

J. A. Phillips

THE FREE WILL BAPTIST
ORGAN
FREE WILL BAPTIST

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FREEWILLBAPTIST PUB. CO.

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ARTICLES OF FAITH.

1. We believe that there is but one living true and eternal God, Father, of whom are all things, from everlasting to everlasting, glorious and immutable in all His attributes.—1 Cor. viii. 6. Isa. xli. 24.

2. We believe that Jesus Christ, the only begotten Son of God, born of the Virgin Mary, whom God loved with a peculiar love, because of the great love wherewith he loved the world, and Christ as truly gave himself a ransom for all, tasting death for every man; who was crucified for us on the third day, and ascended into Heaven, from whence we look for him, the second time, in the clouds of Heaven at the last day, to judge both quick and dead.—1 Tim. ii. 5, 6; Heb. ix. 12. 1 John ii. 2. Rev. i. 7. Acts ii. 34, 35. John iii. 16.

3. We believe that there is one Holy Ghost, the precious gift of the Father through His dear Son, unto the world, who came to quicken and draw sinners home to God.—John xvi. 7 and 8. Acts ii. 4. Eph. ii. 1. Eph. iv. 3, 6.

4. We believe that in the beginning God made man upright, and placed him in a state of glory without the least mixture of misery, from which he voluntarily, by transgression, fell, and was brought down to a miserable and mortal state, subject to death.—Gen. ii. 17. iii. 6, 19.

5. We believe that God is not willing that any should perish; but that all should come to repentance and the knowledge of the truth, that they might be saved; for which end Christ hath commanded the Gospel to be preached among all nations and every creature.—Mark xvi. 15. Luke xxiv. 47; John iii. 16-17. 1 Tim. ii. 4.

6. We believe that no man shall suffer in hell for want of a Christ; but that, for denying the Lord that bought them, because they believe not in the true God, they shall be cast out of the Kingdom of God, and shall suffer the punishment of eternal fire.—2 John vi. 10. 1 John v. 10.

7. We believe the whole Scriptures are infallibly true, and that they are the rule of faith and practice.—2 Tim. iii. 16, 17.

8. We believe in the doctrine of General Provision made of God in Christ, for the redemption of all mankind, who repent and believe the Gospel.—Luke xvi. 16, 17, 18, 19, 20. Matt. xxviii. 10, 20; Luke xiii. 3-5; Luke xxiv. 47. Acts iii. 19; Mark i. 15.

9. We believe that sinners are drawn to God the Father by the Holy Ghost, through Christ His Son, and that the Holy Ghost, as they give place to His divine teachings; whereas, such who do not receive the Divine impressions of His Holy Spirit, shall, at the future day, own their condemnation justly, and charge themselves with their own damnation, for wilfully rejecting the offer of sovereign grace.—1 John i. 10. 2 John vi. 10. 1 John v. 10.

10. We believe that men, not considered simply as men, but as angels, were created and ordained to condemn sinners into slavery, such who turn the gifts of God into lasciviousness, denying the only Lord God, and our Lord Jesus Christ who bought them, and therefore, shall be cast into hell, and shall be eternally punished, because they receive not the love of the truth, and the wrath of God is upon every son of man that doeth evil, living and dying therein; for there is no respect of persons.—1 John i. 10. Jude 1, 4, 12. 1 Peter ii. 1, 2. 1 John ii. 11, 12; Romans ix. 11 and 13.

11. We believe that all children dying in infancy, having not actually transgressed against the law of God, are not subject to the first death, which was brought on them by the fall of the first Adam, and shall suffer punishment in hell by the guilt of Adam's sin, for of such is the kingdom of God.—1 Cor. xv. 22. Matt. xxviii. 2, 4, 5; Mark ix. 36, 37. Matt. x. 14.

12. We believe that good works are the fruits of a saving faith, and that in the use of the means of grace, and not out of mere duty, eternal life is promised to man.—Rev. xxi. 2, 3, 4, 5; 1 John ii. 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31; Matt. xxv. 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45.

13. We believe, as touching Gospel ordinances, in "believing" baptism, laying on the hands, receiving of the sacrament in bread and wine, washing the saints' feet, anointing the sick with oil in the name of the Lord, fasting, praying, singing psalms, and the public ministry of the word, with every indication of the Lord we shall find in the New Testament.—Luke xxii. 10, 20; John xiii. 1 to 17; James v. 14.

14. We believe the Gospel mode of baptism is by immersion, and that the believers are the only subjects for baptism.—Matt. iii. 16. Mark i. 9. Acts viii. 38, 39; Rom. vi. 3, 4; 1 Cor. x. 16, 17.

