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THE FREE WILL BAPTIST ORGAN OF THE FREE WILL BAPTIST

THE FREE WILL BAPTIST.

Table with advertising rates: One square one insertion, Two, One month, Three months, Six, Twelve.

North Carolina. PUBLISHED WEEKLY BY THE FREEWILLBAPTIST PUB. CO.

LET BROTHERLY LOVE CONTINUE

Vol. 16. Ayden, N. C., Wednesday, May, 26 1897, No. 19.

WALTER BARFIELD, E. H. CRAFT, N. B. GASKINS, W. R. SAWYER, L. MCRAWSON, G. W. DALL, ELD. P. T. LUCAS, ELD. J. M. BARFIELD, Treas.



Fifty Years Ago. President Polk in the White House chair. While in Lowell was Doctor Ayer; Both were busy for human weal. One to govern and one to heal. And, as a president's power of will sometimes depends on a liver pill, Mr. Polk took Ayer's Pills to throw For his liver, 50 years ago.

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50 Years of Cures.

CHRISTIAN EVOLUTION.

BY REV. J. W. BRIER, SR.

The present conception of the Kingdom of God, or true Christianity in its vast comprehensiveness of application to the wants of the soul and of human society, is an evolution from the simple teachings of Jesus. These teachings the men of his day did not and could not understand, not because they were not equally endowed with the men of this age, but on account of their environment, hereditary tendencies, and the murky condition of the intellectual and moral atmosphere that enshrouded them. Paul was a great and an inspired man, greater than any of his co-workers, greater than John the Baptist, and greater than any of the old prophets; yet in all his writings we find nothing beyond a clear and satisfactory discussion of a few of the fundamental doctrines of redemption. Weh've often heard that he had gone further, but perhaps the times demanded nothing more, or it may be that nothing more was possible just then. One thing is quite certain, and that is, that he was vastly more advanced in the knowledge of the Kingdom of God than any of his brethren. It seems clear that the knowledge of inspired men was limited as to its extent. Neither Paul nor any other man of his day had a full and clear conception of all the possibilities of the Kingdom of God on earth. There were many possible things that lay along the line of future evolution that even the great Apostle to the Gentiles did not anticipate. Still further, there is much that is hidden from our vision, and we still see through a glass darkly. Progress in knowledge does not imply the creation of any new elements or laws of the natural world, only their discovery. They were all there before ever man opened his eyes to behold the wonders of this world. The patient Creator waited long for tardy and stupid minds to come up to an adequate conception of the glory of

his works. So the full discovery of Christ's Kingdom and their proper application has been quite as slow, if not slower; and yet the long-suffering Christ has waited, and watched our slow and timid steps, and will continue to watch and wait, until the truth shall shine forth as a lamp that burneth. We do not call in question the divine authority of Paul's mission when we assume that there were to be, in the great future, unfoldments and applications of Christ's teachings that he did not anticipate. This view is not derogatory to the high claims and authority of the Gospel. The same is true in the realm of science. With devious and trembling steps men in all ages have felt their way upward from the tangled labyrinths of ignorance and misconception to a better and wider knowledge of the facts and laws of the material universe. The astounding facts of science now being brought to light do not destroy our confidence in the truth and utility of what was discovered in the past. Science is not the less true and reliable because all its principles and laws were not grasped in a day. Here we discover a wonderful analogy between the evolution of man's knowledge of science and his knowledge of evolution. Neither Paul or any other man of his day fully comprehended all that pertained to the Kingdom of God in its future unfoldings and applications. Newton was not less an apostle of science because others, since his day, taking advantage of his discoveries, have gone farther on, nor are the truths he brought to light less reliable because he did not grasp the entire philosophy of the natural world. Christ clearly enunciated the principles of his Kingdom, but he left their comprehension and application to be slowly and gradually evolved in the ages to come. Paul was not the less the great Apostle to the Gentiles because there was a limit to his vision. Under the light and guidance of the Holy Ghost, he fully met all the wants of his time. It is not going too far to say that the Holy Spirit could and did raise up and inspire other men, all along the line of religious progress, who wrote and taught up to the full measure of the wants of the day in which they lived. And this work still goes on. It is the mustard-seed growth of the Kingdom of God on earth. Every seed has a germ of life within it which is susceptible of vast development under the quickening power of the laws of growth. A student of nature, born and reared in one of the coal districts of England, where men often live and die without ever seeing the sun, has for observation, we will suppose, all sorts of seeds, and with the use of the microscope he carefully examines into all the possibilities of their development. But how, under such conditions, is it possible for him to form any just conception of a towering oak or blooming bush or rustling corn? If we could convince all men that science had reached its ultimate, then we would subject the whole race to the tyranny of present assumptions. Our discourse against unproved hy-

