

THE FREE WILL BAPTIST.

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Publisher's Announcement.

All communications should be addressed to the FREE WILL BAPTIST Publishing Co., Ayden, N. C.

In case the paper is not received regularly please notify us at this office.

When ordering a change of address, it is necessary to state the place to which the paper is now sent, as well as the one to which it is to be sent.

In accordance with the general custom and wishes of almost all subscribers, subscriptions are understood to be continuous, unless otherwise stated. The paper will be stopped at any time, if the subscriber so requests and renits the amount due for the time he has received it.

The following statement of the legal requirements may properly be noticed in this connection. (1.) Any person who takes a paper regularly from the postoffice—whether directed to his name or another's, or whether he has subscribed or not—is responsible for the payment. (2.) If a person orders his paper discontinued, he must pay all arrears due or the publisher may continue to send it until payment is made, and collect the whole amount whether the paper has been taken from the office or not.

EDITORIAL.

NOTES.

Some of our churches have been sending delegates and contributions to our union meetings all the while. We hope that all will soon fall in line. These meetings have done our cause great and lasting good. The union meetings have been a promoter of our Seminary. They have sent men into the fields to labor. They have tended to strengthen the cord of union among the brethren. In some cases they have helped worthy young men to prepare themselves for the great harvest field of souls. Let us never forget our union meetings.

Would our churches make their allowance for running expenses at the first of the year. Then we might with some grace ask outsiders at different periods during the year, to help us in other worthy objects, that might come up. But usually it is about all many can do to get up a little amount for the minister. This is put off until it can hardly be raised and all other objects are ignored entirely until about the close of the year and consequently but little is done. How much better it would be to make up the church expenses at the quarterly meeting in January or early in the year. Then there would be room for other matters.

How well pleasing to the Lord it will be if our people will meet in their respective churches. Praise God for a Christ to redeem the world and make up a present for some needy widow, some poor creature around you, or send some amount to help pay the debt off our Seminary. There are so many ways in which we may do well on that day. Try to make some sacrifice for him, who came into this sinful world and gave his life freely for his enemies. We honor God by honoring his cause. If you can not meet at the church, do something to relieve some poor heavy heart and God will bless the effort.

A cry is heard all over the land about short crops. Corn is higher than it has been at this season in many years. Provisions of all kind are high and wages are low. Many are at their wits end and seem to be over anxious about their temporal welfare.

Let us trust God. The way seems dark, but it takes light to give a shadow. There is an abundance of light, let us not forget that. He who cares for the sparrows will care for his children. Let us practice economy properly. It is not economy to keep our children out of school if we can send them. This foolish mistake has often been made. Give the best to the Lord and we will see that we want no good thing.

"Forget not the assembling of yourselves together." Bro. or sister, how can you stay away from your quarterly meetings. If there is one thing in the world calculated to make a minister loose heart and break down with discouragement it is carelessness and indifference on the part of church members. Failing in this one particular is bad, bad. Go there, be there. Go up to the Lord's house. It will do you good. It will encourage your minister. It will show to the world that you love the church and care for the welfare of sinners as well. If you want to weaken the cause, stay away. Do not only go yourself, get those around you to attend. Let us get together and go up and possess the land.

Why is it at church, that some brethren will hang around the church yard and not go in until the very last pinch? What does such actions as this show to the world? It looks like you do not want to engage in the service as long as you can reasonably keep out of it. The world is not asleep they have their eyes on the church member. Is it any wonder that many of the worldly people stay out of doors, when church members seem to prefer staying out as long as possible, and engaging in anything in preference to going into the house and engaging in the worship of God. He is a jealous God and our ways are known unto him. Let the church members do better, and the world will do better.

It would be well if all of our members would pay into the treasury of the church during the fall and winter months, according to their several abilities and have something to run the expenses of the church on, during the year. All lovers of the work ought to make a desperate effort to pay in something of their means and their proportionate part to help defray the expenses. It is humiliating to the church to have to beg the world for help to get along. It is nothing out of the way to give them a chance to do well in this way, but there ought to be such a readiness on the part of the brethren that we would not be almost forced to beg outsiders to help us pay what we ourselves ought to make up at once. But let us not give grudgingly and a stronger term would be. Let us not begrudge what we ought to pay cheerfully. Let us do our duty in season. Let us obey our discipline.