15. We believe in a general resurrection of the dead and a final judgment.—1 Cor. xv. 20, 21, 22. 1 John ii. 28. 1 John iii. 13. 1 John iv. 13. 1 John v. 28. 1 Peter i. 3. 1 Peter ii. 12. 1 Peter iii. 4. 1 Peter iv. 13. 1 Peter v. 1. 1 Peter v. 4. 1 Peter v. 13. 1 Peter v. 14. 1 Peter v. 15. 1 Peter v. 16. 1 Peter v. 17. 1 Peter v. 18. 1 Peter v. 19. 1 Peter v. 20. 1 Peter v. 21. 1 Peter v. 22. 1 Peter v. 23. 1 Peter v. 24. 1 Peter v. 25. 1 Peter v. 26. 1 Peter v. 27. 1 Peter v. 28. 1 Peter v. 29. 1 Peter v. 30. 1 Peter v. 31. 1 Peter v. 32. 1 Peter v. 33. 1 Peter v. 34. 1 Peter v. 35. 1 Peter v. 36. 1 Peter v. 37. 1 Peter v. 38. 1 Peter v. 39. 1 Peter v. 40. 1 Peter v. 41. 1 Peter v. 42. 1 Peter v. 43. 1 Peter v. 44. 1 Peter v. 45. 1 Peter v. 46. 1 Peter v. 47. 1 Peter v. 48. 1 Peter v. 49. 1 Peter v. 50. 1 Peter v. 51. 1 Peter v. 52. 1 Peter v. 53. 1 Peter v. 54. 1 Peter v. 55. 1 Peter v. 56. 1 Peter v. 57. 1 Peter v. 58. 1 Peter v. 59. 1 Peter v. 60. 1 Peter v. 61. 1 Peter v. 62. 1 Peter v. 63. 1 Peter v. 64. 1 Peter v. 65. 1 Peter v. 66. 1 Peter v. 67. 1 Peter v. 68. 1 Peter v. 69. 1 Peter v. 70. 1 Peter v. 71. 1 Peter v. 72. 1 Peter v. 73. 1 Peter v. 74. 1 Peter v. 75. 1 Peter v. 76. 1 Peter v. 77. 1 Peter v. 78. 1 Peter v. 79. 1 Peter v. 80. 1 Peter v. 81. 1 Peter v. 82. 1 Peter v. 83. 1 Peter v. 84. 1 Peter v. 85. 1 Peter v. 86. 1 Peter v. 87. 1 Peter v. 88. 1 Peter v. 89. 1 Peter v. 90. 1 Peter v. 91. 1 Peter v. 92. 1 Peter v. 93. 1 Peter v. 94. 1 Peter v. 95. 1 Peter v. 96. 1 Peter v. 97. 1 Peter v. 98. 1 Peter v. 99. 1 Peter v. 100.



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TEMPERANCE.

MRS. LARUA DULA ENGLISH.

The effects of alcohol on the physical nature of the drinker are peculiar and difficult to explain. It is only physicians who have made the human system a study in schools and in their practice, who can speak intelligently of the woe of dangers to which a man is exposed when he becomes a tippler. However, we know this, that there are few agents whose poisonous effects are so widespread, as alcohol. The chief evil resulting from the use of intoxicants is the weakening and disintegration of character. It stimulates the lower nature at the expense of the spiritual and higher nature and brings the entire being under the lead of appetites and passions until the person is unable to hear the voice or recognize the leading of the Holy Spirit, but usually goes on from bad to worse till death puts an end to his earthly career. He has committed himself wholly to the domination of his lower nature, his will and conscience are so weakened that he is driven on under the power and control of perverted appetites and passions, and the man who was "made in the image of God" becomes like the brutes that perish. We do not have to search very diligently to find the victims of this evil. We can look with eyes half closed, and listen with ears half deafened, and discover where we have spent half of a life-time that intemperance is the greatest evil we have to contend with. Perhaps you will think me anatomical on the subject before I am through. Well, just think so if you call despising the traffic, from first to last, fanaticism. If I have any influence over a single soul, then I want that one to know how I stand. I would not use a drop of the detestable poison unless my life was despaired of and a first class physician should convince me by so doing I could be restored to my family.

For shame! Am I afraid to denounce anything that is so widespread in its ruin as whiskey? No! It has placed a skeleton in the closet of too many proud, high-minded, Christian families. Would we see young men leading virtuous lives, rising to honor and distinction, a benefit and joy to their community?