potheses is the possibility of greater revelations of light and a deeper insight into the mysteries of nature. Again, when we deny the fact that the Holy Ghost raises up and inspires men all along the line of religious evolution, whose intellectual culture and greater opportunities have the better fitted them to receive the media through which to reveal the greater apprehension and application of the principles of Christ's Kingdom, then we subject all believers to the bondage of the ideas and institutions of the past. Paul had his successors, not in office, but in work. These men preached and wrote, but the writings of most of them are puerile and tame, even superstitious. Augustine was chief among them, and yet his ideas were a mixture of heathen superstition, Aristotelian metaphysics, and Pauline theology. There was a backward movement for centuries. The waters of the river of life became more and more discolored by the muddy heathen channels they coursed their way to future ages. When the Holy Spirit raised up Luther, the light had well nigh gone out forever; but the Word of God remained, though chained to an altar. Luther and his fellow workers were great men and, in a sense, inspired men, yet none of them ever recovered entirely what was lost by the Apostasy. We of the present day have but little use for their writings. But the tendency of the age to free thought is rapidly emancipating the souls of ingenious thinking men who are looking for greater light and power in fields beyond the lines of ecclesiastical restraint. Will real Christianity suffer loss from this absolute tendency? Some may go too fast and too far, and make shipwreck of faith, but the great mass of reliable men will come back to the rational demands of truth and a profounder experience in the things of God. There is more involved in the redemptive plan than the Christian world has ever dreamed of or experienced,—more of light, more of power, more of righteousness, more of progress, and less of human greed. Utmost interest centers about the vast possibilities of the future. These are all hid away in the teachings and promises of Jesus, and will only be preciev-ly when the scales of selfishness have fallen from the eyes of the professed apostles of reform. We hope in vain that these rich treasures that are in store for the Church will ever be discovered and brought forth by unscientific intellect or learning. God will select and raise up his own instruments,—unselfish, consecrated men, who have laid all their pride of learning and self-sufficiency on the divine altar, and are willing to lie passive in the hands of the Holy Ghost to be used and led as he wills. Are we startled with the thought that the knowledge of the principles of the Kingdom of God and their proper

application is evolutionary? If this is not true, what hope have we that the promises of Jesus will ever be fulfilled in this world? I have accustomed myself to think that God is still inspiring men to think and preach and write. Paul and Peter did their work well, but their work was not the end, only the beginning of the unfoldment and application of Christ's teaching. Whatever progress has been made in the past in the better understanding of Christ's teachings, it is certain that vast resources of light and power are still in reserve to be sought out and brought into use before the Gospel can triumph in the accomplishment of its great mission. The men to lead in this must be divinely selected and inspired for this special work. Shallow and selfish men, in all the past, have done little else than sow the seed of fanaticism. When the Holy Ghost, dwelling in a man and dominating all his intellectual and spiritual powers suggests some new and striking thought that lies along the line of all former revelations, and so impresses it on the man's spiritual consciousness as to make it a part of his very being, that is inspiration. And when the inspired man imparts that thought to others with due effect of a revelation from God, for it is a revelation from God. Christ came on the day of Pentecost in his divine personality, and he is coming more and more to restore his ideal visible Kingdom on earth. It was, in the beginning, in its visible incipency, it will be, in its broader and more luminous glory, and that right soon. The morning dawn is rising, God is everywhere inspiring men to be the heralds of his speedy approach. When he comes there will be but one fold, and one Shepherd.

THE DIVINE OCTAVE.

BY L. D. ROSENBERGER

A German baron who lived in a grand old castle, stretched wires from tower to tower, to form an Aeolian harp. In a gentle breeze the harp sang soft and low; but by and by the wind blew, a storm came, and amid the crash of the elements the wires gave forth music so grand and majestic, that it was heard near and far. Christ's sermon on the Mount is like that harp,—it rings soft, heavenly echoes into any life; but, amid the heaviest storms of this world's temptation that ever assail a man, it gives forth a strain so pure, heavenly and sweet, that men will pause in surprise to listen, and the prelude of this music is an octave of 'Blesseds.' Imagine the surprise with which they must have listened to the beginning, 'Blessed are the poor, in spirit; for theirs is the kingdom of heaven.' The fisherman of Galilee, and the publican from his

booth, each made his own special application of the Savior's words. The grassy slope was covered with people, not only from the region of Galilee, Judaea, and Jerusalem, but even from the distant coasts of Tyre and Sidon. Many years before, the law was given, and there were thunders and lightnings, and the people, with awakened consciences, saw that desolate storm-rent mountain quaking, and the smoke thereof ascended, as the smoke of a furnace, and the voice of the trumpet sounded long, and waxed louder. Then the people moved afar off, afraid of the invisible presence, whose power they witnessed. Moses alone drew near unto the thick darkness and talked with God. There is a strong contrast between the two, but Jesus came to fulfill the law of Sinai which was founded upon the eternal principles of right. He brought the new law of love and mercy, and compared it with the old code of 'Thou shalt not.' He showed to them that wherever the old demanded outward obedience, the new was to renew and control the heart. 'In the law we see the trunk of a tree, but in the Gospel the Tree of Life, from its base upwards, is unfolded. The Sermon on the Mount dugged up its very roots and expose the hidden life to view.' 'An eye for an eye and a tooth for a tooth,' said the Old Law. That is simple justice, but instead we have, 'Whosoever shall smite thee on thy right cheek turn to him the other also.' 'Love your neighbor,' said the law, 'Love your enemy,' said Jesus. If a man whose reputation has been tainted and his business injured by an enemy, instead of taking the customary means of redress, will bear all indignities manfully, nobly and do good unto his enemy at the first opportunity, with love sanctifying every effort, God will bless the result. If, instead of Shylock clamoring for his pound of flesh, love and mercy were to rule, God's coming kingdom would be hastened. Truly, blessed are the meek, for they dwell in an impregnable castle; they have a hold on God that the world, the flesh and the devil cannot break. They can rest where others are heavy laden and weary; they can be content where other hearts are being consumed with unsatisfied longings. 'Blessed are the pure in heart, for they shall see God.' A man who is avaricious, jealous, or hating, cannot see through the clouds that rise into the heaven above him, and before he can behold the heavenly vision, these clouds must vanish. All this was new and strange to the people seated on the hillside, but they went away treasuring it in their hearts, as something precious. They said one to another, 'He taught as one having authority and not as the scribes.' They were familiar with the teaching of the scribes. That was narrow and cold,—concerned

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M. Barfield - MANAGER
Entered at the Postoffice at Ayden, N. C., as second-class mail matter.

WEDNESDAY, May 26 1897

PUB'S ANNOUNCEMENT

All communications should be addressed to the Free Will Baptist Publishing Co., Ayden, N. C.
In case the paper is not received regular, leave notice at this office.

