settled that he is a chosen and called servant of the King; and "the King's business requireth haste." If there are hardships he meets them; if there are sacrifices to be made, he makes them; if suffering is in the way, he endures it; if it costs life, he gives it. He counts up the debt when the interests of the kingdom of God are at stake. But he must feel in his inmost heart of hearts that God has called him. This is the only sufficient prop in the ministerial emergency. And, certainly, no man having this conviction thoroughly settled can do less.

Paul, the typical minister, said, "Necessity is laid upon me; if I preach not the gospel," further, "Vocis unto me, if I preach not the gospel" still farther, "If I do not this thing willingly, I have a reward; but if against my will, a dispensation of the gospel is committed unto me." With him the question was settled, for these are the words of settled conviction. He must preach, therefore, at whatever cost. Nero's sentence and the executioner's block stood not in the way. And not only so, but his ministry must be the first thing,—the chief thing,—the supreme thing of his life.

What's the matter, then, with the ministry of today? The indifference, the inactivity and the supreme interest in other things, how is it to be understood? Is it for the want of more conviction on the point that God has called?

1. There is the action of the church. Seeing the need of workers, seeing, also, the way workers were chosen in the primitive age, that the office sought the worker, not the worker the office, the church, assembled in council, and in prayer for the light and guidance of the Holy Spirit, holds a choice for a minister, and you are chosen. In other words, God has called you through the church, just like he called the seven in Acts 6. And shall it be said, like Matthias? Acts 1:26.

Is the action of the church no evidence? Was it no evidence to the seven? Did they raise any question on this point? Don't you my brother, have the same evidence in this respect that the seven had? Or is it that God no longer calls men through the church? Who would be bold enough to affirm the position?

There is the testimony of the Holy Spirit. His office is to bear witness to the Truth. When a man is born again, and born of God, he at once bears witness to the great change. He says to the spirit of the individual. You are born again, you are now a child of God, and now strive. When the individual yields to the call of truth to be a child of God, he immediately gives his testimony. Just so when an individual is called to a special work in the interest of the truth, he at once bears witness.

See how Paul had the witness of the Holy Spirit that he was chosen and called of God to the ministry of the Word. He, again and again, calls himself, "A servant of Jesus Christ, called to be an apostle." Go back to his conversion, Acts 9, and see how the Holy Spirit bore witness to his call, and read his addresses, Acts 22:23. See also how the other apostles, and early workers had the testimony of the Holy Spirit.

Every minister should expect the Holy Spirit to witness to his call to the ministry of the Word. But when he gives his testimony, urging that God has called and that, therefore, the called should go forward in faithfulness, that should be the end of doubt and controversy; for this is the most transverberate testimony that a minister can have. This inward, spiritual urging is a confirmation of the action of the church in the call; and remorse, when the called is unfaithful, is an acknowledgement that God has called.

3. There is the blessing of God upon you and your work. As the Lord blessed his workers in the primitive age, so he blesses still. On the day of Pentecost he gave the apostles three thousand souls. And so it continued. Souls were added to the church daily, and churches were established. Could these men doubt that God had called them? No, these things were God's open acknowledgment of them as his workers. Do they not count the same to day?

And the early workers had opposition and persecution also. It was not all smooth sailing,—more obstacles than now, probably. And this was as much an evidence that they were God's servants as the much prosperity. The prison walls, the pitiless lash, the execution of the death sentence, these were mighty witnesses. And so now. The very thing that has made doubters of so many ministers is the thing that should give the deepest conviction.

Now look back over your ministry and see how God has blessed the work in your hands, how he has made you the subject of persecution, without which no man can become strong, and be not faithless. Believe with all your heart that you are God's chosen servant.

4. There is the communication of the message. The Lord has given you something for the people, or, in other words, he has blessed your study, the Holy Spirit has graciously led you into the Truth and imparted wisdom, and in this way the Lord has given you your message for the people. When the Lord thus gives, is it not a confirmation of the call?

5. There is your talent. God gave it to you, and the kind it is. Yours is of that class fitted to the ministry. Are our talents to be used for God's glory? Or are they given as an ornament to men? See the parables of the talents and the pounds. Now, since God gave us talent fitted to the ministry, is it not an evidence that he would have all such to be ministers?

6. There is the ministerial instinct. From your earliest recollections you felt that you would like to be a minister, and you began preaching at once, using almost everything in the house, and about it, for your pulpit, the other children your hearers sometimes the cattle, hogs, and chickens, etc., etc. What does this mean? It means that when the Lord laid the foundation of your life, he planned it that you should be a minister, and so he gave you an inward prompting from the very start.

I do not take it that all ministers had this instinct in the same measure; or that all have had it at all. When it exists, it must be regarded as a strong intimation as to what the the life should be; while, on the other hand, its absence must not be construed to forbid a later and more definite call. To my knowledge men without this instinct have been called to the ministry and the fruit of their work was an unmistakable evidence as to the divinity of their call. But its existence is always an advantage, and it must be counted among the evidences of one's call.

FROM CORRESPONDENT.

Please allow me to say there was a mistake in the report of the revival. It was Eld. Garner that returned home Monday, not Eld. Butler. Our pastor Eld. D. B. Garner assisted in the meetings from Friday until Sunday. We, the Sabbath School at Corepoint Chapel, wish to thank the people of Small for the excellent music furnished us by their band at our picnic, August, 5th.