Then let them be taught soberness, truth and justice early in life. I have read of a naturalist who never allowed his children taught to fear snakes, and certain kind of harmless snakes were made pets of by them. I think the reason of this fear is that early in life we are accustomed to hearing wrath invoked on the serpent's head. And I believe it is so strong drink—we should begin training children as early as possible against this evil, both by precept and example, in private and in public. Many feel that they as individuals have nothing to fear along this line—and perhaps they have not—but if they would only think a moment they must be convinced that it is endangering our country. As Isaiah did in the case of Hezekiah and as the good priest Jehodia did with the child Joash to establish and build up holy religion, so we each and every one should lend our influence to uphold temperance and right, and extend our brotherly help to those who are striving to subdue this passion. We are not called to tread the way of life alone, but to radiate the clear light that enlightens our steps, to guide the weary feet of some poor unfortunate who has been traveling down that dark and gloomy pathway which leads to destruction, with all his future like a wide, glaring hiatus. The Bible teaches that they who turn many to righteousness shall shine as the stars forever, and is not temperance a most glorious step toward righteousness? Are we preparing those radiant stars and diadems to sparkle on our brow? Let our opinion be as one in favor of temperance. Yes, let us rejoice with chastened joy that yet another hour is ours in which we can put forth an effort to destroy this evil which menaces our country's destruction. It is said that "the noblest thing next to God that man can love, is country." Then if there is danger of a wrong beating down a right in our country is it not proper for us to join in charity and love to restore the right? Instead of evil let temperance prevail throughout our favored land. Young men, the pathway of intemperance is one that leads to present ruin and eternal destruction—many dangers are set in their hiding-place all along the line beyond the reach of your vision. You are not well enough acquainted with the nature of habit or the power of temptation. You perhaps may think at the slight approach of danger you can turn and retrace your steps, but you know nothing of the strength of each link that forms the chain that habit is constantly winding about you, but he who travels some distance this way will sadly realize something of this chord that will fasten and utterly rob him of physical and mental power. Remember the

strengh of Sampson, who rent asunder the lion, slew so many of the Philistines, severed the new ropes and green withes we would a silken thread, and yet he, deluded by a deceitful woman, resting complacently by her side, was villainously robbed of those locks wherein his strength lay. So you glide along at first, never dreaming that you shall ever wreck until the greater wave passes over you and you bend beneath the power of the demon, alcohol. Turn from this dangerous way and seek that one in which you will be enabled to lift your head above the wave and read the letters of living light, brought with Heaven's own happiness—"Look not thou upon the wine when it giveth its color in the cup." May your ears be slow nor your eyes shut to the voice of conscience has placed within you as a guide, to which, if you will step this way!

Young ladies, you too have an influence. Try to win your brother and other young men; favor temperance. Never neglect and scorn this cause. May we each and all solemnly promise ourselves that we will try to influence some one for good and may heaven set open our everlasting gates to entertain these solemn vows!

LONG SERMONS.

B. F. STAMPS.

An eminent preacher gives the following directions for preaching:

1. Have something to say.
2. Say it with all your might.
3. Then quit.

Of course all our preachers "have something to say," and, of course, they "say it with all their might," but a great many of us don't know how to "quit." We all know the story of the preacher who, after preaching for two hours, more or less, was reminded by one of the brethren that it was time to quit. "That," said he, "is what I have been trying to do for the past hour."

Another chestnut is related of a preacher who asked one of the brethren how he liked the sermon. The reply was: "Why, during the last hour I prayed earnestly for you." "Oh, I am glad of it," "Yes I was praying the Lord to help you quit."

These thoughts are suggested by a remark made by a young man recently about an old brother's preaching. "He is a good old man and I love to hear him preach for an hour or so; but the last hour or two of his sermons I get a little restless, thinking about dinner, and a possible appointment of my own that I want to fill in the afternoon."

I once heard a sermon of forty-five minutes by a minister, after which a licensed preacher who could not get a congregation of his own, got up and "persecuted the saint" for an hour and a quarter.

A Cherokee preacher said to me some time ago: "John B.

Jones told me not to preach more than twenty-five or thirty minutes, then people would want to hear me again." But the Cherokee's have in many instances departed from the faith in this, as in other matters. Their long services often keep their people at home. Still, they prepare against this by allowing any one to get up and go out when he pleases, and while there may be several surmises during the day, no one is required to stay through all the services.

With us it is different. Some of our preachers talk an hour or more and then complain if the people do not stay through the whole service.

Sometime ago a brother preacher told me he thought twenty minutes long enough for a sermon during a protracted meeting. For the life of me I cannot see why one should preach twenty minutes during a revival, and an hour or two at other times. The gospel is the power of God unto salvation at all times if it is faithfully preached, and such an idea of difference makes the impression that we do not expect results only at protracted meetings. In other words, we are to talk straight to the people at revival meetings, and at other times we must talk to kill time.

I think it well for the whole service, hymns, prayers, sermons and benediction to not occupy more than an hour. The minister who thinks because he is Rev. Obediah Snooks, Rev. Dr. Ebenezer Clodfelter, Uncle Reuben Snigglefiz, or the venerable Father Silas Ganderfoot, that he is an exception to the rule, will eventually wake up to the fact that he is laid on the shelf.