THE HAND OF GOD IN AFFLICTION.

"Before I was afflicted I went astray; but now have I kept thy word." Psalms 119: 67.
"I know, O Lord, that thy judgements are right, and that thou in faithfulness hast afflicted me." Psa. 119: 75.
It is the opinion of some people that God never afflicts anyone, but that all our afflictions are placed upon us by the hand of the devil.

wrong with God; and this caused David to say "My soul is also sore vexed: but thou, O Lord, how long?" verse 3. Return, O Lord, deliver my soul; oh save me for thy mercies' sake. For in death there is no remembrance of thee: in the grave who shall give thee thanks?" verses 4 & 5. Here David's great desire was that his soul might get right with God while he lived: for he knew this would be impossible when dead and in the grave. He felt that his bodily disease, which was so sore, might soon terminate in death hence his great desire to be set right with God. "I am weary with my groaning; all the night make I my bed to swim; I water my couch with tears" verse 6. This verse shows that David's afflictions were very great, and were enough to make him feel that God was angry with him; and I am glad that these afflictions answered their purpose in bringing David to repentance and reinstating him back to the favor of God: for he says "The Lord hath heard the voice of my weeping." "The Lord hath heard my supplication; the Lord will receive my prayer." verse 9. Thus it is plain that it was the Lord that afflicted David and the Lord that raised him up. And after he had been raised up, he asked the Lord to make him glad. "Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil." Psa. 90: 15. I have now shown that God afflicts His children for going astray, and to bring them back to Him. We purpose now to show that the Lord afflicts the righteous, and for what purpose He afflicts them. "Make us the afflictions of the righteous: but the Lord delivereth him out of them all." Psa. 34: 19. And when I say righteous, I do not mean those who went astray as in the other case; but I mean the children of God, or those who are living in a justified state with God. Now I want to give an example of a righteous person, a Bible example. "There was in the days of Herod, the king of Judea, a certain priest named Zacharias, of the course of Abia; and his wife was of the daughter of Aaron, and her name was Elisabeth. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." Luke 1: 5 & 6. A righteous person, we see, is one that keeps all the Lord's commands and ordinances, and that lives blameless. It may seem strange to people that can't see straight, that such people as these should have to suffer afflictions; but David says many are the afflictions of such people as these, but the blessed Lord will ere long deliver them out of them all. Now we know that the Lord loves the righteous, and Paul says that this is the reason that He afflicts them. "And ye have forgotten the exhortation which speaketh unto you as unto children. My son, despise not the chastening of the Lord, nor faint when thou art rebuked of him." Heb. 12: 5. Yes, the apostle is right when he says "ye have forgotten." Of course those who say the devil afflicts every body have forgotten this "exhortation," but bless the Lord, let the people say what they may. Paul comes out

boldly, and says: "Whom the Lord loveth, he chasteneth, and scourgeth every son whom he receiveth." Heb. 12: 6. Then it is a token of God's love for His children, or the righteous, when He afflicts them. And Paul says further, that if we endure chastisement, God dealeth with us as with sons. Then he asks the question; "What son is he whom the father chasteneth not?" "But if ye be without chastisement, where of all are partakers, then are ye bastards, and not sons." verse 8. Then many are the afflictions of the righteous.
Now we come to the purpose of God in afflicting the righteous. Paul first gives the reason that our earthly fathers correct us and then gives the reason that our Heavenly Father chastens us. "For they verily for a few days chastened us after their own pleasure; but he for our profit that we might be partakers of his holiness." verse 10. Well might David say, "It has been good for me to be afflicted." When he saw God's wise purpose was to lead him along in His righteousness, until he became a partaker of His holiness. This enables the true possessor to follow peace with all men and without which," Paul says "no man can see the Lord." We have fairly shown that a righteous person is one who keeps all the commandments and ordinances of the Lord, and when they do this they are blameless. And it seems to me that this was the exact condition of Cornelius before Peter went to Caesarea to preach to him, for he was a just man. What is the difference between just and righteous? Peter's mission to Cornelius then, was for the same purpose as is the affliction of the righteous—that he might be a partaker of His holiness: or in other words, that he might be filled with the Holy Ghost. Are you better than Cornelius was before Peter preached to him? Are you just? as your righteous influence led all your family into the service of God? Do you give much help to the people? Do you pray to God always? If all this is not the case with you, Cornelius was a better man than you are, and if you are doing the very same, was he not as good as you are? And if you are both just and righteous, then suffice it to say that you need the same thing that Cornelius and his house got, and that is sanctification, or the baptism of the Holy Ghost.
Let us recognize the hand of God in afflictions as a token of His love and mercy to us and let us be so exercised by them as to let them produce in us the peaceful fruits of the righteousness. Let us remember too that all things work together for good to them that love God.
There are other purposes that God has for afflicting His children, that I haven't space to show here. I claim that the devil never could have afflicted Job if God had not permitted it to use him as an example of suffering afflictions and of patience. Paul says the hand of the Lord was in it. "Hast thou considered the patience of Job and seen the end of the Lord?" And he says: "Take, my brethren, the prophets as an example of suffering afflictions and patience." Whenever a man gets so good as to think a man can't be a Christian and be afflicted; or comes to the conclusion that the devil afflicts every body, he is not far from the

