

# THE FREE WILL BAPTIST.

"LET BROTHERLY LOVE CONTINUE"

Vol. 27.

Ayden, N. C., Wednesday, November 10, 1909.

No. 44.

NOVEMBER 10, 1909

THE  
FREE WILL BAPTIST,  
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Rufus Stowers, Sweetland, N. C.  
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## Town Directory.

Free Will Baptist services every 4th Sunday at 11 o'clock, and at night, Elders G. C. Yance, pastor. Prayer meeting every Friday night. Sunday school every Sunday morning at 9:30 o'clock. Prof. T. E. Peden, Supr. Amphitryon Society meets every Tuesday night during school months.

Missionary Baptist Church, services every 2nd Sunday at 11 o'clock a. m. and Sunday School at 10 o'clock a. m. H. C. Oranoid, 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. H. Bridges, pastor. Sunday School at 10 o'clock a. m. H. C. Oranoid, Supt. Prayer meeting every Tuesday night.

Christian 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. H. C. Oranoid, Supt. Prayer meeting every Thursday night.

St. James' Episcopal church, services every 4th Sunday except on the containing day for Sundays, then on 5th Sunday. Rev. Mr. Huske, Winterville, N. C., rector. Sunday School every Sunday afternoon at 3:30 o'clock. H. C. Barton, Supt.

## POSTOFFICES.

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

Postoffice Addresses.  
Extn. Mail, Treasurer of the Free Will Baptist Seminary at Ayden, N. C., to whom all money for the Seminary should be sent.

Eld. R. I. Corbett, Treas. Home and Foreign Mission Societies, Timmonsville, S. C., to whom all money for Mission Societies should be sent.

General Conference and Education Society, Ayden, N. C., to whom all money for General Conference and Education should be sent.

Eld. W. J. Carrier, Treasurer Ohio Free Will Baptist State Convention, Rutland, Ohio, to whom all money for the work of the Convention should be sent.

Eld. E. L. Stclair, D. G., National Evangelist, Edison, Ga.  
Eld. S. H. Norman, National Evangelist, 321 Fayette St., Charleston, W. Va.  
Eld. J. M. Emanuel, National Evangelist, Macon, Ga.  
Elder R. I. Corbett, Secretary of the Free Will Baptist Theological Seminary, also Treas. Home and Foreign Mission Societies, Timmonsville, S. C., to whom all money for missions should be sent.

**JAMES M. PAROTT, M. D.**  
KINSTON, N. C.  
Diseases Eye, Ear, Nose, Throat.  
General Surgery.

**R. C. R. RIDDICK,**  
DENTIST  
AYDEN, N. C.

## UNION MEETING.

According to appointment the ministers and delegates composing the union meeting of the 4th district, met with the church at Friendship, Greece Co., Oct. 29, 1909.

Eld. R. E. Edmondson who was appointed to preach the introductory was present and preached—Text: II. Cor. 5: 10. After which the union was called to order by electing Eld. R. E. Edmondson moderator and Eld. A. Tyson, assistant. After which we had an intermission of 30 minutes for refreshments.

After refreshments, the following committees were appointed.

**Devotional—Bros.** Willie Tyson, Iva Wells and Sister Mary Jones.  
**Finance—Bros** W. R. Braad, W. H. Mercer and Charlie Brand.

**Temperance—Eld.** A. Tyson, E. B. Hart and J. B. Edmondson.

**Sabbath Schools—Brothers.** Clay Tyson, J. W. Brogden and Thomas Kerny.

**Devotional committee** report, Eld. A. Tyson open and Eld. E. B. Hart preach to night at 7 o'clock.

On motion, we close until 9:30 Saturday morning 1 raise and prayer by the assistant moderator.

**SATURDAY MORNING.**  
Union met as per adjournment. Praise and prayer by Eld. E. B. Hart.

Minutes of yesterday read and approved.

On motion, the visiting Bros and sisters were invited to seats with us in this union.

On motion, the list of churches were called, and they responded as follows:

**Watery Branch—not represented;** Antioch—J. B. Edmondson, \$3 00; Saratoga—J. T. Eason, \$6 00; Aspin Grove—W. R. Langly, \$5 75; Otters Creek—W. H. Mercer, \$3 60; Friendship—J. W. Brogden, \$3 25; Harrells Chapel—Eld. E. B. Hart and Thomas Kerny, \$2 00; Spring Branch—R. R. Bailey, \$2 55; Walnut Creek—by letter, 30c.

On motion, the finance committee retire and settle with the treasurer, and he make his report. Treasurer's report from last union nothing.

On motion, the treasurer's report be received and committee discharged.

On motion, we let Aspin Grove be our mission point until changed. This union donated to Aspin Grove, \$24.95. It was paid to Bro. W. K. Langly.

**Devotional committee** reports, Eld. E. B. Hart open and Eld. J. H. Lumba preach at 11 o'clock.

On motion, we call off for preaching. After preaching we were called off for one hour for refreshments.

**AFTERNOON.**  
Committee reports, Eld. R. E. Edmondson open tonight and Eld. A. Tyson preach tomorrow. Eld. E. B. Hart open and Eld. J. H. Lumba preach.

## REPORTS OF COMMITTEES.

**SUNDAY SCHOOLS—**We your committee on Sunday Schools beg leave to submit the following report:

Resolved, 1. That we try to have a good spiritual S. S. in all of our churches.  
2. That each school try to have spiritual men and women for officers and teachers.  
3. That our preachers do all they can to build up our Sunday Schools.

By the Committee.  
**TEMPERANCE—**We your committee on temperance beg to submit the following report: We are glad indeed to see the great and good work of temperance going forward so rapidly. We are sure that the temperance people could not have used the time that they have spent in this great cause better. We recommend that all Christian societies organize and join together in the temperance army, and put forth their best efforts in conquering this great curse we also wish to impress upon the minds of the pastors of the different churches, to preach one or more temperance sermons in their churches each year.

By the Committee.  
On motion, the various committees reports be received and the committee be discharged.

On motion, we take up the petitions for the next union.

It was voted to go to Aspin Grove, Wilson Co., Friday before the 5th Sunday in Jan., 1910.

Eld. A. Tyndall is to preach the introductory and Eld. A. Tyson on his failure.

On motion, we extend a vote of thanks to the good people of this community for their generous hospitality shown us during the sitting of this union.

On motion, the union close until next time in course Praise and prayer by the moderator.

**R. E. EDMONDSON, Mod.**  
**A. TYSON, assistant.**  
**R. R. BAILEY,**  
Clerk and Treas.  
Fountain, N. C.

**OUR HAPPINESS.**  
DEAR EDITOR—

I want to tell the many readers of my happiness. We should share our happiness with one another. I love all Christian people and desire the prayers of all praying people. I am a member of Pine Valley Free Will Baptist church, near Adel. We have good meetings and the preaching is extra good, for it just suits my case. Bro. Cowart is our pastor. Bro. M. F. Cayson served us last year, and was faithful and true to his appointments. The church is prosperous and we hope and pray that we will do better work than we have in the past.

I want to say a word for missions. We sisters, and the children, should get up a mission society at Pine Valley. I will do my part. How many sisters will join me?

Your sister in Christ,  
VIOLA NICHOLS,  
Sparks, Georgia.

## EVANGELIST STCLAIRE'S REPORT.

To the Executive Committee of the General Conference of The Free Will Baptist:

I cheerfully submit my report for October 1909.

No. miles traveled, 100  
Expenses, \$21.75  
No. sermons, 43  
Lectures, 2  
No. members, 37  
Amount of collections, \$59.65

The above amount received includes \$9 00 sent as mission gifts in response to my Home Mission pledges sent out. I visited eight places, two of which were mission points, where I feel certain good churches can be established. Another place was a church that I have been trying to revive, and with Eld. B. B. Dean's assistance, I have succeeded.

I also visited the Western Conference, but did not get time to present the claims of our school, till the greater part of the delegates had left. It took the Elders so long to unload, that I only had a few minutes before the conference adjourned, however I did some good work, see the paper for list of small notes sent to treasurer to pay indebtedness.