We think it would be well for the committees who are appointed to write obituaries at the various conferences to get together and do the work at the conference. The clerk could then have the manuscript along with the

other proceedings and would have no trouble in getting the minutes up. Sometimes on account of putting the matter off, they fail to appear at the proper time. Our brethren sometimes wait one for another and the work is not done. No harm is intended, but it makes our work show up poorly to say that an obituary is to appear in the minutes, when it does not appear. We have looked for an obituary that was to appear in our Western minutes and at this late hour it has just appeared. The minutes are completed and it can not appear in this year's minutes. We think as we said at first, it would be well for the committee while at the conference, all together, to get them up.

Wm. T. Kendrick, of McCalla, Ala. has a timely article in this issue on Sabbath School literature and the use of it in schools. These lessons helps are worth a great deal to the faithful student. These lessons are prepared by able scholars and are a great boon to Sabbath School students. In many of these lessons we have brilliant flashes that throw much light upon the lesson in hand. The lessons are usually arranged in topics so that the average mind can at once see the purport of the whole lesson. All of this is around one central truth, the main mast of the entire lesson. Much biography and side history is given and the dates when all the events occurred. Of course the Bible is the book of all books and to study and learn it, should be our object or as much of it as we can, and these lesson helps are a God send in that direction. The international lessons put the whole land in one large school. Let us use them. We will print quarterlies as soon as our people will make us able.

SNAPSOTS.

BY S. Z. SHARP.

1. Those who carry the yoke of fashion, and then try to put on the yoke of Christ over it, complain that the latter is heavy. It is the one next to the neck that hurts.
2. It is as important to save a congregation as to establish one. We have a missionary system to establish churches, but none to save them from decay.
3. The crying want of the churches at this time is efficient and faithful elders and ministers.
4. We put the best soldiers where the battle is the hottest. Our city churches need the most loyal and efficient pastors.
5. A mother inclined towards the fashions has more influence over her daughters in directing them worldward than the minister has in directing them heavenward.
6. A wedge of gold and a Babylonish garment in the camp of Israel defeated its army before Ai. How often is the army of the Lord defeated in a protracted meeting by some gold?
7. If some elders would care as well for their congregations as they do for their farms, what a change it would make!

There is nothing sweeter than the perfume which is distilled from the full blossomed flower of duty well performed.

EDUCATIONAL NOTES.

We greatly need a good piano for the use of students taking music lessons.

A part of the Theological Class, have commenced the study of Mosheim's Church History. We advance the students as rapidly as thoroughness will admit.

Married at Ewington, Ohio, Nov. 30, 1901, Mr. James Gregory and Miss Daisy Peden. The bride is a niece of Prof. Thomas E. Peden of the Free Will Baptist Theological Seminary.

The A. C. anniversary will be held in connection with Commencement exercises of the Seminary in June. A society ought to be organized in every church, having more than two young members.

Every church ought to keep the week of prayer commencing the first Sabbath in next month. If a minister can not be obtained, a protracted prayer meeting can be held that will be of great value to the membership in the church.

Bro. David Lasley of Cheshire, Ohio, takes a five dollar share in the publication of the Treatise. A good many others should do so at once. We have a good opportunity to get the work done well and cheap, but a little delay may cause us to lose it. No money wanted until, at least, twenty shares are pledged.

We again ask some one in each church who is willing to do Christian work to circulate a pledge and get as many as possible to agree to read the Bible through within the year 1902. There is no community in which a goodly number can be secured by a little earnest and consecrated effort.

Students in Arithmetic Algebra and other mathematical studies are required to solve every problem, whether difficult or not, and a good many original and selected examples. We know several who did not do this when pursuing their studies and who are now paying the penalty in bitter disappointment and failure.

One occasionally writes from other states, "I would attend the Seminary but the expense of going there and coming home is too great." Students coming here and staying a year without going home will more than save their traveling expenses in account of the cheaper rate of living here than at schools nearer their home. It is bad policy for one living considerable distance away to go home often, as it causes great loss of time and takes their attention from their studies.

As there are a considerable number in different parts of our country who are thirsting for power "to Lord it over God's heritage," it becomes Free Will Baptist churches to stand by their ancient Baptist and Scriptural principles and see to it that the rights and independence of the churches be maintained. Bunyan, Hall, Spurgeon, Palmer, Russell, Wayland and Dunn, are the class of men independent churches give to the world. They in piety, labor, education and moral wealth stand far above those ordinarily produced by Episcopal and Olgarchical systems.

CAPTURE OF MISS STONE.