lact to his religion. For I do think that the sin against the Holy Ghost in the time of our Saviour consisted in ascribing the work of God to satanic agency; for it was because they said he cast out devils through Beelzebub, the prince of the devils.
Does the readers think that Lazarus of Bethany was a bad man? Or poor Lazarus that lay at the rich man's gate? If he was God took him up to heaven and gave him an equal showing with Abraham the father of the faithful. Was Timothy a bad man? He certainly was afflicted. At least Paul told him to use no longer water but a little wine for his stomach's sake and his often infirmities. I guess Timothy's condition was similar to that of the writers, and I have a stomach trouble and am oftentimes sick. Timothy though perhaps, took a little wine, while the writer takes none at all except in communion purposes.
I think that I have said enough to convince every unprejudiced reader that a man may be a good man and be afflicted; and that the devil does not afflict in all cases. Now in conclusion, I believe that God is able to heal any and all cases of afflictions.
REV. LUNDA LEE.
WHO WAS DOING THAT TALKING.
BY A. HUTCHISON.
When? Where? Why, in the church, while the congregation was engaged in singing? While the congregation was singing? Yes, we agreed that we would have about one-hour song service before the regular time for the preaching service. This was thought to be a good preparatory measure, to get our souls in frame, that we might the better worship God in the Spirit. Strange as it may seem, yet true, I heard some one talking during this time of song service, almost every time, while the congregation was singing the sweet songs of Zion. Perhaps you would be surprised, if I were to tell you that it was the members in our own body. In a number of cases, it was the preachers, and even elders. We teach people to look upon the song service as a noble part of the devotional exercises of our meetings. And when they see and hear us engaged in conversation, while others are singing the sweet anthems of praise to God, can we wonder at them if they were to engage in conversation while we are trying to pray, or preach? I have heard this talking in time of song service so often, that I feel that it is time we would stop on one and think! A word to the thoughtful will be sufficient, I hope.
"LOVING AS BROTHERS."
-1 Pet. 3: 8.
He that loveth not knoweth not God; for God is love; but he that dwelleth in love dwelleth in God, and God in him, and is no more a stranger and foreigner, but fellow citizen with the saints and of the household of God.
I we are of this one household, even though "there are differences of administration," yet we have the same Lord and Master, who is "not ashamed to call them of his household brethren," and further says, "This is my commandment, that ye love one another: as I have loved you, and ye have loved me."
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that they may be one—that they may be one—what strength of meaning, what beauty in the expression! O the happiness of love, whereby this body of Christ's brotherhood "having no ishment ministered, and knit together, increase with the increase of God." To love one another is the new and holy commandment. Turn hom this, and we are again entangled by the pollutions of the world and overcome of evil; hence Paul is ever earnest on this point, and full of zeal for the prosperity of the church, speaking in this wise: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind;" and again, "Full of joy, that ye be like minded, having the same love, being of one accord, of one mind;" again, as touching brotherly love, ye need not that I write unto you; for ye yourselves are taught of God to love one another; but ye beseech you, brethren, that ye increase more and more." Can it, indeed, be hard to comply with the requirement of loving one another, when Christ first loved us, and gave himself for us, and now enreats and commands us to love as he loved. Let the church "love as brethren," and there would be no place for discord and contention; brother would "rather take wrong" than "go to law with brother," and the peace of God ruling would lead to "forbearing one another, and forgiving one another, if any man have a quarrel against any."
O, what desolations are wrought in Zion, what spoiling of the vines having tender grape in the Master's vineyard, because of the lack of brotherly love! Churches are broken up, members are scattered, and our dear Lord is wounded in the house of his friends.
S. S. CONVERSE.
RESOLUTIONS.
Seeing the great need of a uniform system for the spread of the faith, we, the committee of the Western Conference submit the following resolutions by which we expect to be governed during the present conference year.
1st. That the ministers of the Western Conference, who feel that they can do effective mission work go forward and do what they can to establish our faith in new fields where we have hitherto had no preachers; choosing their points of labor and the most propitious times for the same.
2nd. That any and all who may do such labor report the same, also the results arising therefrom to the mission committee on or before Friday night of the sitting of our next general Conference.
3rd. We, the committee, pledge ourselves to consider each and every report, and to make as fair an allowance, in the way of compensation, as our judgement and the means at our disposal will permit.
E. T. Phillips,
John E. Davis,
Rich Joyner,
Griffith Hollowman,
Committee.
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APPOINTMENTS.
Free Union, May 20th at 11 A. M. and 8 P. M.; at sister B Valentine's same day.
Coco Creek, May 21st at 11 A. M. and 8 P. M.
Sts. Delight, May 22nd at 11 A. M. and 8 P. M.
Flood's Chapel, May 27th at 11 A. M. and 8 P. M. and from there to the Union Meeting.
The people will please announce these appointments.
ELD. D. DAVIS.
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NEWS SUMMARY.

AT HOME AND ABROAD.

—See Pollard & Co's., new ad on this page. —Mr. W. S. Swindell went to Greenville Monday. —Go to Smith Bros. for lime furniture, windows, stoves, etc. —Measels continue to rage in and around town. —The K. of H. held their regular meeting in the Jenkins hall Friday evening. —Mr and Mrs. Craven Sumrell spent Sunday evening in town. —Work on the Baptist seminary is progressing rapidly. It is beginning to look like a house. —Ed. T. F. Harrison attended his Q. M. at S. Ring Branch, Saturday and Sunday. —Hood's pills are the only pills to take with Hood's sarsaparilla. Care all liver ills. —The editor and wife, and little Nannie, attended church at Sts. Delight, Greene county, Sunday. —Mess D. A. Alexander and Jesse Hart spent Saturday and Sunday in Vanceboro. They report a pleasant trip. —Mr. Geo. Venters has purchased a fifteen acre lot of Mr. W. H. Harris, back of the Baptist Seminary and will erect a dwelling and locate soon. —We want your chickens, eggs, and hams, and will pay you the cash for them. We are supplying hotels. Smith & Bro. —To make the hair grow a natural color, prevent baldness, and keep the scalp healthy, Hall's hair renewer was invented, and has proved itself successful. —There will not be any commencement at the closing of C. C. College as the measles has so demoralized the program, and most of the pupils have stopped on account of sickness. —Spring medicine is a necessity which Hood's sarsaparilla grandly supplies. It purifies and vitalizes the blood and thus gives tone and strength to the whole system. —School will close next Friday at C. C. College. We were all anticipating a grand time. We will miss the school children. There are some very bright young men and ladies whom we hope to see return in the fall. —Food, when it sours on the stomach, becomes indigestible and unwholesome. It poisons the blood, and both mind and body suffer in consequence. What is needed to restore perfect digestion is a dose or two of Ayer's pills. They never fail to relieve. —We regret to learn of the sad death of Mrs. Herbert McGowan which occurred at her home on the 21. She had been acting a little strange recently. On Friday morning while her husband was in the field, she removed her shoes and apron and jumped into the well. Before help could get there she was drowned. —It is a great mistake to suppose that a simple tonic gives strength; it only stimulates the stomach to renewed action. To impart real strength, the blood must be

