

THE FREE WILL BAPTIST ORGAN... FREEWILL BAPTIST CHURCH... North Carolina. PUBLISHED WEEKLY... FREEWILL BAPTIST PUB. CO.

THE FREE WILL BAPTIST.

"LET BROTHERLY LOVE CONTINUE."

Vol. XI, Ormondsville, N C., Wednesday, Oct. 14, 1891. No. 13

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"ROCK OF AGES." MAUD MOORE. "Rock of Ages, cleft for me," Thoughtlessly the Maiden sung;

"Let me hide myself in Thee." Felt her soul no need to hide— Sweet the song as could be,

"Rock of Ages, cleft for me," 'Twas a woman singing then now, Pleadingly and prayerfully.

"Rock of Ages, cleft for me," Lips grown aged sang the hymn, Trustingly and tenderly,

"Rock of Ages, cleft for me," Trembling though the voice a low, Ran the sweet strain peacefully,

"Rock of Ages, cleft for me"— Sung above a coffin lid— Underneath, all restfully.

THE LOST CHORD. BY ELIZABETH H. DELP.

The poet, in the song, describes the infinite beauty of the lost chord, and then he bewails his loss.

It is not in music alone that chords are lost. The now completed work which we admire, first existed as an ideal in the mind.

Paul said, "Not as though I had already attained, either were already perfect." How imperfect we find ourselves after a critical self-examination!

press toward the mark for the prize of the high calling of God in Christ Jesus." He did not designate in their details, the things that he would do in order to live nearer his ideal of Christian excellence.

God knows the intents of our hearts. He knows just what our daily efforts, and our patient endeavor will do for us. He sees where each line of duty, and sometimes, when we are feeling encouraged by our progress, we are thwarted in some way, and we feel that we have failed.

We shall not rest satisfied in the world; there are always lost aims, hopes and purposes over which we grieve. There are lost chords here, but let us be comforted by the thought of the singer,

THE STORY OF INTemperance. A few years ago, a noted wild-beast trainer gave a performance with his pets in one of the leading London theatres.

The curtain rose on an Indian woodland scene. The weird strains of an Oriental band steal through the trees. A rustling noise is heard, and a huge serpent is seen winding its way through the undergrowth.

But the apostle continued, "I and their eyes meet. The serpent coils before the man—man is a tor. The serpent is under the control of a master.

Christ. But if you would enjoy this full redemption, the powers of your being must be brought under the influence of this one principle, "Looking unto Jesus."

LOOK TO JESUS. The secret of the preeminent piety of Paul and the primitive Christian is explained in one single expression of the sacred writer: "Looking unto Jesus, the author and finisher of our faith."

Now, Christian, if you will believe it Christ will be to you all that he was to them. "He is the same yesterday, to-day, and forever," and you may share as they did in the infinite fullness of the love and grace of

Do your sins rise up before you, and fill you with apprehensions of coming retribution? "Look to Jesus." Do you desire to be freed from the power of sin, and be presented to God

My fellow-traveler to an eternal world, art thou aware of thy lost and ruined condition as a sinner in the sight of a holy God? Art thou sensible of thy need of an interest in the merits of the Lord Jesus Christ, who is the only Savior of the world?

YET LACKEST THOU ONE THING.

Art thou impressed with a sense of the worth of thy precious and never-dying soul; of the value of time; of the uncertainty of life; of the certainty of death; and of the necessity of a new heart and the holy life to fit thee to stand the presence of God at the last great day?

He who abuses others must not be particular about the answer he gets. There is no easy path leading out of life, and few are the easy ones that lie within it.

Virtue itself offends when coupled with forbidding manners.

Highest of all in Leavening Power.—U. S. Gov't Report, Aug. 17, 1889

Royal Baking Powder ABSOLUTELY PURE!

THE SOUL A PRECIOUS JEWEL.

If a man were to travel through some dangerous wilderness, having but one jewel in all the world, in which his whole property consisted, and should hear some in one place, some in another, crying out under the hands of cruel robber, O, in what fear would this traveller go lest he should lose his jewel, and be robbed of his all at once.