It seems some do not understand what the \$10 00 notes are for, that a few others and I have raised for the Seminary. Please allow me to state facts.

Several of our people were mostly interested in the success of our school, said to me, "If you will take hold of our school, you can make it a success." Lots of the brethren said, "The school depends on your taking hold of it, you have the influence." Knowing the condition at Ayden, I treaded it, but being further urged, I with great reluctance did so. I devised the ten dollar note system, which has succeeded so well.

Now, at the "Stock Holders Meeting," Dr. Peden took the school on its merits. I decided I would raise the one hundred notes of ten dollars each, and would pay Dr. Peden for ten dollars per month, school term. I would give the Primary teacher twenty four dollars per month, school term, and thirty-six dollars per month for the teacher of Mathematics, school term.

Then Eld. P. T. Lucas, Pittman, and Editor Phillips got to work, and we have nearly succeeded.

Now, no one can use this money for any other purpose than for what it is given. If there is no Professor of mathematics appointed then his salary must remain in the treasury for another term. This money cannot be used for any other purpose.

I am, however, raising another fund in small notes, this is to pay off the indebtedness of the school, and is subject to the order of Pres. McLawhon. The expenses of the school is to be paid out of the tuition, and not out of the ten dollar notes. I raised the ten dollar note system to pay the

teachers, and it can only be used for that purpose.

Pres. McLawhon will resume regular payment of teachers as soon as a sufficient number of notes have been paid to justify his doing so.

The treasurer has no authority to pay out funds, only by order of Pres. McLawhon, so no one need go to the treasurer without his order. I hope this is understood.

STCLAIRE  
**THE LIBERTY ASSOCIATION.**

DEAR EDITOR—

I would like to tell the many readers that a wonderful meeting we had during the sitting of the Liberty Association with Seven Springs church, Monroe Co., Ala. I would like to say that I have been attending Associations for 28 years, and will say I never saw such a manifestation of God's wonderful love from start to finish. The body was composed of 13 preachers and delegates from the various parts of the association, and every one seemed to be in full possession of the spirit. Our souls fed on the sweet songs of Zion, and the wonderful sermons preached, till there was great shouting in the camp. Two souls were born to God and gave testimony of the same. Many who had grown up and had back slidden came to the altar for prayer, and were greatly benefited by so doing. The writer was greatly edified, and we feel to praise God from whom all blessings flow. It is no wonder David said, "The angels of the Lord encamp round his saints." It is sweet to abide in his love, for he that dwelleth in love, dwelleth in God, and God in him. We praise God for the blood of Christ, that cleanseth from all sin. We had with us Bro. Fritties, from Zion's Rest Association, Miss. We were glad to have him with us. We thank God for such men as Bro. Fritties.

May God bless the Editor and his family. I ask the prayers of all praying people, that God may use me as something good to him.

Yours in Christ,  
J. M. SORRELLS.

## THE FIRST STEP INTO THE BLESSED LIFE.

DEAR EDITOR—After some delay I come to visit the dear old BAPTIST again. My subject for this time will be, "The first step into the blessed life."

There is a Christian life which in comparison, with that experienced by the majority of folks, is as summer to winter. It is such a life as Caleb might have lived in Hebron the city of fellowship, or the Apostle John was living when he wrote his Epistle, it may be fitly termed, "The blessed life." The blessedness of the blessed life lies in this.

"That we trust the Lord to do in us, what we can't do for our selves."

We find that he does not believe his word, but according to our faith, so it is done to us. The weary spirit which has vainly sought to realize its ideals by its own strivings and efforts, now gives itself over to the strong and tender hands of the Lord Jesus, and he accepts the tasks, and at once begins to work in it, to will, and to do of his good pleasure, delivering it from the tyranny of besetting sin, and fulfilling in it, his own perfect ideal.

"CONSECRATION."  
"Yield yourselves unto God, as those who are alive from the dead, and your members as instruments of righteousness unto God."—Rom. 6: 13.

It is not enough to give our time, our energy, or our money. Many will gladly give anything, rather than themselves. None of these will be accounted as a sufficient substitute, by him who gave not only his possessions, but his very self for us. As the Lord was all for us, He asks that we should be all for Him, body, soul and spirit, one reasonable service and gift. That consecration is the stepping stone to blessedness is clearly established in the experience of God's children. There must be full surrender, before there can be full blessedness, God admits you by the one into the other.

First, I was shown that the blood of Jesus Christ, cleanseth from all sin, and then it was made plain to me that He who bath thus cleansed from all sin, had power to keep me clean so, I yielded myself to him, and trusted him to keep me.

Consecration is not the act of our feelings, but of our will. If you cannot give all, as the Lord Jesus to take all, and especially that which seems so hard to give. When we are willing that the Lord should take all, we must believe that he does take all.

We must live in the way of blessings, if we enjoy them. We can't keep living in sin, and enjoy the blessings of God.

May the Lord cleanse and keep every one who may chance to read this is my prayer. Yours for Jesus,  
MRS. LELA PATTERSON,  
Taylorville, Fla.

"Let me fail in trying to do something rather than to sit still and do nothing."

THE CONDITION OF SUCCESS.  
I asked a cobbler once how long it took to become a shoemaker. He answered promptly, "Six years, and then you must travel." That cobbler had the artist soul. I told a friend the story, and he asked his cobbler the same question. How long does it take to become a good shoemaker? "All your life, sir." That was still better,—a Michael Angelo of shoes! Mr. Maydole, hammer-maker of Central New York, was an artist: "Yes," said he to Mr. Paton. "I have made hammers here for twenty-eight years."

"Well, then, you ought to be able to make a pretty good hammer by this time." "No, sir," was the answer; "I never made a pretty good hammer. I make the best hammer made in the United States.—Selected.

FROM SILVER RUN.  
DEAR EDITOR—

I wish to call Bro. M. A. Woodard's attention to a report he made against Silver Run church. He said, "We invited the world to help us call our pastor," that is true. He said, "that we paid our pastor \$3 00 for three years work," that is not true, he received \$7 00 that day, \$10 00 in all for the past association year, and that was like the man with the long face said, "It was a large salary for these services that he gave the church during the year. To prove to Bro. Woodard that he received good pay, I will give the amount of work he did for the church, for the past year. He was present at four appointments during the year, the balance of the time was disappointments, so he can understand why his pay was short, his work, was short also. I am sorry Bro. Woodard made that report, not knowing the condition of the affairs, though we thank Bro. Woodard for his service during that meeting. We had two good meetings this year. One conducted by D. L. Chandler, and one by J. M. Emanuel. We received four members each meeting, received nine members during the year. I guess Bro. Woodard will not visit Ala. any more.

We ask all the Free Will Baptist to pray for us, that we may grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.

Yours Truly,  
W. T. RILEY, Clerk.  
Ashford, Ala.

A CARD OF THANKS.  
I desire to thank Bro. A. L. Lewis of Florence, South Carolina for \$2 00 for "Home Missions." I have just visited one little church down there, preached two sermons. Interest fine, prospects for a church never better. A lot has been promised to the church when organized. Three of the leading citizens say they will join. While I have already commenced mission work, and at this time am holding services in a church that was gone down, up to date have received but little support. But very few have responded to the call.

Will say to Bro. A. L. Lewis, that as soon as I can conveniently hold the meeting in Florence, I will do so, that is if I secure enough to do so, however, I have decided to do no mission work next year in any conference or association, that does not respond to the call. This is final I will preach in Florence, South Carolina and Carmack, Georgia on my return home.

I wish to say to the churches of the First District of the Western Conference that I accept your invitation to visit the churches of your district, and I will do so as soon as possible.

Yours in His service,  
E. L. STCLAIRE,  
Edison, Ga.

God reveals nothing to the hasty, the calm waters best reflect the stars.



# THE FREE WILL BAPTIST,

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

Entered at the Post Office at Ayden, N. C., as Second Class Mail Matter

## 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. Who are making 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 sent in a well sealed envelope without registration. Stamps may be sent for amounts of 50 cents and under.