Your Sister,
FLORENCE TRIPP.

The man who is too good to clean earth's alleys is a long way from being fit for the golden streets.

THE BIG MAN AND THE LITTLE CHURCH.

We sometimes wonder if our "big preachers" realize the opportunities for doing good their is in the world—if they realize the small congregations that need their assistance.

The greatest thing in the world is to aid a weak man to become a strong, useful man for Christ. The next greatest thing is aiding a weak church to become strong and active for the Master.

For a man of great ability to go into a town of five to six hundred inhabitants to become a minister, would be sinful waste of talent; but for him to go to a town of from three to ten thousand people and build up a good, strong church, where there is only a weak one, is a great work.

We have many such opportunities here in Oklahoma. Why can't some of our "big men" take them? Usually we get a \$600 or \$800 man, and he is expected to make us a \$1,500 congregation. Finally, some young man with brief experience, but plenty of ability, comes along and builds up a good church, then he is gone to look for something bigger. True, he builds up one church, but it is a long, hard struggle before the aforesaid young man appears.

We realize that it is easier to ask a person to sacrifice than to make the sacrifice ourselves, but that does not make the need of sacrificing any less.

This article is not authorized or inspired by any of the State Board, but by an humble member of the church of Christ, who has been in the struggle in a small church in a large town, and who knows the great need of a "big man" there.

If we could get twenty such men to take churches of this kind in Oklahoma for two years, the good accomplished can only be realized by the Master. Hoping this will accomplish some of the good for which it is intended, we are yours for a greater work for Christianity.—Exchange.

THE SPIRIT.

God does not give the Holy Spirit at one time in such power that we can forever afterward dispense with its presence and purifying power. We must be renewed day by day in the inner man. The mission of the Spirit is that He may abide with us forever. For we need daily cleansing. In the daily cleansing of heart there must be a willingness to take life, experiences as God sends them. It is easy to be lovely when every experience is pleasing. But it is not easy to keep a sweet temper and an equable spirit when experiences are harsh and disappointing and painful. The Holy Spirit's presence is given just for such needs as this. He will help us to keep a happy heart and will cleanse away complaining and discontent.—Selected.

Piety is like beans, it seems to do best on poor soil.

LOVE.

BY C. J. HARRIS.

Love is the very essence of God. Therefore, he that dwelleth in holy love dwelleth in God, and God in him. Love is beautifully displayed in the gospel. "Herein is love."

Perfect love in us makes the whole heart and soul supremely delight in obeying God. Such love, however, meets and fulfills the demands of the whole law. May we so live as to possess that principle by which we may resemble God in holiness, and thereby, bear the express image of His person. Love was the source of the calm of Christ, and when he left his last legacy of peace he left the means of it in the New Testament: "Love one another as I have loved you."

A constant flow of Divine love pervades the path-way of every Christian. Hence he who is the richest in the love of God has the greatest advantage for loving his neighbor as himself.

Love being the geyser of the soul will grow cold if not mixed with good works. Is our love practical, or is it a merely a sentimental thing? Love is Queen of all the Christian graces. Therefore, the "fruit of the spirit" may be truthfully expressed in just one word—love. Joy is love exalted; peace is love in repose; longsuffering is love enduring; gentleness is love in action; faithful is love in service; weakness is love in school and temperance is love in training. "And now abideth faith, hope, love, these three; but the greatest of these is love."

PUTTING OFF.

"What made you stop right in the middle of your sentence, and then start talking about something entirely different?" The questioner laughed, and her friend joined in as she replied to the puzzled query.

"If I think in time, I make it a rule never to say today the mean thing that can be put off until tomorrow," she explained. "By tomorrow it is out of date, and does not get said at all."

Which goes to prove that putting off—of a certain sort—is not always the bad habit we have been used to believe it. How about the falsehood that tempts? Put off until a quiet moment, it is easily banished forever, and one can be honestly glad that he did not "do it now." What of the doubtful amusement? Put aside until one has time to investigate or think it over, it loses its lure. Whoever repented of the dishonest deed put off until later reflection or greater courage came to conquer it?

Oh, yes, putting off—of a certain sort—is a pretty good thing. Some things there are that must be settled on the spot. Others there are which can be most easily put off—and killed later on, with mustered strength and courage, which perhaps were lacking at the earlier moment.—The Comrade.

THE FREE WILL BAPTIST,

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

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AYDEN, N. C., WEDNESDAY, AUG. 17, 1910.

EDITORIAL NOTES.

Encouragement should be given to all who are willing and ready to work. We have in our midst Bro. J. D. Butler of Indian Springs Church. He is a licensed minister of the Eastern Conference and comes well recommended from among his people. We believe that Bro. Butler is sincere. He is not making a great racket about being ordained but would be pleased to assist in any way that he can in order to benefit himself and others or to be of mutual advantage to the brotherhood. He is a young married man with four children and he wishes to attend the Seminary the coming session. There are others perhaps like Bro. Butler. We do not write this begging for aid for Bro. Butler. But hold that it is our duty to encourage all such in the work to the best of our ability.