Miss Ellen M. Stone has been a missionary in Bulgaria a number of years. She is a lady of fine education; winning ways and is highly respected by all those who know her. In her work she traveled from village to village, without any thought of danger, and her capture was very much of a surprise to her as well as to her friends and the authorities. The capture took place among the mountains of Bulgaria, and is thus described by the husband of the native lady who was taken at the same time. His letter is dated at Salonica, Turkey, Oct. 7, and was addressed to the Rev. Howard A. H. Briggs, Jersey City, N. J. He says:

"On Tuesday, the 1st, a week ago, a large party of us were traveling from Bousko to Djumajo. On our way we found ourselves surrounded by a band of men, about thirty in number, all armed with the latest rifles. They demanded our surrender and then made us climb up a thick forest, stopping here and there to examine the place.

"After half an hour or more we were expected to sit down. Then they chose Miss Stone, an American missionary, and my wife, and, taking two of our horses, they went further in, while they kept us, the rest, till the next morning, so that we could not go and report to the government.

"Just at the time, before the taking of the ladies, we had to witness a most terrible thing. They had captured at the same time, a little before or after, we don't know, a Turk, and while they tied his hands back, they were beating him with the backs of their rifles and finally, taking his own knife, they stabbed him seven times, and he fell dead.

"For a long time we had to wait and hear nothing. O, the agony and the sleepless nights that we have spent waiting and watching with no answer! Finally we got a letter telling us that the reason of their capture was to get money. They demanded more than \$100,000. It is a large sum, and it seems impossible to get it. I am confident that our friends in America will do all in their power. Pray for us. When my wife gets free you shall have a long story of other experiences. God grant her freedom.

"I would have written sooner, but I have been in the hands of the government, being examined and cross-examined almost every day. Many people have suffered terribly on this account. Some have been beaten to death with the hope that before they died they would tell where the missionaries are. The inhabitants all around the place where they were captured are in prison or have run away and deserted their homes.—Gospel Messenger.

SAVED HIS LIFE.

"I wish to say that I feel I owe my life to Kodol Dyspepsia Cure," writes H. C. Christenson of Hayfield, Minn. "For three years I was troubled with dyspepsia so that I could hold nothing on my stomach. Many times I would be unable to retain a morsel of food. Doctors said I could not live. I read one of your advertisements on Kodol Dyspepsia Cure and thought it fit my case and commenced its use. I began to improve from the first bottle. Now I am cured and recommend it to all." Digests your food. Cures all stomach troubles. M. M. Saults, druggist.

BIG OPENING!

Christmas Goods!!

On December the 17th

I will open the LARGEST and BEST
SELECTED STOCK OF

CHRISTMAS GOODS

Ever Brought to Ayden,

Fine Silver Ware, Finest China Ware,
Toilet Articles, etc., also an endless
Variety of TOYS for the little ones.

IF YOU WANT FINE CHRISTMAS PRESENTS, REMEMBER
WE ARE HEADQUARTERS.

Remember the date,

BIG OPENING DEC. 17TH.

EVERYTHING FIRST CLASS.

Very Respectfully,

J. J. HINES.

MY FIRST SERMON.

BY A. G. CROSSWHITE.

If there is one thing in my early Christian life that is indelibly stamped upon my memory it is my first sermon. I was then under twenty-one years of age and had been a member of the church less than two years. It was in the Oakland church, Blount Co., Tenn. My father, Jesse Crosswhite, and Prof. S. Z. Sharp, who was then Normal Instructor in the Maryville College, were the elders of the church, and it seemed to me that I would rather have tried my initial sermon before any other two preachers in the United States.

This memorable Lord's Day was suspiciously bright, and everybody just tried themselves to see how full they could get the house on that particular occasion, or so it seemed to me.

Whether by mutual agreement or otherwise, it became my uneasy lot to sit between these two good men, and I became strangely conscious that I must either back square down or by my feeble effort convince them and the revolving congregation that preachers are "born not made."

When time came Bro. Sharp said, "Well, Bro. A. G., you must preach to-day." I looked around to father for sympathy, but the solid look he gave me seemed to say, "Try it."

I saw no way out of it but to preach out; but I tell you, people, preaching the Gospel is not making school speeches or Sunday-school talks; and for the first time in my life I thought of the apology of Moses, "I am slow of speech."