AYDEN, N. C., WEDNESDAY NOV. 10, 1909

## EDUCATIONAL NOTES.

Officers who, for any reason, do not do their duty, should resign. This is especially true of an institution of learning where so much depends upon promptness and activity.

We have an interesting class in the Free Will Baptist faith the present term. If our ministers and members were better versed in it, we would be much more efficient and have a much closer brotherhood than at present.

A teacher who has a carnal ambition to become president of a college, without regard to the rights and feelings of the one already in the place, is unfit for any of the professorships and indeed can not be a successful instructor anywhere and is especially unfit for the position to which he aspires.

No will has been made in favor of the Seminary. It is said that no wealthy man in Boston, who has not left a handsome sum, in his will for Harvard College can rest without giving to the Free Will Baptist can feel that he has done his duty who has not remembered the Seminary with a snug sum in his will. We ask the brethren to pray over this matter and we know the Holy Spirit will direct them aright.

No other school can meet the wants and give the needed instruction to a candidate for the Free Will Baptist ministry so well as the Seminary. The churches naturally and wisely prefer students from it, to those of any other institution of learning, because they know they are taught sound doctrine and the approved usages of the denomination and are not so likely to have "itching ears" as those taught in other places and under alien influences.

We have had five times as many students the past term as the first term we were here and if the ministers and other friends of the institution work for it as they can and ought, we will enroll a larger number this year than ever before. Our ambition has been to reach two hundred, the number the building will accommodate, but while most years our whole enrollment has exceeded one hundred, it has never reached the two hundred. Former students ought to influence others to attend.

There is a little of the old feeling left that ministers does not need much education and some young men called to this holy work are so frightened with it that they do not plan for thorough classical and Theological education. This is very much against them. If they would open their eyes and look over the great ripening harvest field, see the many difficulties in the

way, they would realize that the very sharpest sickle is needed for the work and that those who do not fully prepare themselves, will be left behind in the race, get little or no ministerial employment and die unhonored and unsung. The conditions are very different from what they were in the days of our good consecrated fathers and we must adapt ourselves to them, or we will be crowded out of the race.

We see, by an article in the Poweroy Leader, that Rio Grande College is used for the Raccoon Township High School. This is a plain violation of the intention of father and mother Atwood who gave their estate, among other purposes, to educate young men, called of God, for the Free Will Baptist ministry. Anything like Sectarianism is forbidden in the Public Schools of Ohio, in some of them the Bible is not read, and to give denominational instruction, will violate the law of the State, to not give will violate the will. The only one living who had anything to do with founding that college. He had many conversations with the donors in regard to the matter, both before and with one of them after the institution began its work and knows where of the affirms. The brethren ought to see to it that this wrong is made right, for the property was given to the entire Denomination.

## MISSIONS.

Eld. John S. Mercer is diligently at work raising money and preparing to sail for the Congo, the first of May. This is a Providential opening for a great and glorious world so far as we can see. Let it not be hindered, or crippled for lack of funds.

Eld. A. J. Jenkins, the Ohio evangelist, has been greatly hindered in his work by the continued affliction of his wife. We are glad to learn that she can now walk a little by the aid of a cane. She is a devoted and consecrated woman and all should pray for her complete recovery.

Eld. J. H. Davis, National Evangelist, has found some Anti mission Free Will Baptist, in Missouri, who hinder his labors. They ought to be converted to the Bible doctrine of missions, or turned over to the Anti Mission Baptist to go with them to a rapid extinction. The Free Will Baptist have been a missionary church ever since John the Baptist preached in the wilderness and baptized the blessed Savior in the River of Jordan and have no room for such old forges and moss-backs.

The Ayden Sunday School took a collection for missions last Sabbath per the direction of the last General Conference. Every school and church

should do this regularly. It is useless to hope for much success, unless we act together in harmony. Guerrilla warfare does not accomplish permanent results. A missionary society ought to be organized in each church and permanently kept up, after the plan indicated in the Constitution published last week. The National Board has much better opportunity to know where help is the most needed and likely to produce the best results than any local Board can have.

## CONSIDER BRO. JONES.

DEAR EDITOR.—There have been several short pieces sent to the BAPTIST in regard to my husband's health, but it has not been fully explained to the people what a pitiful condition he is in. Some of the people saw him at the conference at Rock Springs. He had just been down sick and when he fell he hurt his back and some of you know he could not walk straight then. From then until now he has been having those spells occasionally. Now his mind is very weak. His memory is almost entirely gone and he is in no condition to take care of a wife and an afflicted baby.

On the fifth of July the Lord gave us a little boy, but it is more than sad to say he is afflicted. The Lord is helping me bear my troubles and stay able to be up, and I thank Him for that.

Brethren and sisters, I have never wanted to be called a beggar, but my lot is such now that I must do some thing. We have had to have the doctors attention and we are not able to pay him. Bro. Barnes sent us some money last spring to pay him, but as Sidney was in such a condition the doctor knew we would need what we could get and told me not to worry Sidney's mind with that until he was better. He has been some better at times and then real sick again, has never been able to look out for a family since he was first taken. He is trying to preach at one church but his memory is almost gone.

I truly hope some benevolent Christian who has plenty of this world's goods will chance to read this piece.

If the Lord prompts you to give don't say "No," for this is a pitiful time with me. I am not to lazy or above work but my baby and husband in the condition they are both in consume my time and is a very hard task part of the time. I don't want any one to think if they should send me something that it would be sent for a costly array. I don't waste money. It isn't that, that is the cause of our want. The Lord has seen it to afflict us in such a way that we are almost compelled to ask the people for help. It is hard for me to send such a letter as this out to the public.

I will close by asking for any assistance from any one who can and will send me something to help pay our Dr. and keep us from suffering until my baby is so that I can get out to work.

With your contributions. I earnestly desire your prayers. I feel that I am almost living on prayer. If it were not for the blessed privilege of going to the Lord in prayer.

I feel that my bleeding heart would have been broken. Yours in hope,  
ELLA JONES.

## I TAKE MY PORTION.

I am glad that I am one that when I hear a sermon, or read a write up, or hear any kind of warning, I can take a portion on myself. I am not one to put it off on some one else, for I am always out where I can be hit. Some people, when you are speaking of certain evils, seem to think you are talking of some one else, but I am glad that I can take the portion that belongs to me.

Was just reading sister Hobsteter's letter on missions. I did not pass it unnoticed, and saw as people usually say, "They ought to give more to missions." I consider that I was in the band. Brethren, I feel that we ought to do something for foreign missions, as well as home missions. We ought to be up and doing, and when I say "We," I mean the Free Will Baptist. I may be wrong, but if I am I am willing to confess, when some one teaches me better. I think our conferences should have some kind of a 'Foreign Mission Board,' if they have't one. So if any one feels it their duty to sacrifice something to send the Gospel to those who have it not, they can send it to the treasurer of the board.

When this board gets sufficient means to send a missionary to the Foreign Fields, and the conference sees fit to do so, and have me in our boundaries that feels called to go, order the Board to send him paying all expenses. When it is managed this way, if there is any one collecting for this purpose, give the giver credit through the paper, and turn over what they have collected to the board. There might be several ways of collecting this money, but send it all to the board. There is always a right and wrong way to do anything. Brethren, let us get at the thing right and go to work.

The Bible says, "Go ye into all the world, and preach the Gospel to every creature." This is a responsibility on every one that we ought to see to.

I ask an interest in the prayers of all God's people, that I may go forward, and that he will help me to get all my wrong thoughts right.  
E. P. KERRY.

## NEWS FROM THE ASSOCIATIONS.

The Annual Associations are all over. I attended the Salem association of West Florida, and the State Line of Alabama. The Salem Association was a grand success, all the reports, suggestion, and resolutions were satisfactorily adopted. Not a jar, everything congenial and harmonious. Brotherly love prevailed. Our Bro. Harper, moderator and our Bro. Pippin, as clerk gave satisfaction.

Some for missions was accomplished, in the Salem. The delegates representing the many churches all vouched mission funds for their respective churches, between fifty and seventy-five being promised, to be placed in the hands of the treasurer as a distinct mission fund. This means something in doctorizing and organizing of other churches in the bounds of the Salem association. Pro. Melvin filled his place as usual.