"Should the farm boy drink" is the subject of a strong article by the gifted editor of the Progressive Farmer in the issue of Aug. 13th. He does not go at the subject above from a moral standpoint and hold up the great sinfulness of the habit alone. He reasons with the boys and shows them that the drink habit is not a joke or prank to fool with. It is not easy to drink a little for fun and then turn it loose. He shows conclusively and gives full proof that drink is an enemy to long life, a healthy body, a strong nerve and a clear brain. You have a 25 per cent better chance to live by not drinking. The drinking young man stands no chance for good jobs and it is growing more so every day. If you want to marry the prettiest or smartest girl in the community the chances are against you if you drink. He begs the farmer boys to have nerve not to drink for it is ruinous.

Desire and the fulfillment of desire makes life what it is. If we wish to accomplish anything worthy in this life, we need to have our appetites sharpened to this very object. No one ever became successful in any business calling or profession that did not first have a hungering and thirsting desire for the very calling or profession to which they wished to attain. This desire or hunger should be intensified till the person becomes all aglow with enthusiasm for the cause he espouses. Where desires are poor accomplishments are poor and vice versa. Something to eat and a place to sleep is all the animal desires. The human savage desires little more and attains to little more. Civilized people desire more and have much more. Enlightened people desire still higher attainments and reach them.

Shall we ever cease to agitate the needs of our church and people? God forbid that we ever should. Our people are not yet fully aroused. The work of Dr. St. Claire has been wonderful in the interest of our school considering the great amount of backwardness that has been manifested in the past. How has he done it? By constantly agitating the need of the work, meeting the people face to face and asking them to do those things that are so needful. Shall we simply depend upon Dr. St. Claire alone to do this work? Every minister of our denomination should be an agitator and not only every minister but the laymembers as well. We need to fan the flame till our whole church is a living blaze for our institution. Get your fan brother and use it.

None should think more highly of themselves than they ought to think. Paul says to Timothy, "Not a novice" lest being lifted up with pride he fall into the condemnation of the devil." The idea Paul means to convey is that one who is a beginner if pushed up to fast may think too much of himself or his accomplishments. Do not put one to high up the ladder who has but recently embraced the faith. There is danger that they might fall into the condemnation of the devil. Let us do all the good we can. Be instrumental if possible in doing a great work, but we should use all diligence in keeping self in the back ground.

REV. L. M. SKELTON'S TOUR.

DEAR EDITOR:—I completed my tour and filled all the appointments that it was possible for me to fill and when it was not possible for me to go I continued to preach at the church where I was and done more good than if I had scattered my services more.

I found some of the churches in a very cold state, and left them revived, and while no additions I feel that the Lord has worked with us for good to the people.

I have preached 35 sermons. Prayed 40 prayers. Collected \$31.85. Expenses \$3 10.

I met many good people and made many friends. I did not get any help for the school for the ground had already been worked over. I met Elders Pollard and Lathinghouse and found them to be good and earnest workers in the Lord. May the Lord bless them in their labors and may the Lord bless all the dear brethren and sisters that I stopped with for I feel that they were prompted by a true spirit of love or religion. I will soon take a tour through S. C. and Ga. back to Fla. and will arrive there about the first of Oct.

Yours in Christ Jesus,
L. M. SKELTON.

Cried Her Eyes Out.

The tidal wave of prohibition which is now sweeping over the South is not without its cause, deep and strong.

Here is a sample from the soil in which the tree of prohibition finds its vigorous life in growth.

I was standing on the sidewalk in a Southern city where at the time I was engaged in evangelistic work. A physician who was an active helper came along in his buggy, and, stopping his horse, requested me to take a seat at his side.

"I want to take you," he said as we drove off, "to see a most deplorable and helpless case—a widow and her son. She is totally blind; in fact, she has cried her eyes out. You have heard of people who cried their eyes out, but now you will see one of whom it is literally true. The son is only twenty-four years of age, and a splendid machinist; but he got to fooling with drink and wild young men, until now the habit is fixed upon him. He is almost an imbecile. I have a commitment for him in my pocket to send him to the asylum. It is the only hope for him now."

When we arrived at the home, we went in. A poor little desolate-looking place, but in painful accord with the pitiful lives within.

The woman rose to greet us at the sound of the doctor's voice. She was of medium size, neatly dressed, but plainly. Her white face without the slightest suggestion of color was partly framed with grayish-brown hair. Her eyes did not seem sightless to me, but only a dull dark blue. When the doctor called my name, she stretched forth her hands, and moved it slowly, as if feeling for mine. Her voice was low and subdued, as if sadly announcing the presence of a thoroughly broken spirit within.

She spoke pleasantly, said she was glad "to see" me, and invited us both to be seated.

There sat the young man, his face, buried in his hands, the picture of misery, a life surrendered to the evil or drink, and in ruins.

"I have brought the minister," said the doctor, "because I knew you'd like to have him pray with you and talk with your son."

She assented readily, and even with an effort to smile; but the smile died upon her lips.

The young man was perfectly sane, and talked willingly of his condition.

"I just can't help it," he said. "I love mother, and I can easily take care of her; but, when I get where whisky is, I can't help getting drunk. Then it looks as if I'd never get sober any more."

"Yes, sir," he said in reply to the doctor, "I'll be glad to go. I hate to leave mother," nodding his head toward the frail creature who sat silent while the tears literally rolled down her face; "but I am willing to do anything to get right."