A few weeks before I had heard a Presbyterian minister preach from Isa. 32: 2. I had recently been called to the ministry, and not knowing how soon I might be called upon to preach, I admired that text, carefully outlined his work mentally, and placed it in the "reserve fund" to be used when there was no possible way of getting out of it. Here now was that awful extremity and here is the text: "And a man shall be as a hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land." Isa. 32: 2. I believe I have never used a longer text to the present day, but there were several good points in it, and there is less danger of a wreck if a young minister has a broad foundation.

Father told me afterward

that, when I read my text his first thought was, "Swamped, my boy." In looking back over that eventful day's work I am made to think how I waded through the air and felt my blood rising to the boiling point with a mist above, underneath, and all around me concealing the faces of my loving, sympathizing congregation, by whose prayers I was enabled to say a few things that day that I trust my dear heavenly Father has credited to my account from my FIRST SERMON.

TO YOUNG MEN.

A sister who does her own thinking sends the following for publication:

I say to myself, young man, before you take upon you the promises of life companionship, let me ask you if you can be a man amid all the trials of life.

Let me say to you, before you take from her home that innocent, happy daughter, take a real good look at yourself and your weaknesses. Ask yourself these questions. Can I be a man? Have I strength of character sufficient for the duties I at I am now about to take upon me? Am I willing to make the necessary sacrifice in order that I may fulfill the lasting and solemn vows that my companionship will demand of me? Can I be looked to for counsel and advice? Will I be a protector? Would I prove a blessing to a home? Have I enough good sound judgment to hold and guard the affections of the one with whom I enter life as a companion? Should I be father, can my child look in its innocence to me as a Christian example? Have I in my life the qualifications that one in charge of a home will demand? Am I able to bring myself up to that standard that my household will expect of me as a Christian? Ah, my dear young friend, think this over well and long enough to become acquainted with yourself, and, whoever you may be who read these lines, if you can, answer yes to these questions, by the help of God. Then perhaps you are ready for the realities of life. But if not, stand back. Don't take from her parental home that untarnished, inexperienced heart and hand. Learn to meet life and its possibilities with a manly heart. Learn to look upward and onward. Trust in God. Learn to be a man.—Selected.

I know One Sure Remedy for an obstinate cold. His name is Perry-Balm.

THE FREE WILL BAPTIST

AYDEN, N. C.
WEDNESDAY, DEC. 11, 1901

"MY CHILD IS LOST!"

BY ELIZABETH HOWE.

As I sat by my window yesterday, I heard a cry on the street near by. I looked out and listened more closely. A woman was seen throwing up her arms and crying, "My child is lost! My child is lost!" A little one not yet two years of age had strayed away. The mother had made a thorough search herself for it before making it known to her neighbors.

When she told them, they asked, "How long has it been lost?"

"About an hour," was the reply.

"Why didn't you tell it sooner?"

"I thought no one would help me find it. Her pleading cries at once enlisted the sympathies of all who heard her, and very soon a number had started out to find the little one."

Do you realize, dear parent that your child having reached the age of accountability, and not having accepted Christ as its savior, is in a lost condition? Oh, that all parents of children out of Christ would make a thorough effort to rescue their lost ones! Remember in this themselves, what that little cry meant, "My child is lost!" and with the combined efforts of others many lost ones might be found—saved.

Rom. 3: 23, "For all have sinned and come short of the glory of God," tells us where the lost are—but in the paths of sin. Also Rom. 5: 12, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." But Rom. 6: 23 tells us how to find the lost—teach them to accept Christ: "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Also Acts 2: 38, "In Jesus Christ we are 'found'—saved."

During the hour this little one was absent from home, it had wandered far away from its father's home, but it did not realize that it was lost. So there are many, doubtless, who do not realize their lost condition spiritually. This teaches us the importance of knowing God's Word, and of showing the lost ones their true condition, and the way back to Christ. Oh, that every Christian parent would "go after that which is lost, until he find it." Luke 13: 4.

If you will look at the statistics of Illinois and other States, it is said that you will find that a child is a criminal before that a child of eight years of age may be sentenced for murder. Think of it! The grown-up as a whole sense of the marriage at which a child may become responsible.

Knowing the value of a soul, we should make every effort to save the lost of all ages. Someone has said that to save a child is more than to save the aged. In saving the aged, a soul is saved; but in the years of service are lost. In saving a child a soul is saved, plus all the years of service that may follow.

To be wise is to know when to keep silent.