I am sorry to inform you all that the State Line would not donate anything for the extension of our cause in missions. Told them not to vouch unless they meant business,

everything moved rapidly along under the moderatorship of our great and grand Eld. J. D. Stephens. Still there is little interest in the State Line for missions.

The State Line Association is doing comparatively nothing for missions, and nothing at all for our school. They are having a great deal of confusion. They remind me of Joab and Eli, two brothers in Burke County, Georgia. Joab is doing nothing, and Eli is helping Joab do nothing, though there are some good people, but they won't run the church, and consequently the world of outsiders vote and help them call their pastors. It is a bad note when the Devil runs the church.

I am now in the Tennessee River Association of North Western Alabama. Will send subscribers to the BAPTIST soon, and will do all I can for our school.

God bless our cause. I will send out my annual report soon.

J. M. EMANUEL.

JACKSON, OHIO, O. M.

The Jackson, Ohio, O. M. held its Autumn Session with the Wellston Church, Oct. 23 and 24, 1909. Eld. John W. McCoy was chosen moderator. Dea Nelson Moore, Sister S. Jarvis and Sister Woolam were appointed Pulpit Committee. Eld. John W. McCoy, Dea Nelson Moore, Eld. Samuel Jarvis and Bro. John Betty, Examining Board. Letter received from the Columbia Church. Prayer meeting three times a week and preaching by the pastor, Eld. John W. McCoy, once a week. Letters received from Wellston Church. A good fellowship Elder Samuel Jarvis was received into the quarterly Meeting as an ordained minister. Bro. Asa Viers was granted license to preach the Gospel for one year. Next session with Columbia Church the 4th Saturday and Sunday in Jan 1910. Altoona, Coalton, Petrea, Milton, Petrea, Milton, Tarr Farm and Beaty's Run churches, failed to report.

ASA VIERS, Asst. Clerk.

## THE TEST OF PIETY.

It is in the family life that a man's piety gets tested. Let the husband be cross and surly, giving a snap here and a cuff there, and see how out of sorts everything gets! The wife grows cold and unamiable, too. Both are tuned on one key. They vibrate in unison, giving tone for tone, rising in harmony or discord together. The children grow up saucy, and savage as young bears. The father becomes callous, peevish, hard, a kind of two legged brute with clothes on. The wife bristles in self defense. They develop an unnatural growth and sharpness of teeth; and the house is haunted by ugliness and domestic brawls.

Is that what God meant the family to be—He who made it a place for love to build her nest in, and where kindness and sweet courtesy might come to their finest manifestations? The divine idea can be realized. There is sunshine enough in the world to warm all. Why will not men come out of their caves to enjoy it? Some men make it point to treat every other man's wife well but their own have smiles for all but their kindred. Strange, pitiable picture of human weakness,

## PROMISORY NOTE.

I, the undersigned promise to pay on or before \_\_\_\_\_ 19\_\_\_\_  
without interest the sum of \_\_\_\_\_ dollars for the support of the  
Free Will Baptist Theological Seminary, located at Ayden, N. C. The same to  
be made payable to Exam Dail, treasurer, Ayden, N. C.

Witness \_\_\_\_\_ hand and seal this \_\_\_\_\_ day of \_\_\_\_\_, 19\_\_\_\_

Name \_\_\_\_\_ [Seal]  
P. O. \_\_\_\_\_  
State \_\_\_\_\_

Any one can fill out the above blank note or copy from it, making the amount and time of payment to suit themselves. Clip out same and send to Exam Dail, Treasurer, Ayden, N. C.

## 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 \$ \_\_\_\_\_

.....Dozen Child's Primers, @ 30c \$ \_\_\_\_\_

Total - - - \$ \_\_\_\_\_

NAME \_\_\_\_\_

P. O. \_\_\_\_\_

Co. \_\_\_\_\_, State \_\_\_\_\_

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

when those we love best are treated worst; when courtesy is shown to all save our friends! If one must be rude to any, let it be to some one he does not love—not to his wife, sister, brother, or parent.

Let one of our loved ones be taken away, and memory recalls a thousand savings to regret. Death quicks a recollection painfully. The grave is a cold, dark place, and those who sleep. The coffin and the green mound are cruel magnets. They draw us farther than we would go. They force us to remember. A man never sees so far into human life as when he looks over a wife's or mother's grave. His eyes get wondrous clear then, and he sees as never before what it is to love and be loved; what it is to injure the feeling of the loved.—Golden Rule.

## PUBLIC NOTICE.

To The Free Will Baptist Denomination, especially to the Tennessee River Association of North Western Ala.

Greetings:—This will inform you all that on the 27th of Oct., 1909, that whereas there has been some misunderstanding, between the church in Florence, Ala., and Eld. G. W. Mitchell, former member of said church, that said church and Eld. Mitchell, have made peace, and that said G. W. Mitchell has been, and is hereby received and is in full fellowship with said church, and he is commended to God's people, as a minister in good standing, where ever it be his lot to go.

"So Mote It Be."

J. M. EMANUEL,  
National Evangelist.

## MY OPINION OF MISSIONS.

DEAR EDITOR:—Please allow me space to tell the many readers my opinion of missions. I think if we would organize mission societies it would be the best thing we sisters can do, and I think we should do our part. I think the sisters of Bethlehem church will join me, and help to start the societies. I think the brethren will help start these societies too, when they see this. Now, sisters of Beth-

lehem church, near Barney, how many of you will do your part? Let every one take hold and do their part. Members of Bethlehem church, wake up to a sense of your duty.

Your sister in Christ,

MAGGIE NICHOLS,  
Sparks, Ga.

## NOTICE.

Notice is hereby given that one, Chas A. Lewis, a medium sized man, with dark hair, dark eyes, and supposed to weigh about 158 or 160 lbs., who holds credentials from what he calls the Macedonia Free Will Baptist Association of West Va., is a thief, and has committed the offense of cheating and swindling here in the vicinity of Waterloo, Ala. He is wanted here, he is certainly guilty. All Free Will Baptist are notified to be on the watch for him, as he is a religious fraud.

J. M. EMANUEL,  
National Evangelist.

## CATHOLICITY.

The Roman Catholic Church is either Christian or it is not. It will not admit that it is not. It includes all the Christianity in the world, or it does not. If it does, the Greek and non Catholic churches of the world are all of them, with their Bibles and their creeds and loyalty to the Pope, outside the pale of Christianity and beyond the reach of saving grace. If it does not include all there is of Christianity in the world, it is not Catholic, is not supreme, is not the only church, has no monopoly of grace, and one leaving it for another communion does not change his religion, but only his ecclesiastical affiliation. It will be a happy discovery when Roman Catholics learn that Christianity is immensely broader and greater than Roman Catholicism.—Northwestern Christian Advocate.

A young man lived at some distance from his bride elect. On the eventual day he set off for the station in good time, but, being delayed by friends, he missed his train. Then he bethought himself of the telegraph. "Don't marry till I come.—Willard!" was the message he wired.—Philadelphia Inquirer.



THE FREE WILL BAPTIST AYDEN, N. C. WEDNESDAY, Nov. 10, 1909.

LOCAL AND PERSONAL

—Mr. Doremus Smith of the Shelmerdine Section was in town on Saturday last.

—L. L. Smith of near Mt. Olive has enrolled his name as a pupil at the Seminary.

—Luther B. Grice of near Selma came in on Monday and re-enrolled as a student at the Seminary.

—Prof. T. E. Peden preached an able sermon on Sunday morning, on the second coming of Christ.

—Eld. W. F. Waters attended an appointment at May's Chapel on Saturday and Sunday last. He was chosen pastor.

—Many of our people attended the funeral at Greenville on Sunday. They report an enormous crowd in attendance.

—Mr. Branson Tripp is very ill at his home on near the Ayden Lumber Company's mill in the southern section of town.

The yearly meeting at Reedy Branch church passed off in good order. Eld. G. C. Vause was chosen pastor for the ensuing year.