This is the age of talk. Men, women and children must talk in the meetings. Talk is often mistaken for work. Everybody wants to talk and nobody wants to hear. No wonder the preacher wants to "magnify his office," and let the pent-up volumes of his eloquence run riot until he is lost in "magniloquent verbosity." Brother, my long-winded brother, stop and consider well the latter end of your sermon, and the latter end of the endurance of your hearers. Let me whisper softly in your ear: "Short sermons make long pastorate." Quit! Quit! Quit!!

OBITUARY.

It is with sadness that we have to chronicle the death of our beloved brother, R. C. Garner. He was a consistent member of Holly Spring church. Bro. Garner was born Feb. 24th, 1842, and died Jan. 16th, 1897.

He united with the Free Will Baptist church in 1888 and was a true and faithful member until death. He leaves a wife and two children, besides a host of friends to mourn their loss, but while we mourn, we can rejoice, for we believe he died in full triumphs of a living faith.

The writer was acquainted with him and served the church to which he belonged four years, and have always found him ready to work for

the Master. He was one that attended to his own business, and never meddled with that which did not concern him; ever looking to his duty that he owed to his Heavenly Father. He was licensed to preach about two years ago. He had been off attending to his Master's work, came home, and was taken sick the same week and passed away. He was not only zealous in the cause of his Master, but was a kind husband and an affectionate father.

His house was generally our home when we went to our appointment, and we learned to love him and dear family; but he is gone, to await the resurrection morn, when he will put on the heavenly body, and receive that garment that Jesus will give him, when he shall enter into that home that the blessed Savior tells us that he has gone to prepare for us. Let us all strive to be ready to meet our Savior when he comes, then we can see our brother again, and can stay together in the same home forever. His funeral was preached by the writer, in the presence of a large and attentive congregation.

May the Lord be with the bereaved family and bless them according to his righteous will, is the prayer of your humble servant.

W. H. SLAUGHTER.

MAKE PREPARATION.

BY T. J. NAIR.

Jesus Christ proved that he was the Messiah by doing signs and wonders. The first miracle he did was turning water into wine at the marriage in Cana of Galilee. These signs and wonders were necessary, in order to prove his Divinity, because the world was in ignorance and doubt.

When we consider that Christ was a score of years preparing and that his actual public ministry lasted only about three years, we are ready to ask, Why all this waste of time? These years were not misspent but were a preparation for this great ordeal that was in the future. Moses spent forty years in Midian, in preparing for his mission. John the Baptist lived alone in the wilderness, in order to discipline himself for his work. Young people of today ought to lay these lessons to heart and spend more time in preparing for the future. If there would be a better preparation, there would be fewer failures, and more useful lives. Thousands of young men and women go out into cities and towns with all the conditions necessary for long life. They can use their years wisely and write at the end of each one, "Value received," or they can overdraw the account, as many do, and receive a sad balance. A thorough preparation will keep our hearts warm toward God, and our hand in that of our brother to help him. This will make life a success, and blessings will crown our efforts.

Our reward will be sure. Young men and women, make preparation to work for Jesus! The

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pay is sure. While the cross stands for the cruelty of men on the human side, it also stands for justice on the divine side. God's meaning of the cross is divine purity, a purity that enters into motives and all things that we do, desiring to show forth the character of Christ. The reward of such a life will be his best gift,—a home in the Paradise of God.

EVIDENCES OF GROWTH.

There is no better test of spiritual growth than increasing sensitiveness to the repulsiveness of all kinds of sin, and deepening consciousness of the constant peril from it in which every human soul lives. In the greatest saint there are all the possibilities which, being worked out, make the greatest sinner; and the truer the saintliness the deeper the consciousness of this fact. The materials out of which heaven and hell are built are found in every life, and the man who slowly builds heaven within him has constantly the terrible knowledge that he has only to put his hand forth in another direction in order to build hell; both are within reach. But as a man builds heaven, his vision of the internal possibilities of life grows clearer, and his horror of wrong-doing becomes more constant and controlling. The disguises under which evil hides itself become more apparent, until the beautiful mask no longer produces even a momentary illusion; the hideous face is seen at a glance. When one has come to see sin as it is, and to loathe and hate it, not for its consequences but for itself, one has gone a long way toward that final redemption from its power which we call salvation. But we are never saved until we have looked sin in the face and know that it is not only a terrible reality, but that it has touched the best of us with its defilement; and that, at some moment in our lives, the noblest of us must cry, "O God the Son, Redeemer of the world, have mercy upon these miserable sinners!" The Outlook.

WEDNESDAY, Feb. 3 1897

P' ANNOUNCEMENT

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A PROGRAM OF RELIGION.