Christ is lost—all is lost. Secure then thyself of this infinitely precious thine own immortal soul to the stronghold of the house of defense, the city of refuge, even to Jesus Christ.

"In God's kingdom there are a great many spiritual cripples. All their lives some Christians are mournfully looking downward at their own infirmities; doubting, fearing, despairing, when if they had faith they might stand erect and gaze up into the glory of God's heaven and God's love. We are children of a king, heirs of God. 'All things are ours.' Why, then, go mourning all our days? Let us claim the glorious privileges of our spiritual birthright. His will is that we should not only have life, but have it 'more abundantly.' Let us seek today for a fuller, deeper, and healthier spiritual life. Let us look upward, onward, heavenward. 'Look off unto Jesus,' and no longer languish through life, but live in the fullness of faith."

BITS.

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There is no easy path leading out of life, and few are the easy ones that lie within it.

Do not wait for extraordinary opportunities for good actions, but make use of common situations.—Goethe.

THE FREE WILL BAPTIST  
J. M. BARNFIELD, Manager  
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WEDNESDAY, OCT. 14, 1891.

PUB'S ANNOUNCEMENT.

All communications should be addressed to the Free Will Baptist Publishing Co., Ormondsville, N. C.  
In case the paper is not received regular, please notify us at this office.  
When ordering a change of address, it is necessary to state the place to which the paper is to be 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.  
The following statement of the legal requirements may properly be noted in this connection. (1.) Any person who takes a paper regularly from the postoffice—whether directed to his name or another's, or whether he has subscribed or not—is responsible for the payment. (2.) If a person orders his paper discontinued, he must pay all arrearages or the publisher may continue to send it until payment is made, and collect the whole amount, whether the paper has been taken from the office or not.

COMMUNICATION.

DEAR EDITOR:—Please allow me space in one of your columns for a few words. A part of the members and visitors met Saturday morning Sept. 26th, at Union Grove, to hold a Godly Conference. Eld. J. H. Worley, the pastor, entered the stand at eleven o'clock and preached—Text: 1 Cor. 22: 23, after which the business belonging to the church was taken up and transacted lovingly. It being meeting, of course, it was decided to elect a new pastor for the coming year. After talks from Worley and the body unanimously elected Eld. C. R. Worley as pastor for the coming year. His sincere request. The tears that trickled down the dear old father's and mother's cheeks, and the redness of the eyes and cheeks of the young men and women was sufficient proof that they sincerely regretted to see him leave; though he soothed their sorrows, as he always does, with the promise to come again soon. After business was over, we commemorated the death and suffering of our Lord and Savior Jesus Christ by communing together and washing each others feet. Thus ended a glorious Conference.

At three o'clock Eld. Worley preached the funeral of a friend, Mr. E. Flowers, from 1 Cor. 15: 55, 56, especially commenting on the 55th, "O death, where is thy sting? O grave, where is thy victory? We learned that Mr. Flowers was about 65 years of age. He had once been a member of the Union Baptist church, but by some means had been disowned. He died with that dreadful disease, "Heart Dropsy." For several weeks before his death he only slept, or rested, sitting up. Yet, while his afflictions was long, and his sufferings great, he seemed to bear it with Christian fortitude. Never a murmur was heard. He said he felt like there was nothing between him and God; and that he soon would be out of his pain. He leaves a companion, five children and their companions, and a host of friends to mourn their loss. The bereaved have our heart-felt sympathy. Believing their loss is his eternal gain; and while they have lost a father

and friend, heaven has gained a jewel. Let us try and meet him.

Eld. Worley preached again at night with good results. The S. S. met Sunday morning about 9 o'clock and sang about an hour, after which Elder Worley preached. Words cannot express the feeling and looks of the people as they gave him their hand that day. Eld. Worley preached again Sunday night. Now it seemed that the meeting must close for want of a preacher, but after talking and thinking of the many souls to be saved, we resolved that we go home praying for some workers, and that we meet again Monday night. Monday night when we entered the house our hearts leaped within us; there was four of God's ministers there, ready to expound to us the blessed truths of God. Elders T. Phillips and C. R. Pearce preached. The meeting was continued until Wednesday night. There was no additions to the church, but Christians were strengthened and sinners convicted. Let God be praised; for at some place, at some time, and in some way, we will see the results of our prayers.