—Miss Bessie Jones continues very ill at her father's home on Lee street. Vause was chosen pastor for the ensuing year.

—Miss Rosa Jones and Miss Flowers of Pamlico county have been spending some time here taking in the scenes of our little town and visiting friends.

Rev. E. L. St. Claire arrived on Monday and reports good meetings at several points. He preached a powerful sermon Tuesday night on missions.

—Mr. Thomas Hardee of near Shelmerdine came to town Tuesday night and stopped over at the Central Conference at Grimsley Church, Greene county.

Piney Grove church has just had meeting with good results. There were but three accessions, but it was said to be one of the best meetings in many years. G. C. Vause did the preaching and baptized the candidates.

—A neat and substantial brick arch has been placed in the Canal above the Rail Road street. The East Rail Road street is entitled to recognition and like work on the east side would add much to the appearance of our town.

—We are printing the programs of the Neuse Atlantic Association, which convenes with the church on Tuesday, November the 16th. Dr. J. M. Parratt of Kinston is moderator and Rev. T. H. King clerk. It will hold three days.

—Our office force makes a polite bow for the delicious repast of good things through the kindness and generosity of our beloved friend and brother, Rev. E. L. St. Claire, which was thoroughly enjoyed yesterday morning. We are always glad to have the Dr. visit our office.—FORSMAN.

—Correction.—In publishing the proceedings of the Union meeting that was held at Bethany, there was an error as to Hull Road church. The paper states that the contribution was one dollar when it should have been two dollars. The matter is adjusted on the clerks book.

—It is a sad sight to visit a church where there are no song books and hence no singing. Good singing is a powerful help in service and should be encouraged with all diligence. We now have the 9th thousand of Zion's Free Will Baptist Gospel Voices. We thought very much if there has ever been a better song book published. Every church should have a full supply. \$3.50 per dozen, \$4.04 post paid. It is cheaper to send by express in the State and pay by mail at distance. Remember that \$3.50 is the price at the office and that postage or express additional.

—Married.—WORTHINGTON—GARRIS—Wednesday night, November the 3rd, at 7 o'clock, at the home of the brides mother, Mrs. Annie Garrison, near Littlefield, Mr. Charles Worthington, son of J. W. Worthington was united in holy matrimony to Miss Freddie Garrison, Eld. E. T. Phillips of Ayden officiating.

—There were many of our friends and friends of the contracting couple present to witness the marriage. After the ceremony the bridal party drove to the home of the groom's father near by where Mr. Worthington and his bride will remain for a while.

—Both bride and groom are well known and highly respected for their many noble traits of character. We join a host in wishing them a long and prosperous wedded life. May they have as much of the sunshine of life and as little of the shadow as the nature of the case will admit.

Married. Cox—NOBLES—Early on Sunday morning last, at the home of Benjamin Nobles in the town of Ayden, Miss Lula Nobles, his daughter, was married to Mr. Ernest Cox, a resident of South Ayden and son of Mr. Jno. C. Cox. Eld. E. T. Phillips reading the ceremony.

Both bride and groom were handsomely attired and made a splendid appearance. Only a few immediate friends witnessed the nuptials. After the ceremony the couple left immediately for Greene County where they will spend some time after which they will return and reside in South Ayden.

The bride is well known in this community and has many friends who wish her well. The groom is an honored and trusted employee of the Ayden Lumber Company, and is noted for his industry, integrity and other sterling qualities. We wish for them an endless succession of blessings along the pathway of life and at last admittance into the Golden City.

Gulford Stock's Dead. On Wednesday night November 3rd, at his home near Littlefield, Mr. Gulford Stock, a true member of Elm Grove church breathed his last. He was stricken with paralysis several weeks ago from which he never finally rallied. A few days before his death he was taken worse, and continued to grow worse until the end came.

For many years he was a faithful deacon of Elm Grove church and was prompt to the duties of his office and ever faithful to his church. He was a good neighbor and citizen in his community and well esteemed. He reared a family by hard labor and well provided for them. He leaves a wife and several children, some married.

His funeral was preached by Eld. Henry D. Manning, and he was laid to rest near his home on Thursday evening Nov. 4th.

To his family and all who mourn his loss, we extend our sympathy and point them to Christ for their comfort.

Jas. A. Davis Hurt. On Thursday afternoon November 4th, Jas. A. Davis, a prominent citizen of our town, was fatally hurt. He stepped upon the South bound train that passes here at 1:30 o'clock, thinking to step off at South Ayden when the train would slacken or stop for the crossing of the Ayden Lumber Company's road. Thinking perhaps the train was about to stop as it would get, and fearing the crossing, he jumped from the rear steps where he had been standing. He was hurled against the embankment with such force that he was seriously shaken up and found to be in a precarious condition. The train was stopped and he was placed in the car and taken back to the depot and from there to Dr. Frizzelle's office where medical attention was given him.

His soon gained consciousness and was taken to his home on 3rd street where he is receiving every possible attention. Fortunately it seems that no bones were broken, but being a great sufferer with asthma, it makes his condition bad. It is hoped however, that he will recover and be himself again before a great while.

Potato King. Edward Dillard can well be voted the 'Potato King' of Nash county and North Carolina. Spring Hope folks know he can raise potatoes to beat the band and good ones too, but he has broken all records this year. On three and one-half acres he has grown one thousand and bushels. THE LEADER will give a year's subscription to the Nash or Franklin county man who can show that he has beaten that record. Who says it is not the record for the State? 1000 bushels of something to eat on three and one-half acres. There are thousands of acres of unimproved land in Nash county, and three and one-half acres will yield 1000 bushels of potatoes. Just think of it.—Spring Hope Leader.

Card of Thanks. We hereby wish to extend our sincere thanks to the good people of this and adjoining neighborhoods for the kindness shown us during the recent sickness and death of our son, H. Wiley. While we can only thank you, we feel assured that you will be rewarded. For us, as always, you did it unto me, my brethren ye did it unto me. MR. AND MRS. W. K. W. NOBLES.

Red Men. There are more than 300,000 Red Men in the United States. The increase in population of about 40,000 during the last two decades is attributed to the government's constant effort to uplift the Indian to the level of contemporary civilization. Three and one-third million dollars are being expended by the United States and more than 30,000 Indian boys and girls.—Christian Home.

Seminary Recollets. By F. McLawhorn, Union meeting, \$2.13.

HORRIBLE DISASTER. Two Men Killed and two Others at Death's Door.

The most horrible accident that perhaps ever took place in the county of Pitt occurred on Friday evening near the town of Greenville.

Mr. E. G. Flanagan had three of his friends out for a spin on his automobile; viz. Messrs J. L. Fleming, Harry Skinner Jr. and S. C. Wooten. The party were returning to town, having been some miles out on the Sand Clay road. Mr. Flanagan was running at a very high rate of speed. They met some lumber wagons, and in trying to turn out for the wagons the automobile plunged against a large oak tree. However, before it struck the tree, it passed over a ridge that caused the machine to strike the oak some feet above the ground. The result was that in the flash of an eye, the automobile turned a complete summersault in the air. Mr. Fleming was thrown about twenty feet from his seat in the auto and falling on his head he was instantly killed.

Mr. Harry Skinner Jr. had his head badly fractured. He was conscious for awhile and spoke about the wreck. He, however, lost consciousness before he reached his father's residence in town. That night he died in Wilson Sanitarium, being on his way to a Richmond Hospital.

Mr. Wooten was bleeding profusely when Dr. Hassell came up on the scene and mopped out his throat and apparently saved his life from strangulation for a while at least. Mr. Flanagan was caught under the machine and badly crushed before he could be extricated. Both Wooten and Flanagan are in a fearful condition, and it would be a great miracle should either recover.

Fleming leaves a wife and three small children. Harry Skinner Jr. like Fleming, was a prominent lawyer. Both were exceedingly popular and held in the highest esteem in their profession, and among the people not only in Pitt county, but all over the State.

The funerals of Messrs Fleming and Skinner took place on Sunday, Mr. Skinner's in the morning and Mr. Fleming's in the afternoon.