S. S. CONVENTION.

According to previous arrangements, the ministers and delegates composing the S. S. Convention of the Eastern Union district, met with the church at Trent, Pamlico county, N. C., Friday night before the fifth Sunday in Sept., 1901.

Devotional exercises were conducted by Elder R. F. Stille. After which, the Convention was declared to be open for business.

On motion, Bro. T. J. Sawyer was elected president of the Convention.

Elders J. M. Barfield and V. G. Brittain were received as members during this session.

A short but impressive address was delivered by Elder J. M. Barfield on denominational literature, after which by order of the Convention the various Sabbath Schools were requested to report to the Free Will Baptist Publishing Company, the amount of Junior and Senior quarterlies they will subscribe and pay for during each quarter.

On motion, the list of schools were called and the following responded:

S. S. Delight, R. F. Stille and A. W. Avery, 25c; Rock of Zion, Laura Keel and Matie Lewis, 50c; Arapahoe, C. K. Dunn, 25c.

On motion, Elders R. F. Stille, V. G. Brittain and Jesse Bennett be requested to devote what time they can to lecturing in the different communities for the purpose of building up a better interest in this work.

On motion, article II, section I, of the by-laws be changed so as to read thus: "This Convention shall meet on Friday night before each 5th Sunday at the same place where the union meeting is held."

On motion, we adjourn to meet Friday night before the 5th Sunday in December, at Arapahoe, N. C.

A full attendance is desired at next session. Churches having no schools are requested to organize one and represent by delegates and contribution. Let all the ministers be present.

C. K. DUNN, Sec.,
T. J. SAWYER, Pres.

DEATH FROM SKIPPING A ROPE.

Some weeks ago a fifteen year old girl in Massachusetts died from a displacement of the heart due to excessive exercise with skipping a rope. She was an exceptionally healthy child and frequently outjumped girl friends at school one after another. After an unusually hard contest at the same referred to, she was taken ill, and death finally resulted from the cause mentioned. This is sufficient to prompt parents to warn their children not to engage in this exercise beyond reason. The exercise is proper, very healthful for girls who take it under reasonable restraint, but when one is prompted to outdo several, one after another, it may produce a condition which will bring about death in the manner here stated. This particular instance, as caused considerable excitement in the neighborhood, where the child was well known and highly respected.—Gospel Messenger.

Don't wait for extraordinary opportunities; seize common occasions and make them great.

Our Dead.

On the 9th of Nov., 1901, sister Mary Lewis departed this life. She was a faithful member of Gum Swamp church. She united with the church at the age of 19 and has been faithful ever since. But now she has gone to rest from all of her labor. Weep not for her, a rowing ones, but be prepared to meet her in heaven. The funeral was preached by the writer from John 14: 1, 2, 3. She leaves three children and 10 grand-children to mourn her loss. She has been a follower of the Lord for 43 years. May the good Lord comfort her children and help them to meet their mother in heaven.

J. T. BUNDY.

It is with sadness that we announce the death of Bro. John Anderson, who departed this life Nov. 6th. He was confined to his bed only fifteen days. Two days before his death, he said he had given his case up to the Lord, to do as he saw best. Bro. Anderson united with the Free Will Baptist church last July at Dublin Grove, and remained a member until death. He leaves a wife, an aged father, a step mother, two brothers and many friends to mourn their loss. His body was buried at the church in the presence of many sympathizing friends. The burial services were conducted by Bro. J. R. Calloway.

J. C. CAYTON.

On Friday morning, Nov. 15th, 1901, as the death angel was filling his mission by order of the great Creator, he called at the home of Lewis Henry White, and took him from his loving family. He leaves a wife, eight children and a host of relatives and friends to mourn their loss, but we feel that our loss is his eternal gain. He made a confession of his sins and was baptized on the 11th, and we believe that he is gone forever to be with him "Who doeth all things well." He was born on the 14th of Feb., 1844, making his stay on this earth fifty-seven years, nine months and one day. He had been in bad health for several years, and for the last sixteen months he suffered untold misery but in his last hours he rested perfectly easy and passed away without a struggle.

His funeral was preached on the 16th by Elder W. H. Laughinghouse, of Greenville, after which his remains were taken to the family burial ground near Ayden. Farewell dear one, we know thou art gone to return to us no more, but we can go to thee. "Blessed are the dead who die in the Lord."

The precious one from us is gone.

The voice we loved is stilled.

A place made vacant in our home Can never more be filled.

Written by a friend.