PLEASANT PEOPLE.

Some men move through life as a band of music moves down the street, flinging out pleasure on every side through the air, to every one far and near that can listen. Some men fill the air with their presence and sweetness, as orchards in October days fill the air with perfume of ripe fruit. Some women cling to their own house like the honeysuckle over the door, yet like it sweeten all the region with the subtle fragrance of their goodness. They are ever dropping precious fruits around them. There are lives that shine like starbeams, or charm the heart like songs sung upon a holy day.

How great a bounty and a blessing it is to hold the royal gifts of the soul so that they shall be music to some and fragrance to others, and life to all! It would be no unworthy thing to live for—to make the power which we have within us the breath of other men's joy; to scatter sunshine where only clouds and shadows reign; to fill the atmosphere where earth's weary toilers must stand with a brightness which they cannot create for themselves, and which they long for, enjoy and appreciate.—Sel.

Refined, Christian literature must ever tend to diffuse a knowledge of Christ and promote vital godliness and sound morality to the extent it is read. No intelligent man doubts the power of the Press. The printed page wields an immense influence for good or evil according to the thought expressed.

The reason that the great creeds of Christendom say so much more of God's decrees than they do of His love, is because it is against the sovereignty of God and not against His love that the carnal hearts at enmity.—Ex.

A GOOD THING

I am glad to see the brethren moving for a School in North Carolina. It is a good thing; and when attained, it will do you much good. It will do good to the young ministers who attend it, and through them, it will do much good to the churches and the people.

Is there not some brother, or community, that will provide necessary buildings for the brethren generally to hold of the matter, to hold students and build a school? When I was there, I thought Pine Level a good place for a school.

I am now here at Oak City, Indiana, among the General Baptists, now 20,000 strong, who grew up indirectly from the Fathers of our body when they were called General Baptists, or General Redemptioners. These originated here through the labors of B. Stinson, whose father was born in North Carolina and was acquainted with the General Baptists there.

The General Baptists here are prosperous, have a successful paper, "The Messenger," a College that will soon have a Theological Department in operation, and are increasing rapidly in numbers. God bless the brethren in North Carolina!

A. D. WILLIAMS.

"LOPPING OFF THE BRANCHES."

BY F. M. H.

Readers, did you ever see and think when someone is telling a huge joke, that in just the same amount of applause he received, just so much was the minds and hearts of the hearers poisoned by the jargon of filth poured gratuitously into their ears?

Just notice the small boys, how eager they are, withers and mouth dilated to the fullest extent, intent on catching every syllable of the vile conversation. Oh! but you say they should not be allowed to infest the street corners; then they will not hear such vulgar and obscene language. Ah! yes, no doubt you are willing to rob them of a breath of fresh air, in order that you may "enjoy the pleasures of sin for a season." We venture to say, not one in ten, but who could learn a "vicious lie" at one repetition, that could not learn a verse in the family Bible, of perhaps lines, repeated to them many times.

Brother, if you want to root out the good seed sown by the Sabbath-school in your children's hearts; if you wish to break off the young and precious branches of morality that have been grafted into their breast by good examples, just follow the vice-telling them "yarns," and show quickly a "vicious lie" under the degrading influences exerted upon them. There is a duty for every one to perform in this matter, and it is essential that we begin once, by refusing to engage in any such low and degrading business by discountenancing the same in any way would.

Moreover, if you are of the turn of mind to be "jokey," subdue your evil thoughts for better ones, and further; if you really cannot talk otherwise, better not talk at all, "for out of the abundance of words, the fool uttereth folly."

THINK

Reader, do you ever think? You have a soul as well as a body. You must die one day. After death comes judgment. Do you ever think?

Want of thought is one simple reason why thousands lose their souls forever. They will not consider. They will not look forward. They will not reflect on their latter end, and the certain consequences of their present ways. And at last they find they are damned for want of thinking.

Believe me, this world is not a world in which we can do well without thinking. Least of all can we do well in the matter of our souls. "Don't think," whispers Satan; he knows that an unconverted heart is like a dishonest tradesman's books, it will not bear close inspection. "Consider your ways," says the word of God—stop and think—consider and be wise.