It was perhaps the saddest day that Greenville ever saw. Young Skinner was the pride of his father, Dist. Atty. Harry Skinner. His funeral was from the Catholic church.

Mr. Fleming was carried from his home by the Masons Odd Fellows and Pythians of which orders he was an honored member. Messages of condolence were sent from every section of the State to the grief stricken families of the catastrophe. The floral tributes were beautiful and abundant.

Not only Greenville, but all Pitt county and many sections of the State mourn the loss of these men that have done and promised to do so much for their fellowmen.

The funeral on Sunday was one of the largest ever witnessed in Carolina. Help us Lord to bow in humble submission to thy chastening rod that seems so heavy just now to many hearts.

Inaugural Ceremonies. The Trustees of the East Carolina Teachers' Training School request the honor of your presence at the Inauguration of President Robert H. Wright on Friday morning, November the twelfth, nineteen hundred and nine at ten o'clock Greenville, North Carolina.

The above is an exact copy of the invitations which are being sent out to the inaugural ceremonies at Greenville, North Carolina, and Pitt County, in keeping with their protestal hospitality, have indicated their desire to take part in these ceremonies, no invitations will be sent to any person in the town or county except to teachers. But it is expected that every citizen will feel that this is his school and his occasion, and that he will be present if possible. If any citizen of the town or county has friends to whom he would like to have invitations sent, this will be done provided he will send a list of the names with postage address, to C. W. Wilson, chairman of the invitation committee.

"Burdon for Souls." This booklet has twenty-four large pages written by Rev. John S. Mercer in the interest of Mission work in Central Africa, to which the Lord has called him. Send ten cents for the Booklet to Rev. John S. Mercer, North Charlotte, N. C.

Notice. I will say to the members of Winter Green Church, that I have decided to serve the church in the ensuing year, and will hold the quarterly meeting 3rd Sunday and Saturday before in this month. All members are requested to attend with convenience. R. E. DAUGHTERY.

SPECIAL TRAIN Wednesday, Nov. 10th, 1909, TO THE Belhaven Drainage District

For Delegates of Farmers' National Convention and Delegates of the Drainage Convention.

The Norfolk and Southern Railway will operate a special train leaving Union Station, Raleigh, N. C. Wednesday, November 10th at 7:00 a. m. via Washington, N. C., and intermediate stations, with connection leaving New Bern, N. C., at 9:15 a. m., November 10th, at EXCEPTIONALLY LOW ROUND TRIP FARES to the Belhaven, N. C. Drainage District; stopping at Washington, N. C. for "CORN JINGING DAY" in the Norfolk and Southern Railway Corn Growing Contest.

The Chamber of Commerce, of Washington, will provide a FREE OYSTER LOAST for all passengers using this special train or present at Washington for the Corn Jugging.

By purchasing side-trip ticket Washington to New Bern and return, and deposit of ticket with agent at Washington, a stop-over may be secured until November 12th.

All farmers and others interested in the drainage of the lowlands of North Carolina are urged to visit Belhaven on this occasion. Special train returning will reach Raleigh about 10.00 p. m., and New Bern about 6:40 p. m., November 10th.

Get complete information from any Ticket Agent of the Norfolk and Southern Railway, or address: H. C. HUDGINS, G. P. A., Norfolk, Virginia.

Resolutions of Respect. BY WOODLAND SUNDAY SCHOOL.

Whereas, The all wise and merciful Heavenly Father has removed from our presence our teacher and brother, D. Wiley Nobles, to the Heavenly realms above;

Resolved, That we extend our heartfelt sympathy to his aged parents in this the saddest of their lives.

Resolved First, That we bow in humble submission to our Heavenly Father, and pray His grace may comfort the bereaved ones.

Resolved Second, That we extend our hearty sympathy to his aged parents in this the saddest of their lives.

Resolved Third, That the community has lost an honored citizen, Bethany church a faithful member, our Sunday School a teacher whose place will be hard to fill.

Resolved Fourth, That a copy of these resolutions be spread on the minutes of this Sunday School, a copy be sent to the parents of our deceased brother, a copy be sent to THE FREE WILL BAPTIST and one to the Eastern Reporter for publication.

Mrs. C. T. KITRELL, Mrs. H. B. SMITH, Miss KENNIE PERLINS, Miss IRENE McGLONON, Miss ANNE NOBLES, Committee.

The Isthmus of Panama. The Isthmus of Panama has by some corner of words been dubbed "The Waist of the Western Hemisphere." It is a strip of nearly fifty miles in length which joins the two Americas, and separates the two great oceans. Since 1904, when our government got possession of the Canal Zone strip from the Republic of Panama for the purpose of digging a canal, the eyes of all Americans have been on the Canal Zone. This zone is ten miles in width and in it our Government is now with remarkable facility bringing to a successful completion the greatest engineering feat of the age.

Seminary Notes Paid. Ladies Home Mission Society, Jakin, Georgia, \$10.00; Mrs. Howard Minter and Hudson, Jakin, Georgia, \$10.00.

Shurton Spectacle Store. 113 S. COHEN ST., RINNSTON, N. C. Dr. H. O. Kyatt's in Rear. Diseases of the Eye, Ear, and Genital Practice.

To General F. W. B.

Brethren, my impression is and has been for three years to travel and preach the Free Will Baptist doctrine, and call sinners to repentance. I am not qualified to travel, I need more education. I love our Zion and I want to do something. I am a poor man with a wife and four children. I am just 28 years old, and am too young to go on preaching in this age without more education.

I expect, God being my helper, to move to Ayden, Jan. 1910. Who will help us?

Yours in Jesus, W. V. DENTON, Spring Hope, N. C. R. 1.

Notice. All members of Grimsley church, Greene County, are hereby notified to be present on Saturday before the 2nd Sunday in January, 1910. The church list will be revised at that time and all members who wish their names put on the new list will please appear in person or by letter at that time. Done by order of the church. W. C. VAUSA, Pastor, JOHN PHILLIPS, Clerk.

Pledges for the Seminary. The following pledge themselves to pay ten dollars on or before the first of Jan, provided 100 will do likewise:

- E. L. St. Claire, Edson, Ga. J. B. Russell, Beaufort, N. C. W. Barnes, Taylor, N. C. D. A. Windham, Saratoga, N. C. E. T. Phillips, Ayden, N. C. G. W. Dail, Winterville, N. C. W. R. Sawyer, Merritt, N. C. J. W. Alford, Morehead City, N. C. E. S. Swann, Bayboro, N. C. Dr. M. S. Mauls, Ayden, N. C. Dr. Joseph Dixon, Ayden, N. C. J. R. Smith Co., Ayden, N. C. J. H. Worley, Pine Level, N. C. J. I. Blackman, Micro, N. C. Mrs. E. E. Edge, Taylorville, Fla. Walter C. Brinson, Belhaven, N. C. Mrs. R. W. Smith, Ayden, N. C. Ladies B. M. Society of Midway Ga. E. P. Kirby, Timmonsville, S. C. B. Z. Williams, Morehead City, N. C. E. S. Swann, Morehead City, N. C. W. H. Howard, Geneva, Fla. G. W. Brinson, New Bern, N. C. Luey Linton, Ransomville, N. C. J. D. Eason, Stantonsburg, N. C. A. F. Windham, Stantonsburg, N. C. J. H. Newsum, Lucama, N. C. E. B. Joyner, Glennville, Ga. R. F. Daugherty, Cove City, N. C. R. F. Casey, Bayboro, N. C. H. Edwards, Vendemere, N. C. Mrs. A. W. Harris, Ayden, N. C. Second, Third, and Fourth, S. C. W. C. Garner, Newport, N. C. L. A. Winfield, Pinetown, N. C. W. A. Winfield, Pinetown, N. C. R. F. Pittman, Kenly, N. C. J. W. Harper, Winterville, N. C. G. Harris and Bellard, Littlefield, N. C. Jessa Watson, Kenly, N. C. Jno. S. Mercer, N. Charlotte, N. C. Beckory Chapel, Saratoga, N. C. Thos. B. Peden, Ayden, N. C. A. J. Southard, Kenly, N. C. W. B. Evertt, Clayton, N. C. L. B. Grice, Smithfield, N. C. C. E. Brame, Kenly, N. C. J. T. Buddy, Fountain, N. C. F. W. B. Aid Society, Sciotoville, Ohio. J. I. Boyette, Kenly, N. C. W. T. Kirby, Kenly, N. C. E. T. Watson, Kenly, N. C. Mrs. J. W. Barnes, Taylor, N. C. J. R. Watson, Kenly, N. C. D. B. Sasser, Kenly, N. C. J. J. Jones, Fremont, N. C. P. T. Lucas, Lucama, N. C. J. L. Rutcliff, Lantego, N. C. Henry Webster, Pinetown, N. C. Thos. & Jas. Webster, Pinetown, N. C. St. Paul church, Greelyville, S. C. Saratoga church, Saratoga, N. C. Mrs. Howard, Hudson and Minter Jakin, Ga. Mrs. T. G. and Mary Harvey, and Westa Minter, Jakin, Ga. Dublin Grove, Aurora, N. C. R. C. Alloway, T. B. Allen, Aurora, N. C. Kenly F. W. B. Church, Kenly, N. C. Rains N. Roads, Kenly, N. C. Essie Sasser, Pikeville, N. C. and F. F. Loftin, Kenly, N. C. Dublin Grove, Aurora, N. C. W. D. Singleton, Goldsboro, N. C. and Maggie Sasser, Pikeville, N. C. S. G. VanHoff, Nashville, N. C. Spring Hope ch., Fountain, N. C. W. L. Hootes, Fremont, N. C.