It is with sadness indeed that we announce the death of a dear sister, Mrs. Elvira Sample, who departed this life Oct. 29th, 1901. Her age was about 30 years. In the eve just before the sun was setting, her body was carried to the cemetery and placed beneath the cold sod. The wind was whistling very lonely in the leaves of the tall oak trees. It seemed as if the little bird was in a state of solitude. His song was slow and distinctly heard as he was wafted over us by the gentle zephyr. Yes, all nature seemed to be in grief in such a solemn time. She was a beloved woman to all who knew her. She was calm and tranquil in all her life, as the still serenity of the evening when the glare of the meridian sun has passed away. She was always true to her husband, relatives and neighbors, but alas! she was too bright a jewel to stay in this troublesome world, and the 29th of Oct., just before the beautiful king of day was appearing, the moon was silently casting a dim light upon the earth, the loneliness sound of the whippoorwill was heard in the distant forest. It was then her sufferings were over. She fell into a peaceful slumber, but alas! she will arise again in a brighter splendor. Then, we beheld the angel of God descending in our view, to bear her soul beyond this veil of tears. We hate to depart from our dear friends but God gives and he takes a way. She was sick about three weeks. Her sufferings were very great, but she bore it all patient-

ly. I imagine that she could behold that beautiful home in heaven, in her view; and God sitting upon his throne, calling his diamonds out of this unfriendly world. She leaves a husband and a little infant, two brothers, two sisters and a host of relatives and friends to mourn their loss, but weep not for your dear lost one. Your love for her was not greater than the one that called her, for she shed his precious blood for her, you, and I. Try to live that life that when your days on earth are ended that you may be borne away by the angel to that celestial kingdom there, where parting will be no more and where we can all sing praises to God forever and ever and meet our loved ones that have gone on before. May God smile upon that little motherless infant and fit it God's will to spare it. We hope that it's path in this world will be smooth and at last when she can stay no longer here may she meet her dear mother in heaven.

CLARENCE ARMSTRONG.

It is with much sadness that I attempt to chronicle the death of our much beloved sister, Martha Shallington, who departed this life Oct. 3rd, 1901. She had been sick a long while, but bore her afflictions with patience. Not a murmur was heard from her weak, pallid lips. She was a member of the Free Will Baptist church at Shady Grove, but she lived so far from her church she could not attend regularly. She was a good woman and was loved by all who knew her. She leaves a husband, one son, a dear little babe, eight brothers and one sister. The little babe took its flight to heaven in four days after its mother's departure. We believe that they are resting with the Lord in heaven. It is hard to part with our friends, but she is gone and she can not come to us but we can go to her. So let us make ready to meet her in heaven where parting will be no more. The husband has lost a good, kind wife; the son a kind mother; brothers and sisters, a kind sister; the neighborhood, a good neighbor; the church, a good member. She was about 32 years of age when the blessed Lord called her to call her up higher, to live with him above. He said, "You have been faithful over a few things, I will make you ruler over many things enter thou into the joys of thy Lord. The funeral was conducted by Elder W. A. Benson, to a large concourse of sorrowing friends.

Remember friends as you pass by. As you are now, so once was I; As I am now you soon shall be. Prepare for death and follow me.

Your sister in Christ,
EMMA BENSON.

A. G. A. SISTER'S NOTES.

DEAR FREE WILL BAPTIST:—I ask to express myself for the first time through your paper. I am really in tune with your paper. I think it a grand Christian courier. I have not yet subscribed for the paper, but think I will. I am a member of the Free Will Baptist church. Sister Lottie and I gave in to Bro. J. M. Emanuel and were baptized five or six years ago; since that time I have studied very faithfully to please the Lord in body and spirit. My Bro., Rev. J. M. Emanuel lives at Stillmore, Ga., I live 3 1/4 miles from the in operation. My Bro. visits me occasionally and he leaves the FREE WILL BAPTIST with me. He says it is run by high-toned gentlemen. He also shows me a paper known as the Baptist Review published somewhere in N. C. I see in both papers considerable dispute over denominational names. It seems to me that the prefix or term Free Will is a more desirable name than that of the antagonists. I think that the name Free Will would well present all believers in free agency and free communion to all Christians. In the term Free Will is the Holy Bible and the others are not. I do hope that the

FREE WILL BAPTIST paper will prosper; especially in this town, for we have no church or establishment here in town. My husband is not a church member, I intend that he shall be. I know that we are very fallible creatures, but fervency of prayer will have weight with the Lord I forbear continuing for this time and ask and interest in the prayers of the Lord's people.