"Religion is not a passport to the next world, but a program for this," is one of Professor Drummond's sententious utterances which is quoted with much favor. It commends itself to two classes, those who are so much in love with this world that they do not want to hear about another world, and those who are so overwhelmed with the sorrowful conditions of the world that they desire to see religion made as practicable as possible. This latter class are in some such frame of mind as the prophet Isaiah who he says that the people delight in approaching God and to know his ways, and yet exclaims, "Cry aloud and spare not; lift up thy voice and show my people their transgressions." He would have none of their worship or their fasts, because there was something else which must first be done; namely, to deal their bread to the hungry, to bring the poor who were cast out to their houses, and to unloose the bonds of wickedness.

This seems to be somewhat the situation at the present time. The doctrines of the future have lost their power in the pulpit not because religion is not a passport to the next world, for it is, and not because men have been educated above ideas of future danger, for sin is as dangerous here and hereafter as it ever was, and it never can be anything but dangerous, but because the great issues of religion are for the present program which will deal with present evils. So far as the church is hand-in-glove with the world no, it is almost useless to draw pictures of a vast gulf of separation in the hereafter. And so far as the hearts of men are moved by the love of the gospel they want to see more happiness let into the homes where now are want and sorrow.—Advance.

DR. NANSER ON ALCOHOL.

The modern hero of Arctic fame has been expressing himself rather strongly against the use of stimulants and narcotics. In an interview which is published in a Belgian journal, he is reported to have said that he took no intoxicating liquors with him in his recent expedition. His experience, he said, had led

him to take a decided stand against the use of stimulants and narcotics of all kinds. It appeared to him obvious that one can get nothing in this life without paying for it in some way or other, and that artificial stimulants, even if they had not directly injurious effects, can produce nothing but a temporary excitement, followed by a corresponding reaction. Stimulants, with the exceptions of chocolate, which is mild in its effect and at the same time nourishing, bring practically no nutritive substance into the body, and the energy which one obtains in anticipation by their use at one moment must be paid for by a corresponding exhaustion at the next. It may, no doubt, says the famous explorer, be advanced that there are occasions when a momentary supply of energy is necessary, but to this he would answer that he could not imagine such a state of things to arise in the course of a protracted sledge expedition, when, on the contrary, as regular and steady work as possible is generally the main thing to be aimed at. And may we not, assuming that "regular and steady work" is needed in every department of life, give even a world-wide sweep to the logic and conclusions here set forth as the result of so practical and valuable an experience?—The Baptist.

OBITUARY.

It is with sadness we chronicle the sudden death of Bro. J. W. Coley, of Wayne county. On Monday, Feb. 8th, he left home with his wagons and team for Fremont, to get some guano. When he left home he was as well as usual, but before he reached the town he was taken with a pain in the arm, and spoke to Mr. Day, a gentleman that was driving one of the team, about it. They went on slow until they reached Fremont. He went in a drug store and the druggist fixed a preparation and rubbed his arm and he seemed to be better. He said he wanted some oysters, and someone started for them. Very soon he took out his pocket book and handed it to Mr. Day, and said: "take care of that," and died within less than five minutes.

Bro. Coley was born Feb. 7th, 1849, and died Feb. 8th, 1897. In the fall of 1874 he united with the Free Will Baptist church at Watery Branch, Wayne county, and was a consistent member until he was called home.

The writer has been personally acquainted with Bro. Coley for the last twelve years, and held the care of the church where his membership was nearly five years and don't remember that his seat was vacant more than twice during that time.

He was a faithful deacon of Watery Branch church, and was always ready to discharge his duties in every respect. While it has been the sad misfortune of the church to lose one of her bright lights, we believe heaven has gained a jewel.

The community in which he lived has lost a law-abiding citizen and a good neighbor. The neighborhood feels that the loss of Bro. Coley is irreplaceable, and can only exclaim and say, a good man has been taken from our midst.

He leaves an affectionate

wife and five children to mourn their loss of him that has been taken from them. When they remember his faithfulness as a good provider, instructor, and faithful husband and father, it casts a gloom of sorrow and sadness over their pathway and causes them to think that the dearest one to them on earth has been taken from them. This is true, but the consolation is, if they are faithful to the end, they will meet him again.

A few days before his death he told his wife that he thought he would not be at home when he died. We infer from that that he thought the end of his pilgrimage was near.

Eld. G. W. Davis preached the funeral—Text: 1 Cor. 15: 38, after which his body was taken to the family graveyard, near his home, and deposited in the earth, to await the resurrection morn.

The Lord bless the bereaved ones and take care of them, and may they live as faithful and obedient servants; and when they, in their turn, are called from this world of sorrow, may they cross the chilly stream of death in peace, and reach the blessed climes above! J. M. BARFIELD.