purified and enriched, and this can only be done by such a standard alternative as Ayer's sarsaparilla.

WHAT WE INHERIT.

We cannot be held responsible for the disposition and tendencies which we derive from our ancestors, nor are we responsible for the germs of disease which may manifest themselves in our blood as a heritage from former generations. But we are responsible if we allow these germs to develop into serious diseases which will impair our usefulness and destroy our happiness. We are responsible if we transmit to our descendants the disease germs which it is possible for us to eradicate by the use of Hood's sarsaparilla, the one true blood purifier. This medicine has power to make rich, red blood and establish perfect health in place of disease.

THE EDITORS LUCK

A Georgia newspaper man is going to give up journalism, because he thinks editors are not treated fairly. "A child is born," he says: "the doctor in attendance gets \$10, the editor notes it and gets 0; it is christened the minister gets \$4, the editor writes it up and gets 00; it marries, the minister gets another fee, the editor a piece of cake or 000; in course of time it dies, the doctor gets from \$5 to \$10, the minister gets another \$4; the undertaker gets \$25 to \$40, the editor prints it and receives 0000.—Ex.

ASHVILLE MAN BUNCOED.

A very sick Asheville man—sick all over—was in Salisbury this morning, and for obvious reasons we withhold his name since we are permitted to publish the cause of his indisposition. It was a few months back that this gentleman received a communication from a confidence man in New York. He was of course advised how to get rich regardless of the divine admonition that riches are the recompense of labor and sweat. He went on to New York last week and his story is the old, old one—the story of the sucker, bait and fisherman. He located his man, paid out \$75 in cold cash and was winked at by the bunco men for his trouble. The gentleman left on the next train for home.—Salisbury World.

TRIPLE TRAGEDY IN CALIFORNIA.

Fresno, Cal, April 29.—A triple tragedy was committed yesterday at Red banks, a farming settlement 30 miles distant from here. As a result Mrs John Qualle and her daughter Lulu are dying and their assailant, James Brooks, is dead. Brooks was formerly employed as a laborer on Qualle's ranche, but was discharged for persistently making love to Miss Lulu. Brooks appeared yesterday armed with a shotgun, and shot the girl and her mother. Brooks left the house after setting fire to it. He then went to a neighboring barn to which he set fire, went inside and was burned to death.

Wednesday an order was received from Judge Simonton, of the Federal circuit court, allow-

ing W. R. Tucker, of Raleigh, to amend his bill of complaint against Gov. Russell in the matter of the Atlantic and North Carolina railway, so that the bill will set forth that President Hancock, of the road, obtained an injunction in the superior court of Craven county to prevent a meeting of the private stockholders in April, and that this injunction is now operative.

CHICAGO WIFE MADE INTO SAUSAGE.

At 10 p. m., May 1, Mrs. Adolph L. Luettgart disappeared from her home. It was said she committed suicide because of domestic troubles. The police have abandoned the suicide theory and hint at a shocking crime. Luettgart is a sausage manufacturer. Among the persons examined at great length was a hostler at the packing house, who is believed to know much about the woman's disappearance. After the examination he was locked up in a police station. In a furnace in the sausage factory several human bones and a corset steel have been found.

TWO NEGRO GIRLS LYNCHED.

Recently, on two occasions, the Kelly family, living in Madison county, Ala, have been poisoned. Death followed the first, and the last time eleven persons suffered, but none died. Two negro girls—Mollie Smith and Mandy White were arrested and confessed to the poisoning. Between midnight and daylight one night last week a number of neighbors took the girls in charge and next morning their bodies were found swinging to a limb.

MURDER AT CONETOE.

There was a case of fatal poisoning at Conetoe Saturday night the party dying Sunday morning. It seems that a white man by the name of Alford, a truck farm overseer, who had been criminally intimate with Fred Keel's wife, instigated Ben Fields, a negro farm hand, to give Keel a capsule containing five grains of strychnine, from the effects of which he died in two hours. Alford and Fields were arrested Sunday and given a hearing Tuesday before Justices J B Keech, Jr, J A Davis and D E Cobb. Solicitor Daniel represented the State's interest and Mr Donnell Gilliam appeared for the defendants. The defendants were committed to jail without bond, to await the November court.

AT SAN FRANCISCO.

Millionaire W B Bradbury, who was recently fined \$5 for spitting on the floor of a street car, was arrested again last night for the same offense, and to day was sentenced, to 24 hours in jail. His lawyer will sue out a writ of habeas corpus. Bradbury declares that the ordinance is idiotic, and any freeborn American has a right to spit where and when he pleases.

AN AD THAT DOESN'T PAY.

An ad that Doesn't Pay may not be money thrown away. If it is your first, last and only ad, or if it's your only ad on that particular subject or in that medium, and no returns come in, of course your money has been wasted. But many an advertisement doesn't sell a dollar's worth of goods, may do

many a dollar's worth of good. It may bring a hundred people within a foot of buying. The next ad may bring them all to your store, and it may be farther from a good ad than the first one. It's a long time from seed time to harvest, and there must be much cultivation between times.