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Table with columns: No. of Daily, BEAUFORT DIVISION, Effective June 27th, 1909. Lists train numbers and destinations like Goldsboro, Ayden, etc.

Raleigh Division. No. 15 Daily, Effective June 27th, 1909.

Table with columns: No. of Daily, RALEIGH DIVISION, Effective June 27th, 1909. Lists train numbers and destinations like Washington, Greensboro, etc.

Atlantic Coast Line. No. 58, No. 73. Northbound, Southbound. Lists arrival and departure times for passenger trains at Ayden.

Time of Arrival and Departure of Passenger Trains at Ayden.

Atlantic Coast Line. No. 58, No. 73. Lists arrival and departure times.

Other Pledges for the Seminary. Lists names and amounts pledged.

Atlantic Coast Line. Lists arrival and departure times.

Atlantic Coast Line. Lists arrival and departure times.

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PROCEEDINGS

McGEE-ROBERTS ASSOCIATION.

By the permission of the Allwise and Omnipotent God, the Sixteenth Annual Session of the Original McGee-Roberts Association, Church of God (denominated Free Will Baptist) met with New Harmony church, on Friday night before the first Sunday in September, 1909, at which meeting we were entertained by Eld. T. J. Williams, concluded by Eld. J. E. McGee, subject, Love. A grand lesson was taught from the Scriptures in regard to the subject.

After which the congregation joined in singing and a general hand shake and an old time revival of religion was the result.

The association met Saturday morning at 9 o'clock, pursuant to adjournment.

House called to order by the Asst. Moderator, I. W. Vandell, and reading the 13th chapter of I. Cor., and a grand exhortation given by Eld. I. W. Vandell.

After which, was led in prayer by Eld. J. E. McGee. After prayer, the regular form of business was taken up.

Called for letters from different churches: Coal Creek church—Letter read and delegates seated. Oak Grove church—Received and delegates seated. Fanshawe church—Received and delegates seated. Cedar Creek church—Received and delegates seated. New Harmony church—Received and delegates seated. Next, new churches called:

Higgins church—Letter read and received and delegates seated.

Damon church—Received and delegates seated.

Shady Valley church—Received and delegates seated.

After the delegates of the new churches were seated a song was sung and the moderator extended to the delegates the right hand of fellowship and welcomed them to seats with the lady.

Next, the election of officers, which resulted in the election of Eld. J. D. Kimbrough, moderator and Eld. J. W. Adams assistant; J. R. Rash, clerk, J. S. Shipman, treasurer.

Next the rules of order were read from the chair and instructions given to observe the same.

Next, called for corresponding delegates from other associations and Eld. J. E. McGee came forward as corresponding delegate from the Southern Oklahoma Association, who was seated and the moderator extended to Bro. McGee the right hand of fellowship.

Next, moved and carried that we adjourn until 2 o'clock for business, but come together for preaching at 11 o'clock.

Devotional Exercises.

At 11 o'clock the introductory sermon was preached by Eld. J. D. Kimbrough, concluded by Eld. W. T. Waldren; text 4th chapter 4-5 verses of Eph. The Scriptures used were ably handled and close attention was given by the congregation.

The association met at 2 o'clock pursuant to adjournment.

House called to order by the moderator.

Prayer by Eld. J. W. Adams.

First item of business was the appointment of committees.

Committee on bill of arrangements—Elds. J. W. Adams, J. E. McGee, Bros. A. M. Stitham, S. A. Skinner.

Committee on query and request—Bros. A. L. Conway, J. M. Bowlin, L. H. Wilson.

Committee on Sabbath Schools—G. B. Skinner, J. Adams, H. R. Borden.

Committee on temperance—W. R. Oller, C. S. Richardson, N. S. Moore.

Committee on finance—F. C. Ortlieb, D. H. Chapman, T. B. Matthews.

Committee on obituaries—R. W. Rumer, W. T. Waldren, D. L. Williams.

Committee on ministerial character and credentials—R. M. Pierce, G. A. Clay, J. E. Cook.

Committee on periodicals—T. J. Williams, F. H. Adkins, W. H. David.

Committee on resolutions—H. L. Draper, K. C. McGarity, J. S. Shipman, W. H. Cureton, C. Haffley, J. V. Clark Sr., Lula Draper.

Next, report of committees on Sabbath Schools.

We, your committee on Sabbath Schools, report as follows:

We recommend the last year's report which is as follows: We believe it is the duty of each church to maintain a Sabbath School and let it be understood that we as children of God recommend union as a basis of all the people of God to do the will of our Father in heaven, that we unite all of our efforts to keep our children in Sabbath School, that it may be the means of bringing them to Christ. We earnestly request all our members and deacons to do all they can to hold a lively Sabbath School and prayer meeting in all our churches and neighborhoods. We recommend the Scriptures as our main literature in our churches.

Respectfully submitted,

G. B. SKINNER, I. ADAMS, H. R. BORDEN, } Com.

OBITUARIES—We your committee on Obituaries report as follows:

It is fit that we stop amid the turmoil of this life and give thought and meditation to the dead, for the living know that they must die. We sorrow, but not as those who have no hope.

Whereas, it has pleased the Lord to take from our midst our beloved Bros. J. M. Hickey of Fanshawe church and J. K. Waldren, Sister Basley and Johnston of Cedar Creek church, Eliza Ward, Bro. Will McBride of New Harmony church, Sister Gann and Bro. Frank Jones of Summerfield church. Their ever cheerful countenances at the social gatherings, their voices in the choir, their presence in the Sunday School and their sweet spirit in the home will all be sadly missed, but like the fragrance that remains after the rose is taken away; so shall the memory of their pure lives sweeten the lives of others. We submit to the will of God, knowing that he doeth all things well. We feel assured that they passed away in the triumph of a living faith, and we realize that our loss is their eternal gain.

Respectfully submitted,

R. W. RUMER, W. T. WALDREN, D. L. WILLIAMS, } Com.

Next, a 30 minutes talk on Sabbath Schools by Eld. J. E. McGee.

Report on Periodicals. We your committee on Periodicals report as follows:

We recommend the FREE WILL BAPTIST paper and Literature for Sunday Schools, published at Ayden, N. C., and submit the same for your consideration.

Respectfully submitted,

T. J. WILLIAMS, F. H. ADKINS, W. H. DAVID, } Com.

Next was the consideration of the ordination of G. B. Skinner to the ministry of the Gospel, after a presbytery was chosen and a regular examination by the presbytery, and the applicant giving answer to the hope of his Salvation and to the teaching of the Gospel of Jesus Christ.