Died in Pitt county, Feb. 7, 1897, sister Paulina Tripp, aged 74 years. She has been a great sufferer for many years, but she was standing firm on the precious promises of God. She told me a few days before she died that she was resigned to the will of the Lord. She knew she could not stay with us long; her time on earth was short; she was listening for the summons every day. She did not claim that she had done anything that she could present to the Lord, she could only say, Lord, my only trust is in thee, take me as I am, I am ready to go at thy command!

She talked to me just as calmly as any true Christian could. She said for me to do all I could for the Master. I felt like it was our last talk together on earth, and we reasoned together of things heavenly and divine.

Our sister was a faithful member of the Free Will Baptist church for 45 years and honored the profession by an humble walk and a godly conversation. Many of her neighbors were constrained to say, "we know she is walking with Jesus."

The funeral services were conducted by Eld. T. N. Manning, in the presence of many friends. Her remains were then taken to the family burying ground, on the farm of Mr. Alfred Nichols, and interred, there to await the resurrection morn. The bereaved have our heartfelt sympathy.

"And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away."

"Heard to break the tender cord
When love has bound the heart,
Tis hard, so hard to speak the word,
We must forever part."

Yet again we hope to meet her,
When the day of life is fled;
And in heaven with joy to greet thee,
Where no farewell tears are shed.

MOLLIE DAIL.

Departed this life Feb. 4th, 1897, Bro. Henry Mitchell. He was born July 4th, 1811. He leaves a wife, three sons, one daughter, sixteen grand children, and a host of friends

to mourn their loss. The funeral was preached by Eld. J. H. Sasser—Text: 2 Tim. 4: 7.

In the early days of his life he united with the Free Will Baptist church at Union Grove, and some time after that he carried his name to Rain's X Roads, where he lived a consistent member until the angel of death came and called him home to wear the crown that was prepared for him.

J. H. STUCKEY.

It is with a sad heart that we announce the death of Mrs. R. A. Parker, Sister Mollie was born April 14th, 1856 and died January 1897. She united with the church at Gum Swamp about three years ago and lived a faithful member until death.

Gum Swamp has lost a prompt member, and heaven has gained a bright jewel. Sister Parker leaves a loving companion and six children and many relatives and friends to mourn.

Sister Parker obeyed all the commandments and she has the promise of living with her Savior. May her upright walk and godly conversation both means of her husband coming over on the Lord's side and prepare to meet her where they can ever dwell together, and may her children grow up in the service of the Lord. One has made the noble confession and may she hold out faithful to the end.

Her funeral was preached by Elder Hathaway to a congregation of sympathetic friends. Your sister in Christ.

ALMA HARRIS

BE YE READY.

When our Master was upon earth he said, "The night cometh when no man can work; what I do, I must do now." There are none of us but what may well say, what I am to do for my children, what I am to do for my parents, I will do it now. I desire to impress the last thought upon the minds of the young, what I am going to do for my parents, let me do it now; let me do it today, not to-morrow.

God may see best to take our dear parents from our midst ere we could lend one helping hand in their last hours. Anything we can do for our dear old parents, let us do it now while they are with us. If we do not, there is a time coming when we will look back with sad hearts and think of the time when we could have made them happy by some kind word, or gentle stroke of the hand upon their aching brow.

My feelings have been deeply stirred by the ingratitude of children to their parents.

May every one that reads these few lines ask themselves a question, am I living as God would have me? Am I honoring my parents as I understand the Bible teaches. Honor thy father and mother that days may be long in the land which the Lord thy God giveth thee.

Children obey your parents in the Lord: for this is well pleasing unto the Lord. May we all be impressed by a Spirit of love and duty to ever be kind and gentle to our dear parents and when they are called to their last resting place we will have no regrets and aching hearts that we have failed to do our duty. And if it is the Lord's will to take

us before our dear mother and father, I trust my life will be so filled with loving service to them and my Heavenly Father that they can say of a truth, "She hath done what she could."

Yours in Christ.

MOLLIE DAIL.

Little self-denials, little honesties, little passing words of sympathy, little nameless, acts of kindness, little silent, victories over favorite temptations—these are the silent threads of gold which, when woven together, gleam out so brightly in the pattern of life that God approves.—F. W. Farrar

The dwelling and the working must go together. If we are indeed dwelling with the King, we shall be working for him too as we have opportunity.—Francis R. Havergal.

Prayer is a mighty instrument that no one has thoroughly mastered all its keys. They sweep along the infinite scale of man's wants and God's goodness.—Hugh Miller.

I have long since ceased to pray, "Lord Jesus, have compassion on a lost world." I remember the day and the hour when I seemed to hear the Lord rebuking me for making such a prayer. He seemed to say to me, "I have had compassion upon a lost world, and now it is time for you to have compassion."—A. J. Gordon.

THE SECOND MARRIAGE.

"How cozy you do look!" I could not help saying as I sank into an easy chair opposite two old friends whom I had not met in five years.