Your Sister in Christ,
M. A. T. MOSELY.

JUST AS A FIRE

spreads in dry grass and weeds, so does an inflammation of the throat—the result of a cold—grow down into the sensitive passages of the lungs. The cold, like the fire, should be promptly dealt with. When you begin to cough, use Allen's Lung Balsam. It will certainly heal the sore throat and lungs and it may save you from consumption.

The first thing to do, if you have not done so, is to fall in love with your work.

OF BENEFIT TO YOU.

D. S. Mitchell, Fulford, Md.: "During a long illness I was troubled with bed sores, was advised to try Dr. Williams' Pink Pills for Pale People. I was perfectly cured. It is the best salve on the market." Sure cure for piles, sores, burns. Beware of counterfeits. M. M. Sauls, druggist.

Give a youth resolution and the alphabet, and who shall place limits to his career?

A BLOW IN THE BACK.

An overcoat is a necessary nuisance and the tendency to take it off on warmish days in late autumn and winter is as strong as it is unwise. A treacherous wind hits you in the back and the next morning you have lumbago. Rub well and often with Perry Davis' Painkiller and you will be astonished to find how quickly all soreness is banished. There is but one Painkiller, Perry Davis'.

Habit is at first as a gossamer thread, but it soon grows into a cable.

Kodol Dyspepsia Cure

Digests what you eat.

This preparation contains all of the digestants and digests all kinds of food. It gives instant relief and never fails to cure. It allows you to eat all the food you want. The most sensitive stomach can take it. By its use many thousands of dyspeptics have been cured after everything else failed. It prevents formation of gas on the stomach, relieving all distress after eating. Dieting unnecessary. Pleasant to take.

It can't help but do you good
Prepared only by E. O. DeWitt & Co., Chicago
The 11 bottle contains 25 times the 50c. size
M. M. SAULS, Druggist.

A. & N. C. Rail Road.

TIME TABLE NO. 8.

To take effect Monday, June 25, 1899 at 5:2 P. M. at Goldsboro.

| | EASTBOUND TRAINS. | | PASS'G | | DAILY | | SAT. | | SUN. | |
|---------------|-------------------|-------|--------|-------|-------|-------|-------|-------|-------|-------|
| | P. M. | A. M. | P. M. | A. M. | P. M. | A. M. | P. M. | A. M. | P. M. | A. M. |
| Goldsboro | 5:20 | 7:00 | 3:40 | 5:20 | 3:40 | 5:20 | 3:40 | 5:20 | 3:40 | 5:20 |
| Beaufort | 5:40 | 7:20 | 4:00 | 5:40 | 4:00 | 5:40 | 4:00 | 5:40 | 4:00 | 5:40 |
| LaGrange | 5:49 | 8:00 | 4:09 | 5:49 | 4:09 | 5:49 | 4:09 | 5:49 | 4:09 | 5:49 |
| Falling Creek | 6:00 | 8:25 | 4:19 | 6:00 | 4:19 | 6:00 | 4:19 | 6:00 | 4:19 | 6:00 |
| Kins on | 6:12 | 8:44 | 4:32 | 6:12 | 4:32 | 6:12 | 4:32 | 6:12 | 4:32 | 6:12 |
| Casswell | 6:21 | 9:05 | 4:46 | 6:21 | 4:46 | 6:21 | 4:46 | 6:21 | 4:46 | 6:21 |
| Dover | 6:30 | 9:40 | 4:55 | 6:30 | 4:55 | 6:30 | 4:55 | 6:30 | 4:55 | 6:30 |
| Cure Creek | 6:42 | 10:00 | 5:07 | 6:42 | 5:07 | 6:42 | 5:07 | 6:42 | 5:07 | 6:42 |
| Fuscutt | 6:54 | 11:15 | 5:19 | 6:54 | 5:19 | 6:54 | 5:19 | 6:54 | 5:19 | 6:54 |
| Clark | 7:00 | 11:31 | 5:25 | 7:00 | 5:25 | 7:00 | 5:25 | 7:00 | 5:25 | 7:00 |
| New Bern | 7:25 | 1:30 | 5:50 | 7:25 | 5:50 | 7:25 | 5:50 | 7:25 | 5:50 | 7:25 |
| Riverdale | 7:40 | 2:12 | 6:15 | 7:40 | 6:15 | 7:40 | 6:15 | 7:40 | 6:15 | 7:40 |
| Croatan | 7:53 | 2:20 | 6:18 | 7:53 | 6:18 | 7:53 | 6:18 | 7:53 | 6:18 | 7:53 |
| Javelock | 8:05 | 1:43 | 9:30 | 8:05 | 9:30 | 8:05 | 9:30 | 8:05 | 9:30 | 8:05 |
| Newport | 8:18 | 3:12 | 6:43 | 8:18 | 6:43 | 8:18 | 6:43 | 8:18 | 6:43 | 8:18 |
| Wilmington | 8:24 | 3:25 | 6:46 | 8:24 | 6:46 | 8:24 | 6:46 | 8:24 | 6:46 | 8:24 |
| Atlantic | 8:29 | 3:41 | 6:54 | 8:29 | 6:54 | 8:29 | 6:54 | 8:29 | 6:54 | 8:29 |
| Morehead City | 8:42 | 3:51 | 7:07 | 8:42 | 7:07 | 8:42 | 7:07 | 8:42 | 7:07 | 8:42 |
| Wilmington | 8:50 | 4:01 | 7:15 | 8:50 | 7:15 | 8:50 | 7:15 | 8:50 | 7:15 | 8:50 |