Well says the Spanish proverb, "Hurry comes of the devil." Just as men sometimes marry in haste, and repent at leisure, so they make mistakes about their souls in a minute, and then suffer for it for years. Just as a bad servant does wrong, and then says, "I never gave it a thought," so men run into sin, and then say, "I did not think about it—it did not look like sin." Not look like sin! What would you have? Sin will not come to you saying, "I am sin;" it would do little harm if it did. Sin always seems "good and pleasant and desirable," at the time of commission. Oh, get wisdom, get discretion. Remember the words of Solomon: "Ponder the paths of thy feet, and let thy ways be established." Prov. 4: 26. It is a wise saying of Lord Bacon, "Do nothing rashly. Stay a little, that you may make an end the sooner."

Oh, learn to be thoughtful. Learn to consider what you are doing and whither you are going. Make time for calm reflection. Commune with your own heart, and be still. Remember my caution. Do not be lost merely for want of thought.—Sel.

KINSTON, N. C.,

Oct. 10, 1891.

DEAR EDITOR:—Allow me space in your excellent paper for a short letter. Our beloved pastor filled his appointment here last Wednesday and Thursday nights. Owing to the inclemency of the weather, there was not many out Wednesday night, but Thursday night there was a large and attentive congregation. At the close of service the door of the church was opened and four came forward and gave God their hearts. Brother Stanley holds prayer-meeting once a week. I ask the prayers of all the people for our little church. Yours in love,

ADA E. HAWKINS.

Trust in Jesus.

One less of home!  
The charmed circle broken; a dear  
Missed day by day from its accustomed place;  
But crown and saved and perfected by grace,  
One more in Heaven.

Little Mary Ida, the four year old daughter of James W. and S. Barnes died on the morning of Sept. the 19th, at Taylor, Wilson county. She was the loved and petted one of the family. Sick only a few days, it was almost like her being taken suddenly. It was so hard to give her up. Her place here and there, and everywhere, on the place is vacant, her sweet voice hushed, and, oh! they miss her so much. How the weeping heart longs to see her once again walking and running about the house, which is so lonely. A sweet little bud plucked by the tender loving hand of God, and carried away to bloom in Heaven with angels and loved ones in the presence of Jesus. What a sweet hour for the little helpless one. Safe at home with Jesus forever.

And while it makes us sad to know that she cannot come back and be with us at home again, it is so cheering and comforting to know that we all may go to meet in that home above where we will never part again.

So let mother, father, brothers and sisters, and all who knew and loved her, and who are sad now, look to God for strength and comfort, trusting in Him, and be ready to go in peace to that happy home when called, as little Mary was.

UNCLE DOC.

I received a letter from Eld. J. B. More, of Hyman, S. C., some time since, asking for a waybill to the Western Original Free Will Baptist Conference, which convenes with the church at Red Oak Grove, Wilson county, N. C., Thursday October 15th, 1891. I will say if the new railroad is completed by that time from Florence, S. C., to Fayetteville, N. C., that will be the nearest route; come to Fayetteville, and keep the same road to Lucama. If this road is not completed, you will have to come to Wilmington, and take the Wilmington and Weldon road to Wilson, and then take the Wilson and Fayetteville road to Lucama, which is only eight miles from Wilson. You will then get conveyance to the Conference.

If your business is so that you can, we would be glad to have you with us at our school meeting at Lucama.

P. T. LUCAS.

This "PAPA CONTROVERSY" will be the first discussion for publication ever held between Baptists and Roman Catholics. It will begin April 6th, 1891, and appear in the Church Progress and American Baptist at the same time, occupying five or six columns per week, for six months or more.

PROPOSITION: RESOLVED, THAT THE ROMAN CATHOLIC CHURCH IS THE TRUE CHURCH OF GOD.  
The Church Progress affirms; The American Baptist denies.  
The Church Progress is endorsed by two Arch-bishops and seven bishops of the Roman Church. The American Baptist, containing both sides, will be sent eight months for one dollar. Address D. B. Kay, Editor, 1310 Olive St., St. Louis, Mo.