Months passed. I was there again. Meeting the doctor one day in the street, I stopped him.

"Tell me about the poor woman, doctor" and her boy," I asked.

"Get into my buggy, we will take a drive, and you shall see for yourself."

We drove along, talking as we went; but he did not explain.

He continued his drive out of the city, and finally turned his horse's head into what I saw was the cemetery.

Passing monuments and vaults and richly carved marble, we went on to the very outer edge, "Now we will get out and walk a few steps," he said.

I followed him, knowing now, of course, what it meant; but I knew only in part.

Stopping at two unmarked graves, not a stone or board or flower, desolate in death as in life, he pointed to one, and said: "That's the son. He came back from the asylum, and we thought he was cured; but he fell in with his old companions, and a few days later his body was found in a pond near the city, and a bottle half-filled with whisky in his pocket."

"And that's the mother. She survived him only a few days. When they brought his body into her little home, she sank under her weight of grief, and never rallied."

She had cried herself to sleep.—Rev. H. M. Wharton, D. D., in the Christian Endeavor World.

THE HOME AND THE NATION.

No nation can maintain strength and independence when its homes are weak and in bondage. If the home is subject to evil influences; its members are not worth very much outside the home. This is the testing place of stability and integrity of character. A populous country is made up by the people in its individual homes, plus their relation to one another in the government. But the union of the people under one flag does not work a change in the personal character of its people. What a man is when he is alone, when he is a member of a family, that he is when he casts his ballot or when he marches to the battle-field. His actions may be somewhat different under the impulse of new surroundings, and under the critical gaze of friends and strangers, but the heart is unchanged. A man is a better soldier, a better citizen, a better professional man, if his home life is what it ought to be. Indeed, the character which is shown at home will in the end work out in the church, in business, in politics. One may keep tares concealed until they begin to bear fruit, but the tall-tale fruits finally appear.

If the home is right, it provides a safeguard against everything that is wrong. If its teachings are correct, they are a fortification against lapses in conduct, and very, of ten a hindrance to the harboring of evil thoughts which eventually must issue in evil acts. No one can place sufficient emphasis upon a good home. From it come the leaders in all upright vocations and the honorable professions. The faith of people generally in a good home is shown by their surprise when a son or a daughter of such a home goes astray. Their lack of faith in a bad home is proven by that same surprise when a son or a daughter becomes a person of honor and Christian integrity. After all, the home, whatever its conditions may be, is but a molding influence. For the home fashions that which is molded; it can be well-shapen or ill-shapen. That some good men come from homes which seek with corruption, which are cursed with filthy language, and which are held together only by a legal bond is a tribute to that character which persists in its purpose for good in the midst of a favorable environment. It shows that one can maintain his purity, whatever be his surroundings, as the purity of a lily is not defiled though it roots in filth. If home is upright, honor is assured.

The chastity of the home is a guarantee of general social purity. The home is a safeguard against internal and external foes; it is a better national protection than millions spent on battleships, and other millions on coast defenses. We will read history a long time before we find a nation that has perished when its homes were true to the divine ideal.—Religious Telescope.

PICNIC AT WINTER GREEN.

DEAR EDITOR:—I want to say a few words through the BAPTIST, about our Sunday School picnic at Winter Green on Aug. 5th. The congregation was not as large as we have seen at picnics, but everybody seemed to enjoy the occasion. We had two good lectures on Sabbath school work. Lecture before noon by Bro. G. V. Richardson, of Dover N. C. Theme—General interest and work of the Sabbath school. Bro. Richardson is a good faithful worker in the Sabbath school, he is often invited to make an address on such occasions, his lectures are fine and especially the one on this occasion, he put on the finishing touch.

After the first address dinner was served, and everybody seemed to enjoy the luxuries of life.

Afternoon services. Singing by the choir. The Core Creek choir or a part of them came to our assistance, and with some of our best singers at Winter Green, made the song service very interesting. Second a Solo. (Saved by Grace) Sung by Miss Janie Ippock, of Goldsboro, N. C. It was real nice.

Third address by Rev. Ragland of Cove City. Pastor of the Missionary Baptist Church. Theme—Christian education. It was fine and very interesting all the way through and every body seemed to enjoy it fine, even the little folks seemed to enjoy everything that came their way. Oh, may we all take fresh courage and strive to do more and better Sabbath school work in the future than we ever have before, in the desire and prayer of the writer.

R. F. DAUGHERTY.

OHIO CONVENTION.

The State Convention met with the Zaleski Free Will Baptist Church, Aug. 10th 1910, at 7:30 P. M. Sermon on the vastness of mission work by Thos. E. Peden, D. D. Eld. W. L. Hooper offered the closing prayer. Eld. Monroe Callahan pastor of the church pronounced the benediction.

At 9:30 a. m. opening exercises conducted by Eld. Monroe Callahan pastor of the church, chose Bro. Murry B. Hutchinson Moderator, Eld. W. L. Hooper, Treas pro tem and Eld. Monroe Callahan assistant Clerk. Appointed Eld. W. L. Hooper to advise with Nelsonville Church and aid in defending its property. Adjourned to the call of the Moderator, Prayer by Eld. T. E. Peden.

THOS. E. PEDEN, Clerk.