WESTBOUND TRAINS.

| | PASS'G | | DAILY | | SAT. | | SUN. | |
|-----------------------------|--------|-------|-------|-------|-------|-------|-------|-------|
| | P. M. | A. M. | P. M. | A. M. | P. M. | A. M. | P. M. | A. M. |
| M. City Depot | 7:05 | 7:50 | 3:05 | 7:05 | 3:05 | 7:05 | 3:05 | 7:05 |
| Atlantic City | 7:15 | 8:00 | 3:15 | 7:15 | 3:15 | 7:15 | 3:15 | 7:15 |
| Atlantic | 7:25 | 8:10 | 3:25 | 7:25 | 3:25 | 7:25 | 3:25 | 7:25 |
| Wildwood | 7:39 | 8:24 | 3:39 | 7:39 | 3:39 | 7:39 | 3:39 | 7:39 |
| Newport | 7:46 | 8:36 | 3:46 | 7:46 | 3:46 | 7:46 | 3:46 | 7:46 |
| Javelock | 8:00 | 8:40 | 4:00 | 8:00 | 4:00 | 8:00 | 4:00 | 8:00 |
| Croatan | 8:09 | 10:00 | 4:09 | 8:09 | 4:09 | 8:09 | 4:09 | 8:09 |
| Riverdale | 8:13 | 10:10 | 4:13 | 8:13 | 4:13 | 8:13 | 4:13 | 8:13 |
| New Bern | 8:40 | 2:50 | 4:45 | 8:40 | 4:45 | 8:40 | 4:45 | 8:40 |
| Clark | 9:12 | 3:20 | 4:57 | 9:12 | 4:57 | 9:12 | 4:57 | 9:12 |
| Fuscutt | 9:20 | 3:38 | 5:05 | 9:20 | 5:05 | 9:20 | 5:05 | 9:20 |
| Cure Creek | 9:30 | 4:00 | 5:15 | 9:30 | 5:15 | 9:30 | 5:15 | 9:30 |
| Dover | 9:42 | 4:00 | 5:27 | 9:42 | 5:27 | 9:42 | 5:27 | 9:42 |
| Casswell | 9:50 | 4:18 | 5:35 | 9:50 | 5:35 | 9:50 | 5:35 | 9:50 |
| Kinston | 10:12 | 4:33 | 5:47 | 10:12 | 5:47 | 10:12 | 5:47 | 10:12 |
| Falling Creek | 1:22 | 6:13 | 5:57 | 1:22 | 5:57 | 1:22 | 5:57 | 1:22 |
| LaGrange | 10:32 | 7:05 | 6:07 | 10:32 | 6:07 | 10:32 | 6:07 | 10:32 |
| Beaufort | 10:43 | 7:13 | 6:18 | 10:43 | 6:18 | 10:43 | 6:18 | 10:43 |
| Goldsboro | 11:05 | 8:13 | 6:40 | 11:05 | 6:40 | 11:05 | 6:40 | 11:05 |
| A. M. P. M. | A. M. | P. M. | A. M. | P. M. | A. M. | P. M. | A. M. | P. M. |
| S. L. Dill, Superintendent. | | | | | | | | |

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