"We are enjoying our second marriage!" I looked at her in amazement. I knew she had never married any man except the one beside her, and she had been his wife for over thirty years.

"You see," she continued, tucking a silvery hair "neath the dainty cap, "when Will and I first married, we had only each other to think of and care for. To this day I love to think of those first two years. Then a little one came to share our affections. What with making dainty little dresses and keeping busy hands and feet out of mischief, I could not always think to have my husband's slippers by the fire, or his hat and gloves just in the right place. As the years past and our children grew, our interest was centered in their welfare; we had less time to think of each other; now they are married and settled in homes of their own and we have gone back just where we started, with only each other to care for."

"And do you enjoy the same?" I asked.

"More," she answered quickly; "then we had to learn each other's likes and dislikes; now we know them and can gratify the other's wishes almost before they are spoken."

I watched them during the day, and rote how careful he was to do all little errands, to save her steps and how quietly he arranged everything for his comfort. When he poised the lunch her eyes brightened, just as I imagine they did in those first years. We lingered long at the table, chatting of old times and old friends. His voice was as strong and his laugh was as hearty and fresh as years ago, while she had lost

none of her peculiar powers of entertaining.

I wondered how, and many times since, why there could not be many more such second marriages. Why, as the years pass, instead of drifting apart, husbands and wives could not be drawn more closely together, helping and cheering each other in their declining years, until they pass over the river and sit down to the marriage supper of the Lamb.—Henry Webb.

No Gripe

When you take Hood's Pills, the big, old-fashioned, sugar-coated pills, which tear you all to pieces, are not in it. Hood's Pills are easy to take.

Hood's Pills

and easy to operate, is from Hood's Pills, which are up to date in every respect. Safe, certain and sure. All druggists, etc. O. T. Hood & Co., Lowell, Mass. The only Pills to take with Hood's Sarsaparilla.

GROVER'S



TASTELESS CHILL TONIC

IS JUST AS GOOD FOR ADULTS. WARRANTED. PRICE 50 CTS.

Paris Medicine Co., 111, 113, 115, 117, 119, 121, 123, 125, 127, 129, 131, 133, 135, 137, 139, 141, 143, 145, 147, 149, 151, 153, 155, 157, 159, 161, 163, 165, 167, 169, 171, 173, 175, 177, 179, 181, 183, 185, 187, 189, 191, 193, 195, 197, 199, 201, 203, 205, 207, 209, 211, 213, 215, 217, 219, 221, 223, 225, 227, 229, 231, 233, 235, 237, 239, 241, 243, 245, 247, 249, 251, 253, 255, 257, 259, 261, 263, 265, 267, 269, 271, 273, 275, 277, 279, 281, 283, 285, 287, 289, 291, 293, 295, 297, 299, 301, 303, 305, 307, 309, 311, 313, 315, 317, 319, 321, 323, 325, 327, 329, 331, 333, 335, 337, 339, 341, 343, 345, 347, 349, 351, 353, 355, 357, 359, 361, 363, 365, 367, 369, 371, 373, 375, 377, 379, 381, 383, 385, 387, 389, 391, 393, 395, 397, 399, 401, 403, 405, 407, 409, 411, 413, 415, 417, 419, 421, 423, 425, 427, 429, 431, 433, 435, 437, 439, 441, 443, 445, 447, 449, 451, 453, 455, 457, 459, 461, 463, 465, 467, 469, 471, 473, 475, 477, 479, 481, 483, 485, 487, 489, 491, 493, 495, 497, 499, 501, 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2249, 2251, 2253, 2255, 2257, 2259, 2261, 2263, 2265, 2

10th FREE WILD BAPT
AYDEN, N. C.
WEDNESDAY, Feb. 24 1897

NEWS SUMMARY.

AT HOME AND ABROAD.

Mr. E. V. Cox is at home, sick.

Garden seed at Smith & Bros.

Get you a sewing machine of Smith & Bros.

Mr. J. A. Davis, of Ormondsville, was in town Saturday.

15 barrels of nice seed Irish potatoes (fall crop) Red and White Bliss, at J. A. Harrington's.

A car of black, brown, and spring oats, and a car of flour at Smith & Bros.

The price of fish is soaring, but they are getting more plentiful.

Cox cotton planters and attachments at Smith & Bros.

Mr. Lewis KilPatrick was in town Saturday, on business.

A full line of furniture at J. R. Smith & Bros. See them and save your money.

J. A. Harrington offers his entire stock of pants at cost, as he is going out of that line of business.

A few more days of this spring-like weather will put farmers to sowing grain and other crops of early nature.

Mr. M. B. Barber thinks of moving his family to Blount's Creek.

Our town must be a dry one. Mr. J. R. Forbes tells us that he drove a pump 32 feet and failed to get water.

Another car of No. 1 Timothy hay to arrive at J. A. Harrington's in a few days. Get his prices.