The Westfield (Ind.) News prints the following in regard to that place: "Frank McAvo, for many years in the employ of the L. N. A. & C. Ry. here, says: 'I have used Chamberlain's Colic, Cholera and Diarrhoea Remedy for ten years or longer—am never without it in my family. I consider it the best remedy of the kind manufactured. I take pleasure in recommending it.' It is a specific for all bowel disorders. For sale by J. H. Cobb & Co.

F. W. B. T. S.

- List of those who have subscribed and those who have paid in to the school fund and whose names do not appear on the regular list. A. Worthington, x \$10 O. McGlohon, x 10 W. W. Gurkin, half paid, 10 Mrs. Nancy Barfield, x 5 Rev. J. T. Kendall, 10 Richard Swindell, x 20 Asa Garris, x 10 Thomas Parish, x 10 M. S. Fagan, x 10 T. C. Davenport, half paid, 10 A. B. Waters, 10

RAIL ROAD.

The Snow Hill rail road is being strongly agitated at present, and we learn that an election is to be held the 1st Tuesday in June to vote a stock of \$20,000, or reject it. If the voters see proper to vote a tax to the above mentioned amount and have a road from Snow Hill to some point, we think Ayden would be the place. It would take about 16 miles of road to reach Ayden from Snow Hill, via Ormondsville and Ridge Spring, and through as level a section of country as can be found in Eastern Carolina. No swamps or marshes; only one small stream at Ridge Spring, with no low grounds, but good banks, and would run through an excellent farming section.

We believe the advantages for a quick route is just as good here as at any other point they might select. Besides, there is a large section of country benefited Ayden reaching to the Atlantic that has no road, and is a fine farming section. We believe that a road from Snow Hill via Ayden to Vandemere or Bayboro, Pamlico county, would pay as large a dividend as any road of its length in the State.

Greene county is our native county and, notwithstanding we have moved to another county, our love and sympathy are the same, and we desire to see her have the same advantages as her sister counties. She has long needed a road and several efforts have been made, but all have proven a failure so far. We hope she will succeed this time, consider the advantages, and come this way.

After Jan. 1, 1898, New York will be next to the largest city in the world. A number of adjoining cities are to be added to it, forming one great city, to be known as the Greater New York, having three hundred and fifty-nine square miles of territory, and a population of about 3,300,000. Its largest city in the world is London with a population of 4,400,000.

and an area of 688 square miles. Inside of ten years it is thought that New York will have a larger population than London. It is now about two hundred and forty five years since the former was incorporated, while the latter was founded not for from eighteen hundred years ago. These we now look upon as large cities, one being the metropolis of the Western, but they are not to be compared with the coming New Jerusalem, the metropolis of the new world, which is to be 1,500 miles square. In fact, there will be, within the walls of this New Jerusalem, room enough for over four thousand such cities as New York and London. While it is wonderful to behold and consider the great cities of earth, it will be far more wonderful to look upon the capital of Paradise, that is to come down from God, out of heaven.

IT IS THE BEST ON EARTH

That is what Edwards & Parker, merchants of Plains, Ga., say of Chamberlain's Pain Balm, for rheumatism, lame back, deep seated and muscular pains. For sale by J. H. Cobb & Co.

That Tired Feeling

Makes you seem "all broken up," without life, ambition, energy or appetite. It is often the forerunner of nervous illness, or the accompaniment of nervous troubles. It is a positive proof of thin, weak, impure blood; for, if the blood is rich, red, vitalized and vigorous, it imparts life and energy to every nerve, organ and tissue of the body. The necessity of taking Hood's Sarsaparilla for that tired feeling is therefore apparent to every one, and the good it will do you is equally beyond question. Remember:

Hood's Sarsaparilla

Advertisement for Hood's Sarsaparilla, including text: "In the best—in fact the One True Blood Purifier. Hood's Pills cure liver ills, easy to take, easy to operate. 25 cents." and "YOU'VE SPOILED YOUR WATCH" illustration.

WESLEYAN CHURCH, VIRGINIA. Open Sept. 24, 1897. (Copies of a most interesting tract, "The Wesleyan Method of Bible Study," sent free to all who send for it.) Sermons by Rev. T. F. Harrison, one of the Twin Preachers. Tract on Feet-Washing 10c. Five Discourses Delivered in Reply to the Late Rev. Henry Winfield, on the Subject Feet-Washing 25c. A Hundred Facts on Believer's Baptism 10c. Address all orders to Rev. T. F. Harrison, Ayden, N. C.

Advertisement for Flower Seeds: "OUR NEW 1897 FLOWER SEED OFFER. A Magnificent Collection of FLOWER SEEDS 200 Varieties FREE! An exceptional offer by the Ladies' Aid Society of the Wesleyan Church, Ayden, N. C. The collection includes: Petunias, Pinks, Marigolds, Nasturtiums, etc. The seeds are guaranteed pure and fresh, and will produce a fine crop of flowers. The collection is offered for a limited time only, and will not be repeated. Write for a list of the seeds and a copy of the 'Flower Seed Book' to the Ladies' Aid Society, Wesleyan Church, Ayden, N. C. The book contains valuable information on the culture of flowers, and is a most interesting and useful work. It is offered free to all who order the seeds. The collection is a most valuable one, and will be a great help to all who are interested in the culture of flowers. Write for a list of the seeds and a copy of the 'Flower Seed Book' to the Ladies' Aid Society, Wesleyan Church, Ayden, N. C. 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THE FREE WILL BAPTIST

AYDEN, N. C. WEDNESDAY, May 26 1897

HOW TO RECEIVE.