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SHE LED HIM TO JESUS.

Some years ago a farmer lived near the main travelled road opposite a running brook. In one corner of the fence near by his little eight-year-old girl had built a playhouse, with broken plates and dishes, where she spent many happy hours by the side of the brook. Her father was not a praying man, but he dearly loved his little daughter. She was taken sick, and was near the close of life, she felt a strong desire to see her play-house again, and asked her father to take her there.

But he remonstrated with her, saying: "My dear, you are too sick to go there," but she insisted, and he finally took her carefully in his arms and carried her down to her playhouse, and sat down with her. She gazed a long time at the place she had so often visited, and then, turning toward her father said:

"Pa, I wish you would pray." He answered: "Why do you want me to pray, my dear?"

She replied, "I want to tell Jesus my pa prays."

He turned his face away for a moment to hide the starting tears, and when he turned again to look at her the gentle spirit had flown. He carefully lifted the loved form and carried her back to her bed, but those words, "I want to tell Jesus my pa prays," kept ringing in his ears, until he fell upon his knees and became a praying man. "Surely a little child can lead them."—Christian Advocate

WEST VIRGINIA QUARTERLY MEETING.

The Summer Session of the West Va. Q. M. was held with the Laurel Run Church, Aug. 7th 9th. The pastor of the church presided. Reports from the churches indicated a low state of religion, mainly due to lack of religion. There is no ministers in the Q. M. Chose Brethren B. J. Shackelford, Faden Knight, Joseph Hotsinopiller and Sister Icie Shackelford delegates to the Ohio River Yearly Meeting in Zaleski Ohio. In the event of their non attendance, empowered the Y. M. Clerk to select proxies. Thomas E. Peden, D. D. preached Saturday night, Sunday morning and Sunday night at Laurel Run and Monday night in Grafton. The congregations were large and attentive. Place of next session left with Clerk.

ICIE SHACKELFORD, Clk.

RECEIPTS.

For incidental expenses of General Conference. Milton Church, 25cts For Foreign Missions sale of Burden for Souls, \$2.40.

THOMAS E. PEDEN, Treas.

A good wife is a sweet smile from heaven.

ELLA IVRY.

A Sister in Jesus name.

ELLA IVRY.

A good wife is a sweet smile from heaven.

THE FREE WILL BAPTIST.

AYDEN, N. C.

WEDNESDAY, Aug. 17, 1910.

Beauty Of Religion.

Nearly all of us can see the value and necessity of religion, but how few of us can appreciate its beauty. To multitudes it appears to be the opposite of beautiful. It is disagreeable, irksome, repulsive. Many of those who do not reject it altogether receive no comfort from it. So men regard Jesus. He was the fairest among ten thousand, yet when he came men saw no beauty in him that they should desire him. They derided him, despised and rejected him. They now treat his religion in a similar way.

The beauty of the religion of Christ is manifest in the character of the man who choose it for his portion. It is an inner beauty. Beautiful thoughts, beautiful aspirations, beautiful hopes, beautiful virtues are here. It is the beauty of love. Human love is beautiful, more beautiful than the morning. Religion is love, sweeter than a mother's love. It is the love of God shed abroad in the heart by the Holy Ghost. It is the beauty of truth, the beauty of righteousness, the beauty of joy and peace. It is the beauty of symmetry. The Christian character is not one-sided. It is well rounded. Every virtue that can enter into the moral and spiritual constitution of a complete man is there. It is the beauty of poetry. It is not easy to tell exactly how it is that poetry is beautiful. Perhaps no one can explain the philosophy of the beauty of poetry, but the man who can not feel the beauty of a fine poem is to be pitied. He has written his poetry in the skies and in the earth and sea. He is still writing poetry as that of a genuine Christian character. It is the beauty of life. Life is sweet life is beautiful. In the spring of the year, when life is bursting forth from every tree, every shrub, and every plant all nature is clothed with beauty. The Christian religion is not merely a creed, or a bundle of ceremonies, or a profession, but a life. Let no one be content with a mere form of religion, for then he will never see its real beauty. As one can feel physical life throbbing through his nerves, so the Christian can feel spiritual life palpitating within. The most beautiful life of all is the life of God in the soul of man.—Ex.

TENT MEETING.

I held a tent meeting at Lavonia, Ga. beginning July 8th and continued for 10 days. The meeting was good and the spirit was manifested in great power. About 20 souls were saved, and the meeting closed with great interest.

I came to Jonah on Friday last July 29th to attend our quarterly conference, and met the brethren and sisters in good spirit. We opened our meeting with song and prayer, and everything went on well. We attended to the business and got through on Saturday. We have a good conference and it is building up. We receive no members in our conference who raise, sell or use tobacco. We receive no members who make sell, or use intoxicants, as a beverage; neither those who belong to secret orders, of

any kind; or those who seek worldly amusements.

We are holding a meeting this week at Jonah, and souls are coming to God. The power is being manifested in reality. Will have a meeting in the country next week. From there we go to Toccoa, Ga. to hold a tent meeting. Our annual conference will meet Nov. 24th, at Hinton St. F. W. B. Church, at Greenville, S. C. W. M. Staton, Mod. N. H. Gosnell, Clerk., and Phos. N. Scott, Treas.

We need the prayers of all Gods people.