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Professing and beautiful illustrated religious and moral tales, and other interesting and profitable reading for the young. Published by the Religious New York Co., 1310 Olive St., St. Louis, Mo.

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.
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, who died for the redemption of the world, and who will return to judge 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.—1 Tim. ii. 5, 6; Heb. ii. 9; 1 John ii. 2; Rev. i. 7; Acts 24: 15.
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 dwelleth in sinners who are regenerated.—John xvi. 7 and 8; Acts ii. 4; Eph. ii. 1; 1 Cor. xii. 13.
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, brought himself into bondage, and brought on himself a miserable and mortal state, subject to death.—Gen. ii. 17, iii. 17, 18, 19.
5. We believe that God is not willing that any should perish, but that all should come to repentance 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, 16.
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 hath bought him, 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 contumacious and 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.—1 Peter ii. 1; 1 John i. 17; Acts xvii. 3; Mark vi. 6; Heb. iii. 12; 1 John v. 1.
7. We believe the whole Scriptures are infallibly true, and that they are the only rules of faith and practice.
8. We believe in the doctrine of General Providence, that all things are done for the benefit of all mankind, who repent and believe the Gospel.—Luke xvii. 16, 17, 18, 19, 20; Matt. xxviii. 13, 20.
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 that they all might be happy, would they give place to His divine teachings, and receive such aid as He offers, and the 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 new birth grace.—Acts xiii. 46; John i. 11, 12; 1 Peter ii. 1, 2; Jer. xvi. 20.
10. We believe that men, not considered simply as men, but as angels, were of old ordained to eternal dominion; considered since who turn the grace of God into lasciviousness, denying the only Lord God, and our Lord Jesus Christ who bought them, and their fore, shall bring upon themselves swift destruction; but who receive that they, and such too, the Apostle saith bestows they receive not the love of the truth, that they might be saved; therefore the indignation and wrath of God against every son of man that receiveth not the truth, shall be increased, for there is no respect of persons with God.—John i. 11; 1 Peter ii. 1, 2; 1 Thes. x. 1, 2; Romans ii. 5.
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, as yet, have been guilty of Adam's iniquity, in part by the guilt of Adam's sin, for such is the kingdom of God.—1 Cor. xv. 22; Matt. xviii. 2, 3, 4; Mark ix. 36, 37; Matt. xxiii. 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 man.—Rev. xxii. 14, 15; Isa. 54: 20; Matt. vi. 17; 1 Cor. xiii. 24, 25.
13. We believe that no man has any merit 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. ix. 24; Jer. xxiii. 16.
14. We believe that God knows the consciences of all men, and that God knoweth whatsoever man or creature doeth, and upon all supposed conditions yet not as having done any person to everlasting death or damnation, but as he is able to choose, farther than He hath appointed the goodly unto life, and the ungodly, who die in sin unto death.—Heb. ix. 18; Prov. viii. 22, 23, 24, 25, 26, 27, 28, 29, 30, 31; Matt. xxv. 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46.
15. We believe, as touching Gospel ordinances, in believers' baptism, laying on of the hands, receiving of the sacrament in bread and wine, washing of the saints' feet, anointing the sick with oil in the name of the Lord, fasting, praying, singing praise to God, and the public ministry of the word, with every instrument of the Lord we shall find in the New Testament.—John xiii. 19, 20; John xiii. 5 to 17; James v. 14.
16. We believe the Gospel mode of baptism is by immersion, and that the believers are the only subjects for baptism.—Matt. iii. 8, 16; Mark i. 5, 10; Acts vi. 38, 39; Rom. vi. 4; Heb. x. 22.
17. We believe in a general resurrection of the dead and a final judgment at the last day.—John v. 28, 29; 1 Cor. xv. 10.
18. We believe the happiness of the righteous is eternal and the torments of the wicked are endless.—Matt. xxv. 46.

HYMN BOOKS.

The readers of the FREE WILL BAPTIST are hereby informed that the hymn books have been completed and that I will take pleasure in furnishing any one who may want them, at the old prices, viz: Single copy, 50 cents; per half dozen, \$2.70; per dozen, \$5.20. All orders must be accompanied by the cash, or they will not be filled. All books sent at my own risk.  
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