To be remembered by friends is certainly pleasant. Gifts containing expressions of love are precious; no one denies. Yet place the pleasure of receiving along side of giving, and note the contrast. What a thrill of joy in being able to impart pleasure or in doing good!

The testimony of the world agrees that, though receiving is oftentimes accompanied with experiences of great blessing yet giving, day in and day out, under all circumstances, brings to the soul more satisfaction, more joy, more blessedness than receiving. It is more blessed to give than to receive.

Indeed, receiving is pleasurable and valuable to the soul only when it awakens an emotion responsive to that of the giver, an emotion of reciprocal sympathy, thoughtfulness, gratitude, love. To receive without this reciprocal feeling is to grow mean. And much receiving is of this kind, like the receiving of the beggar and the tramp, intent on getting gain without any equivalent return. All such tends to self-blight and soul destruction.

But giving, when voluntary, springs from a spiritual state within and is the expression of spiritual activities, which cultivates at every exercise. It must involve some measure of thoughtfulness and sympathy, if not indeed of love. It becomes, therefore, necessary in every instance a blessing to the soul, and we can see how it is that the liberal soul becometh fat, and how our Maker could say, "It is more blessed to give than to receive."—Free Baptist.

BRING IN THE CHILDREN.

The writer recently visited a district school in which the pupils were nearly all Christians. Many of them had lately joined one of the churches of the village. The teacher remarked that they did much better work in school than before they were converted. These children were not yet perfect. They were sometimes a little thoughtless, but they had an earnest purpose to do right and to make the most of their opportunities. This made the school easy to manage and to instruct. Is not this one of the best evidences of Christianity?

If Christian teachers did more to lead their pupils to Christ it would be of great advantage to themselves. Their schools would be more successful. The consciousness of opening the minds of their pupils to the highest truth must be a constant source of joy.

The mind is rightly developed only as it begins first to apprehend moral and spiritual truth. Education is deformed if it does not commence with religion. The enlightenment of the soul in regard to spiritual things opens the way for advancement in all useful learning. Agazzi

never sought scientific knowledge without prayer to God. He understood the true method of investigation.—Free Baptist.

FROM READY BRANCH.

Please allow me space in our beloved paper to let the many readers hear from Ready Branch. We met there Saturday before the first Sunday in May, and our beloved pastor, Elder F. McLawhon met with us and preached a good sermon as usual. Then we had ten minutes' intermission after which we set in conference and transacted the business of the church in love and union. We met again at night and our beloved Elder S. J. Halstead was there. We were so glad to have him with us! We commemorated the death and suffering of our blessed Savior and washed each others feet. We met again Sunday morning for Sunday school, after school we had ten minutes' intermission then we came back in the house and our dear old Elder B. B. Albritton, entered the stand and preached a noble sermon that will long be remembered by those who heard him. We were so glad to have him with us; hope he will come again.

Brethren and sisters I want you all to pray for us and our dear pastor who has been laboring for us so long, that he may have [the richest of blessings that this world can afford, and that he may keep on fighting that good fight and be saved in heaven, where he can rest forevermore. One more glorious meeting; closed to belong remembered.

Yours in hope of heaven. Ella Fletcher.

ALCOHOL SHORTENS LIFE.

People who drink the standard moderate dose of Alcohol in whiskey, wine or beer, taking it twice daily, are never free from alcohol. It requires 20 hours for a moderate dose of liquor to be eliminated from the system.

From the insurance standpoint alcohol "shortens life" if drunk in any quantity whatever. The daily use of a moderate quantity has a greater effect to shorten life than the periodical use of an excessive quantity. This is true provided the "life" is otherwise a healthy one.

If other disease is present, alcohol may, like other remedies, have an effect to lengthen life.

I am aware that instances are recorded where even daily intoxication has been indulged throughout a long and prosperous life. These cases are, however, very rare. The power and resources of variation and adaptation have so long been sufficient to keep this world populated notwithstanding disease and an in-born disposition of people to destroy not only each other's lives but their own. These forces were properties of life long before wars and poisons and yet maintain their biological hold upon humanity. It seems incredible that a human constitution—flesh, brains, blood,—can acquire and maintain a resistance to a position so deadly, and which is verified to cause so much disease, and so greatly shortened the average duration of human life.—Dr. L. E. Keeley.

ANCIENT ADVICE.

"VALE"—L. H. MC.

The following admirable lines were inscribed upon a golden crown, having five sides, which was found in the tomb of Nooscherwan. I suppose a few Bible students and tourists have met with this notable specie of valuable advice.

First side. Consider the end before you begin; and before you advise, provide a retreat.

2nd. Give not unnecessary pain to any man, but study the happiness of all.

3d. Ground not your dignity upon your power to hurt others.

Second side. Take counsel before you commence any measure, and never trust its execution to the inexperienced.

2d. Sacrifice your property for your life, and your life for your religion.

3d. Spend your time in establishing a good name, and if you desire fortune, learn contentment.

Third side. Grieve not for that which is broken, stolen, burnt or lost. 2nd. Never give orders in another man's house; accustom yourself to eat your bread at your own table.

3.1. Make not yourself the captive of women.

Fourth side. Take not a wife from a bad family, and seat not thyself with those who have no shame.

2d. Keep thyself at a distance from those who are in bad habits, and hold no intercourse with that man who is insensible to kindness.

3.1. Covet not the gods of others.

3th. Be sensible of your own value; estimate justly the worth of others; and war not with those who are far above thee in fortune.

Fifth side. Be envious of no man, and avoid being out of temper; or thy life will pass in misery.

2nd. Respect and protect the females of the family.

3d. Be not the slave of anger; and in thy contest, always leave open the door of conciliation.

4th. Never let your expenses exceed your income. The reader will find it profitable to study the above advice carefully, and act accordingly.