Yours in Jesus.
N. H. Gosnell.

WIRELESS FLASHES.

Religion is the life of God and the soul of man.

Moral shivers travel up the spinal cords of certain religionists and moralists over the Johnson and Jeffries fight but they say nothing of the brutal murders committed yearly in our great factories sweat-boxes, where fragile delicate girls and boys are being killed daily to make the rich, richer. Nothing is said of the poor whose lives are being sacrificed for a scant living. No wonder the poor in our great cities are deserting the churches, for the Christ whom the "Common people" heard gladly, is no longer preached.

To do and to dare, and to dare and to do the right, under all circumstances, God must be in the man. God in man, is love for man.

If you would be religious do something for the fellow that is down, help him up if you would have more religion, do more.

If you would be Christlike, go about doing good. Never forget that Christ come not to destroy, but to build up.

The world may never know your good acts, but God knows, and the poor man and woman knows.

On my way home I stood waiting for a train, I was eating a sandwich. A little ragged negro boy was watching me intently, with a longing look in his eyes. I gave him the half eaten sandwich. Ravenously he ate it. I gave him the second, and all I had quickly he ate it. The look changed in his eyes. He did not even thank me, but I forgot my hunger in the act of giving.

Life is short, don't wait, do what you are going to do, you may not have the opportunity again.

St. CLAIRE.

OUR LEISURE HOURS.

A boy was employed in a lawyer's office, and he had the daily papers with which to amuse himself. He began to study French, and became a fluent reader and writer of the language. He accomplished this by laying aside the news paper and taking up something not so amusing, but far more profitable.

A coachman was often obliged to wait long hours while his mistress made calls. He determined to improve his time. He found a small volume containing the Eclogues of Virgil, but could not read it; so he purchased a Latin grammar. Day by day he studied this, and finally mastered its intricacies. His mistress came up behind him one day as he stood by a horse waiting for her, and asked him what he was intent-

ly reading. "Only a bit of Virgil, ma'am." What! Do you read Latin?" she asked with surprise.

She mentioned this to her husband, who insisted that David should have a teacher to instruct him. In a short time David became a learned man, and was for many years a useful and beloved minister of Scotland.

A boy was told to open and shut the gates to let the teams out of an iron mine. Sometimes an hour would pass before the teams came and this he used so well that there was scarcely any fact in history that escaped his attention. He began with a little book on English history, and having learned that thoroughly, he borrowed of a minister Goldsmith's "History of Greece." This good man became greatly interested in him and lent him books, and was often seen sitting by him or the log conversing with him about the people of ancient times.

Boys, it will pay you to use your leisure hours well.—Young Raepier.

DOWN IN FLORIDA.

Down where the Orange Blossoms grow,
Where the ocean breezes blow.

I have just returned from my Ga. Ala. and West Fla. tour. I reached Eld. W. M. Shirley, who is actively at work in the Martin Association at Patmos Free Will Baptist church, on Monday after the 3rd Sunday. I preached day and night, until the following Saturday. As a result, six were added to Patmos church, and being of considerable financial strength, will be of great aid. Patmos paid me well, and here is the united voice of that community, which appears under the P. S.

We went from there to Live Oak of the Midway Association preached two sermons received, two members. We went from there to Hickory Grove in West Fla., where we preached one sermon for Bro. Samuel Ely. Received two members there, and as my time was out, and my business urgent, I returned home. I regretted to leave Bro. Ely and community, but felt compelled to go. I was pleased to meet dear old father Charlie Martin, and had a grand time in his company.

Our meetings in Ga. were a success, and our parting sad. We were blessed with the cooperation of Methodist Baptist, and Presbyterians.

Yours in Jesus,
J. M. EMANUEL

P. S.—Dr. Emanuel: I thank God it has pleased him to so direct your steps as to visit our community. I believe I voice the feeling of the entire section when I say you have been a powerful and willing instrument in the Master's hands for doing good, and with an eye single to God's glory, you have endeavored to lose sight of self. May your work here below be crowned with every success, may health and length of days, be yours, and when the last mile stone by you is reached and the pale horse knocks at your door, I pray that you may hear the voice of that angel. "This is he who has come up through great tribulation, has washed and made himself white in the blood of the Lamb. God bless you my brother. Your work among us has been of great benefit to me personally, and I shall not forget you.

N. L. BARFIELD,
Missionary Baptist.

BOONE QUARTERLY MEETING.

I, as clerk of the Boone Q. M. send the proceedings of the last meeting which was called together by R. L. Bradley, clerk, on the 23 of July, 1910. Bro. Jeff Thomas was elected moderator. After which the reading of the 23 chapter of Psalms, and prayer was offered by Bro. Dan Morris.

Business committees—R. L. Bradley, A. L. Cook, Perry Cook, Dan Morris and H. H. Harper.

Devotional—Joseph Miller, Sister Harper, F. Cook, John Stover and Harrison Webb.

Next Session—L. A. Dickens, G. L. Terrell and sister Martha Green.

Reports from churches—There were three reported by letter and delegates and two reported verbally. One church that had gone down, was received back into fellowship with the conference.

Corresponding messengers were sent as follows: Bro. Dan Morris to Friendship Q. M. and Bro. A. L. Cook to Raleigh Q. M.