The ordination was granted by the laying on of hands.

ELD. J. W. ADAMS, ELD. J. D. KIMBROUGH, ELD. L. H. WILSON, DEA. S. A. SKINNER, } Presbytery.

Next, moved and carried that we adjourn until Monday morning at 9 o'clock.

Devotional Services.

Saturday night at 8 o'clock, after singing and prayer services, the congregation was addressed by Eld. J. E. McGee, concluded by G. A. Clay.

Sunday at 11 o'clock, services opened by singing, An I a Soldier of the Cross? After song and prayer services, the congregation was addressed by I. W. Vandell, on the Visibility of the Church, concluded by J. W. Adams.

Sunday at 3 o'clock Eld. J. A. Timmons addressed the people and concluded by L. H. Wilson and K. C. McGarity.

Sunday night at 8 o'clock, preaching by Eld. J. D. Kimbrough, concluded by Eld. I. J. Williams.

Monday Morning Session.

The house called to order by the moderator, and led in prayer by the clerk.

First item of business, called for report of committees.

First was the committee on bill of arrangement.

Moved and carried that we receive the report and discharge the committee, which reads as follows:

We, your committee on bill of arrangement, beg to report as follows—That we set time and place for the purpose of organizing a state association to embrace all the associations of the state of Oklahoma, and we further recommend that this association organize a Ministers' Institute to meet once a year, to be of ten days session and that we ministers be requested to attend each session and that we elect officers at this association which shall be composed of a president, clerk and treasurer and that each church defray the expenses of all their ministers that have membership with them or is their pastors. And that we require each pastor to preach on the subject of the Gospel to their churches at least twice a year, and that each member contribute means as the Lord has prospered them, and we further recommend that this association put out an Evangelist for the ensuing year.

Respectfully submitted, A. M. STITHAM, J. E. MCGEE, J. W. ADAMS, S. A. SKINNER, } Committee.

Moved and carried that we select Holden, Okla., the place for the organization of the state association and to convene on the first day of December, 1909.

Moved and carried, that this association pay the expense of the moderator to the place of the organization of the state association.

Moved and carried, that we empower the clerk of this association to notify the different associations of the time and place of the organization of the state association.

Moved and carried, that we elect a president and clerk for the Preachers' Institute, which resulted in the election of Eld. J. E. Vandell, president, and W. R. Oller, clerk.

Moved and carried, that we elect an instructor for the Preachers' Institute, which resulted in the election of I. W. Vandell and L. C. Easton, assistant.

Moved and carried, that the Preachers' Institute meet at Red Oak, Okla., the 2nd Sunday in Nov., 1909.

Moved and carried, that we elect Eld. J. E. Vandell as an evangelist for this association, for the ensuing year.

Moved and carried, that we adjourn until 2 o'clock.

Afternoon Session.

The house called to order, and prayer by the moderator.

First item of business was the report of committees that had not yet reported.

Report on Temperance:

We your committee on Temperance, report as follows—We believe that intemperance constitutes one of the greatest mediums through which the children of God are led captive by the wicked one and induced to wander away from God, because it mars the peace of many once happy homes. It brings many precious little children to want and disgrace. It corrupts the minds of both old and young. It brings about the greatest necessity of orphan homes, insane asylums and penitentiaries, all of which are monuments of disgrace.

We therefore, insist that the slightest indulgence therein is injurious to the good life and character of anyone. We further insist that the church member who indulges in the use of intoxicants as a beverage is a compromiser with the devil, and an obstacle in the way of Christianity, a traitor to our Lord Jesus Christ, and is therefore, unworthy of the fellowship of God's people. We sincerely request all our ministering brethren to give strict and frequent lectures against intemperance, for its demoralizing effect is too often apparent to us.

Respectfully submitted, W. R. OLLER, C. S. RICHMON, N. S. MOORE, } Com.

Committee on ministerial character and credentials, report as follows:

We find all of our ministers doing a very good work. Respectfully submitted, G. A. CLAY, R. M. PIERCE, J. E. COOK, } Com.

Committee on Resolutions:

We your committee on Resolutions report as follows—Resolved, That the pastors and deacons of each church in the bounds of this association will see that the Evangelist is supported.

Resolved, That from the present time, this association shall withdraw from any minister known to be intoxicated.

(Continue in minute form.)

WORSHIP.

Our outward habits react upon our inward character. This is true not only of our postures, such as kneeling in worship and prayer, but is true in still greater degree with reference to our observance of the Lord's Day and our attendance upon the public service of the Church.

The man who neglects observance of Sunday by worship in church not only neglects the outward witness before the world of his own belief in God, but neglects God's provision for keeping alive in heart and mind the love and true knowledge of God.

The man who gives up habitually and deliberately these elements of religion for either work or recreation will, beyond all doubt, ultimately give up religion itself. He who neglects the public worship of God on the Lord's Day, may retain outward respectability, may retain his place in social life, but there is nothing in God's Word to indicate that he will escape the condemnation of an unfaithful and disobedient servant.

It is so easy, when one begins to relax their reverence for the Lord's Day, to pass from one thing to another, until the final result is far beyond what one would have thought possible in the beginning.

This is why we should watch so carefully how far we allow ourselves to go in relaxing the rule of Sunday observance. The danger is that the habit grows stronger or weaker, as we deliberate or neglect it. It is like the drink habit in reverse order. Begin to grow careless and you can never tell where you will end.

I have known men and some women who began with what would be a quiet game of tennis in their own ground; at home who have gone on step by step, until now they have no more reverence for Sunday than the most benighted heathen in darkest Africa. The thought of going to Church on Sunday never enters their mind. It has no place at all in their plans or engagements for the day. They have practically given up their religion and in many cases their sense of moral responsibility as well. And yet they were once communicants of the Church, sons or daughters of God fearing mothers, if not pious fathers. One does not need to be a Puritan to recognize the great moral and religious decadence which threatens our communities from this source.

Our country homes, with the "weekend" house parties, have had not a little to do in starting this growing habit of indifference.

First the bicycle, then golf and the automobile have played their part.

Beloved, let us do what lies in our power to keep alive in our own hearts and to rekindle in others the principle so beautifully set forth in the words of the Psalmist which we have chosen as our text. "O come, let us worship and fall down, let us kneel before the Lord, our Master" —Dean Craik.

Beauty and genius are the gifts of Providence, but a good heart is within the power of all to cultivate.—Raleigh Christian Advocate

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. 8:6, 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 3:16; 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, which the world, who quickeneth and draweth sinners home to God.—St. John 16:7, 8; Acts 2:4; Eph. 2:2, 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 6:6; 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 living 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, undergo their condemnation just, and charge themselves with their own damnation, for wilfully rejecting the offer of sovereign grace.—Matt. 11:27; St. John 6:44, 65; Ps. 147:21, 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 them selves swift destruction; but we observe that they, and such the Apostle saith because they receive not the word of the truth, that they might be saved; therefore the indignation and wrath of God is upon every soul of man that doeth evil, living and dying herein; for there is no respect of persons with God.—Jude 14; I. Peter 2:1; II. Thes. 2:11, 12; Rom. 2:8-11.

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; I. Tim. 2:4.

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. 22:14, 15; Isa. 1:19, 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 can 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 goodly unto life, and the ungodly, who die in sin unto death.—Job. 4:18; Prov. 8:22-31; Matt. 25:41-46.

15. We believe, as touching Gospel ordinances, in believers' baptism, laying on of hands, receiving of the sacrament in bread and wine, washing the feet, fasting, anointing the sick with oil in the name of the Lord, fasting, prayer, singing praise to God, and the "White ministry of the Lord" with every institution of the Lord we shall abide by.—New Testament.—Mark 16:15-16; Acts 8:17; Acts 19:6; Luke 22:19-20; John 13:5-17; Jas. 5:14.

16. We believe the Gospel made of baptism is by immersion, and that the believers are the only subjects for baptism.—Matt. 3:16; Mark 16:7, 10; Acts 8:38, 39; Rom. 6:4; Col. 2:12.

17. We believe in 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 torment of the wicked are endless.—Matt. 25:46.

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