COMMUNICATION.

It was our pleasure to meet with our church at Friendship, Johnson, county, N. C., on the 4th Sunday and Saturday before in April. We were glad to meet with our beloved brothers and sisters. Eld. B. W. Tippet preached a soul stirring sermon to the delight of all who were present. And in the evening our much loved Elder Lucas came to our house, and at early candle light we returned to the church and he preached us a good sermon. On Sunday morning we assembled at the church at 9 30 o'clock, and held S. S. at the close of the school Elds Lucas and Tippet addressed the school which was delightful to the audience. School closed and after ten minutes intermission, the congregation again assembled at the singing, and Eld. Lucas preached the funeral of sister Charlotte Mathews, who as a faithful member of our

church. Eld. Lucas preached a glorious sermon and taught us the ways of righteousness and to shun the ways of sin. It fills our hearts with joy to have him in our midst again. Afterwards Eld. Tippet preached the funeral of Mrs. Martha Tank, a missionary Baptist. Afterwards we sang and took the parting band. The love of Jesus seemed to be in many hearts. Brothers and sisters pray for us that old Zion may grow and flourish as the lily by the water side.

Our Q. M. will be in May the fourth Sunday and Saturday before, and we hope to meet with many of our beloved brothers and sisters from the different churches. Your faithful sister, Fannie Lee.

KINGSTREE, S. S.

According to previous appointment our beloved pastor, Eld. Thomas Poston, met with Sandy Bay church, Williamsburg county, Friday before the 4th Sunday in a Q. M. capacity. Eld. Poston preached a noble and instructive sermon to both saint and sinner, after which conference was opened and the business of the church was attended to very promptly.

As we were cut off at the last conference and given until next conference for reconsideration, we decided to revise our church list and reinstall the officers. All the old members who were willing to be governed by our discipline had their names enrolled on the new list. There were eleven males and ten females enrolled.

In the afternoon we met at the water side and two candidates were baptized, after which we returned to the church and had preaching. We then partook of the bread and wine and washed each other's feet. There was also services Sunday and Sunday night. After preaching Sunday night the doors of the church were opened and two more came forward and were added to the number.

We have a good Sunday school, Bro. J. N. Coker is our superintendent. We beg the prayers of God's people in our behalf that we may grow and flourish as the green bay tree.

Yours as ever, P. I. COKER.

MEN WANTED.

Dear friends, how often do we see this? We can scarce glance over the advertisements in any newspaper without seeing printed in its most attractive form, "Men Wanted."

What sort of men are wanted? Men who are honest and pure. No one wants a dishonest or corrupt man about his premises, but men who are honest and truthful. Who can endure a liar; one who cannot be believed in a conversation. It pains me to think how many of our youths today are practicing this loathsome habit.

A lie is like a young buzzard. While young they are very beautiful and white, but as they grow older their appearance changes and they are spoken of with disgust in every land and by every tongue. So it is with a lie.

At first you may make your conversation sound more plausible; you may get yourself out of one scrape and into another ten times worse. Or you may even make those around you

laugh. But ere long if you are not careful you will find yourself friendless, despised and possessed of a habit which will consume a lifetime perhaps to overcome.

I could number many disadvantages connected with lying but it is useless at present and I will return to the subject.

Men are wanted who will not be bribed; men who are sound to the heart's core. Yes, indeed, men are wanted! Men who are unwilling to eat the bread of idleness; no one will employ an idle if he knows him. I would rather be classed with a thief than an idler, for idleness leads to lying and is very apt to end in prison.

Parents, be careful how you train your children. Men are wanted who will scorn to use or wear what they have not honestly paid for. Merchants and business men will agree with me in this, for there is scarcely a day passes but that they will wish there were no dishonest men.

Men who know how and what ought to be done and will do it, or will try, are needed. Men who will give good counsel and examples before the rising generation; who will sympathize with the grieving and succor the distressed; men who will scorn to do a base thing even for a friend, and yet how often do we see men who are honest concealing the faults of others.

Men wanted who know how to obey before they command, men who act more than they talk; men who do good to their friends to keep them, to their enemies to gain them; who do not return evil for evil; men who believe in systematic giving and advocate it; men whose hearts are moved by the sadness of others, who are touched by a hungry face and cold, bare feet. Men who are brave and tender, who are not ashamed to wipe tears; men whose acts will bring smiles to man's face, who hush lamentations. Such men are rewarded with sweet songs of thanksgiving.

If you see a notice of one to the contrary wanted you are apt to see a reward offered.

Do not become discouraged boys, though you may never revel the wild west or explore unknown countries, or discover strange lands or seas, hunt bears or engage in Indian wars, yet you see there is a chance for you, if you only improve the opportunities around you. For we are much in need of more men such as I have just described as being wanted.—Arkansas Free Will Baptist.

Consumption

TO THE EDITOR—I have an absolute remedy for Consumption. By its timely use thousands of hopeless cases have been already permanently cured. So positive and full of its power that I consider it my duty to send two bottles free to those of your readers who have Consumption, Throat, Bronchial or Lung Trouble, if they will write me their express and postoffice address. Sincerely, T. A. STODOL, M. C., 183 Pearl St., New York.

Those who have subscribed for stock in the Free Will Baptist Theological Seminary and wishes to pay for same or any part of it, will address W. F. Hart, Treasurer, Ayden, N. C.

When a share-holder has paid for his stock, it will be designated thus: X.

The following shares have been taken: J. E. Hart X \$5 Mrs. Nancy Barfield, X \$5

WONDERFUL DISCOVERY FOR WASHING CLOTHES. KELLER'S KOMPOUND. NO RUBBING ON WASHBOARDS. For Washing Flannels and Calicoes. Price, 5c. FRENCH CHEMICAL WORKS, Indianapolis, Ind.

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