The delegates appointed to the Yearly Meeting were Bro. Jasper Miller and C. L. Terrell.

Bro. Jasper Miller was examined for license and they were granted to him, and we received Bro. A. L. Cook's and Bro. P. Kinder's license.

Bro. Dan Morris was chosen evangelist of Boone Q. M.

Bro. Dan Morris preached Saturday at 10 o'clock, and Bro. A. L. Cook followed. At 3 o'clock Bro. N. E. Mordecai of the Raleigh Q. M. preached a good sermon, and Bro. R. L. Bradley followed. At night Bro. A. L. Cook preached and Bro. Jeff Thomas followed. Sunday at 11 o'clock, Bro. Mordecai preached and Bro. Thomas followed. At three o'clock Bro. Dickens of the Raleigh Q. M. preached and Bro. R. L. Bradley followed; and Bro. Thomas closed meeting on Sunday night.

Brethren, of all the other Q. Ms. we ask the prayers of all, that we may grow in grace.

JEFF THOMAS, Mod.

R. L. BRADLEY, Clerk.

ILLUMINATED CHRISTIANS.

By REV. JOHN S. MERCER.

We see very few illuminated now. If every one of us were illuminated by the Spirit of God, how we could light up churches! But to have a lamp without any light, that would be a nuisance. Many Christians carry along a profession and say: "I wouldn't give my religion for yours." They talk about religion. The religion that has no fire is like painted fire. They are artificial Christians. Do you belong to that class? You can tell. If you can't, your friends can.

When I was in Georgia in 1896, I saw a clock with a phosphorescent face. It draws in the rays of the sun during the day, and then throws them out in the dead hours of the night, so that you can always see it in the dark. Now, that is what we ought to be—constantly drawing in the rays of the Sun of Righteousness and then giving them out. Some one said to some young converts: "It is all moonshine being converted." They replied: "Thank you for the compliment. The moon borrows light from the sun, and so we borrow ours from the Sun of Righteousness." That is what takes place when we have this illumination. Lord Jesus, fill us with the Holy Ghost that we may shine!

MASS MEETING.

The annual meeting of the Free Will Baptist Mass meeting, was held at Spring Hill, on Aug. 4th and was largely attended.

The program started at 10 o'clock with devotional exercises by Eld. W. B. Everett, after which the address of welcome was delivered by C. M. Johnson followed by Eld. Perry Crumpler.

The President spoke a few words concerning the work, its progress, and future prospects.

The address was delivered by Eld. D. A. Windham. Eld. Windham's address will appear elsewhere in your columns, so your readers can enjoy it for themselves.

Eld. P. T. Lucas and Mr. J. M. Mitchell made short, but interesting talks.

A collection was then taken to meet current expenses, and to treat the children.

Appointment of committees and then dinner.

After dinner all the children were drawn up in a circle and treated to lemonade and candy. There was near a hundred of them and they seemed to thoroughly enjoy the treat.

The program in the house after dinner was the exercises by the different schools, four schools having programs.

The committee on reports, reported as follows:

Spring Hill,	\$4.40;
Edgewood School,	\$4.33;
Union Grove,	\$3.00;
Rains X Roads,	\$2.80;
Spring Hill was the highest school in points of excellence.	

The finance committee report \$8 15 collection.

Printing programs,	\$1.75;
Windham's expenses,	\$2.00;
Treat to children,	\$4.40;
Total,	\$8.15

Committee on time and place report, Union Grove as the next meeting place and time, Aug. 4th, 1911.

The meeting closed, having had a very successful session.

C. M. JOHNSON.

They spake often one to another, says the prophet, and God hearkened and heard it. God listens for nothing so tenderly as when His children helped each other by their testimonies to his goodness and the way in which he has brought them deliverance.—Horace Bushnell.

It is a question whether all our searching criticism has ever done so much to produce efficient work and to bring our neighbor to his best, as words of genuine and hearty encouragement.—John Watson.

OBITUARY.

ADDIE VANDIFORD.

On Sunday night at one o'clock the dark angel of death entered our community and cut short a bright life.

Addie, the wife of Mr. Bryant Vandiford, was born January 30, 1854. She was the daughter of Mr. Charles Bowers of Greene County. On March the 8th, 1877, she was happily united in marriage to Mr. Bryant Vandiford, and died July 25, 1910. Her last illness was short and everything that loving hands and hearts could do, was done for her. But alas, it was all in vain for she heard her Savior call her and with a peaceful expression on the face we loved so well, passed away to be with him in heaven.

Her death came as a great shock to the many friends who knew and loved her. It seems as if it was only yesterday when she brightened our life with her presence and yet we know now that she is gone forever. It was hard to give her up because we cannot understand why her bright life should be cut short. But we know that God doeth all things well. And while we humbly bow our heads in submission to his divine

will, try to say, "Thy will be done." She was a faithful member of Sts. Delight church. A devoted daughter, an affectionate sister, a loving wife, a faithful friend. She leaves a grieving husband, six boys, two girls, four brothers, five sisters and a host of relatives and friends to mourn their great loss.

Weep not loved ones, but let us try to remember that she is standing at the beautiful gates waiting to welcome us home. Her death is only one more link binding all who loved her, close to heaven. Her funeral was preached by Eld. G. C. Vause and afterward was taken to the family burying ground to await the resurrection morn.

A precious one from us is gone,
A voice we loved is still,
A place is vacant in our home,
Which never can be filled.

God in his wisdom has recalled,
The boon his love had given,
And though "the body slumbers here,
The soul is safe in heaven.

In this world are tears and sorrows,
But sooner or later, they will cease.

We all will cross the silent waters,
And live in perfect peace.

Written by a friend,
EFFIE C. EDWARDS.

Free Will Baptist General Conference.

The 34th Session of The Free Will Baptist General Conference will be held with the Florence, Alabama, church, Wednesday, Oct. 5, 1910, at ten A. M., and continue ten days, or until the business is transacted. Every constituent body is entitled to one delegate, if it has 1500 members to two and one additional delegate for each additional thousand members or major fraction thereof.

W. R. SAWYER,
DAVID LANGLEY,
W. W. DOWDY,
THOS. E. PEDEN,
Executive Committee.

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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.—I Cor. 8:5; Isa. 40:28.

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 wherewith he loved the world; and Christ as freely gave himself a ransom for all, tasting death for every man; who was buried and rose again the third day, and ascended into heaven, from whence we look for Him the second time in the clouds of heaven at the last day to judge both quick and dead.—I Tim. 2:5, 6; Heb. 2:9; St. John 3:10; Rev. 1:7; Acts 24:15; I John 2:2.

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 home to God. St. John 16:7, 8; Acts 2:4; Eph. 2:1; Eph. 4:4-6.

4. We believe that in the beginning God made man upright, and placed him in a state of glory without the least mixture of misery, from which he voluntarily, by transgression, fell, and by that means brought on himself a miserable and mortal state subject to death.—Gen. 2:17; 3:19.

5. We believe that God is not willing that any should perish; but that all should come to repentance and the knowledge of 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 16:15; Luke 24:47; John 3:15-17; I Tim. 2:4.

6. We believe that no man shall suffer in hell for want of a Christ 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 17:30; Mark 6:8; Heb. 3:10; I John 5:10.

7. We believe the whole Scriptures are infallibly true, and that they are the only rules of faith and practice.—II Tim. 3:16, 17.

8. We believe in the doctrine of General Provision made of God in Christ, for the benefit of all mankind, who repent and believe the Gospel.—Luke 14:16-20; Matt. 28:19, 20; Luke 13:3-5; Luke 24:47; Acts 3:19; Mark 1:15.

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; so as they all might be happy, would they give place to His divine teaching; whereas, such who do not receive the divine impressions of His Holy Spirit, shall, at a future day, own their condemnation just, and charge themselves with their own damnation, for wilfully rejecting the offers of sovereign grace. Matt. 11:27; St. John 6:44, 65; Ps. 1:1; Tit. 2:11, 12; Jer. 22:29.

10. We believe that men, not considered simply as men, but ungodly men, were of old ordained to condemnation; considered such who turn the grace of God into lasciviousness, denying the only Lord God, and our Lord Jesus Christ who bought them, and therefore, shall bring upon themselves swift destruction; but we observe that they, and such the Apostle saith because they receive not the love of the truth, that they might be saved; therefore the indignation and wrath of God is upon every soul of man that doth evil, living and dying therein; for there is no respect of persons with God.—Jude 1:4; II Peter 2:1; II Thes. 2:11, 12; Rom. 2:9-11.

11. We believe that all children dying in infancy, having not actually transgressed against the law of God, in their own persons, are only subject to the first 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 "of such is the kingdom of God"—I Cor. 15:22; Matt. 18:2-5; Mark 9:36, 37; Matt. 19:14.

12. We believe that good works are the fruits of a saving faith, and that in the use of the means of grace, and not out of the use of those means, eternal life is promised to men.—Rev. 22:11, 15; Isa. 1:10, 20; Matt. 7:8; Jer. 6:16; Luke 13:34, 35.

13. We believe that no man has any warrant in the Holy Scriptures for justification before God through his own works, power or ability which he has in and of himself, only as he by grace is made able to come to God, through Jesus Christ; believing the righteousness of Jesus Christ to be imputed to all believers for their eternal acceptance with God.—Rom. 4:24; Acts 8:20, 21.

14. We believe that all things are foreseen in the wisdom of God, so that God knoweth whatsoever man or cannot come to pass upon all supposed conditions; yet not as having decreed any person to everlasting death or everlasting life, out of respect or mere choice, further than He hath appointed the godly unto life, and the ungodly, who die in sin unto death.—Heb. 4:13; Prov. 8:23-31; Matt. 25:21-46.

15. We believe, as touching Gospel ordinances, in believers' baptism, laying on of hands, receiving of the sacrament in bread and wine, washing the saints' 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 10:15-16; Acts 8:17; Acts 19:4; Luke 22:19-20; John 19:5-17; Jas. 5:14.

16. We believe the Gospel mode of baptism is by immersion, and that the believers are the only subjects for baptism.—Matt. 3:16; Mark 1:9, 10; Acts 3:38, 39; Rom. 6:4; Col. 2:12.

17. We believe in a general resurrection of the dead and a final judgment at the last day.—John 5:28, 29; II Cor. 5:10.

18. We believe the happiness of the righteous is eternal and the torments of the wicked are endless.—Matt. 25:46.

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