Mr. H. S. Hardee succeeds Mr. J. R. Forbes as Mayor. Mr. Forbes resigned at the last meeting of the Commissioners.

The use of Hall's hair renewer promotes the growth of the hair, and restores its natural color and beauty, frees the scalp of dandruff, tetter and all impurities.

The market house is completed and the sale of fresh meats and fish will be confined to it. This is quite an improvement to our town.

Rheumatism Is a Foe which gives no quarter. It torments its victims day and night. Hood's Sarsaparilla purifies the blood and cures the aches and pains of rheumatism.

Mr. Malone Tucker tells us that he will move his family here soon, and engage in the mercantile business. We will give them a hearty welcome, as he will make us a useful citizen.

The entering wedge of a fatal complaint is often a slight cold, which a dose or two of Ayer's Cherry Pectoral might have cured at the commencement. Therefore, it is advisable to have this prompt and sure remedy always at hand to meet an emergency.

Messrs. J. S. Ross, B. S. Sumrell and J. B. Garrison are all preparing to erect dwelling houses. The lumber is being hauled for them.

Why don't the R. R. Co. finish the street crossing, the town has fixed the butment? It would indeed, be a benefactor to our people and community.

Mr. Skilton Dennis and sons have rented the two market stalls, and say they will keep meat, beef, fish, etc., regularly.

Those wishing to purchase real estate, should correspond with our Real Estate Company. They are selling some beautiful lots for both business and dwellings. Address Ayden Land Company.

Benj. Sutton col, was arrested here Saturday evening, charged with the larceny of some fish from Dave Sermons. He was given a hearing and bound in a \$100 bond for his appearance at the next session of Pitt Superior court.

The blood should perform its vital functions, it is absolutely necessary it should not only be pure but rich in life-giving elements. These results are effected by the use of that well-known standard blood-purifier, Ayer's Sarsaparilla.

We see in the Greenville Reflector that on last Thursday, Mr. W. B. Quinberry, one of Pitt's leading merchants, stabbed a negro, who died in a few minutes. We did not learn the particulars.

Buy your guano, phosphate and kainit from H. S. Hardee, who keeps a supply constantly on hand. See him before placing your orders.

You wear out clothes on a washboard ten times as much as on the body. How foolish. Buy Dobbin's Electric Soap of your grocer and save this useless wear. Made ever since 1865. Don't take imitation. There are lots of them.

Mr. Ward L. Smith, of Fredericktown, Mo., was troubled with chronic diarrhoea for over thirty years. He had become fully satisfied that it was only a question of a short time until he would have to give up. He had been treated by some of the best physicians in Europe and America but got no permanent relief. One day he picked up a newspaper and chanced to read an advertisement of Chamberlain's Colic, Cholera and Diarrhoea Remedy. He got a bottle of it, the first dose helped him and its continued use cured him. For Sale by J. H. Cobb & Co.

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ed war on high prices, and the battles are fought every day. Many people have fallen—down trying to get there.

A few months ago, Mr. By on Every, of Woodstock, Mich. was badly afflicted with rheumatism. His right leg was swollen the full length, causing him great suffering. He was advised to try Chamberlain's pain balm. The first bottle of it helped him considerably and the second bottle effected a cure. For Sale by J. H. Cobb & Co.

STATE NEWS

A dwelling house belonging to N. Baxley at Maxton was burned Monday week incendiary. Insured.

The "San Jose scale," much feared for its injury to fruit trees, has appeared at four or five points in this State.

The contract for the Lutheran college building at Charlotte has been let to an Atlanta man. The work is to be completed by the last of next September.

The widow of the late W. W. McDiarmid offers the entire plant and good will of the Lumberton Robesonian newspaper for sale. A good opportunity for a newspaper man.

Wash Atwater, a negro desperado, searched for three years, and who was reported to have been killed last summer is in jail at Hillsboro.

Cape Fear river fishermen are much upset over a scheme of Mr. Hardy Freeman to put in a gigantic tray net, which it is said, would catch half the fish caught in that river and break up the occupation of the fishermen.

I have given Chamberlain's Cough Remedy a fair test and consider it one of the very best remedies for cough that I have ever found. One dose has always been sufficient, although I use it freely. Any cold my children contract yields very readily to this medicine. I can conscientiously recommend it for cough and colds in children.

—Geo. E. Wolff, Clerk of the Circuit Court, Ferradina, Fla. For Sale by J. H. Cobb & Co.

ABOUT GRIFTON.

The town of Grifton is in Pitt county, in fact, so far down that about half of it lies in Lenoir county. It is also on both sides of a creek; is in the first and second congressional districts; is in the third and sixth judicial districts, and in two senatorial districts. It is also in three townships and has three townships; yet in hailing distance of one another.

Hood's Pills are the best family cathartic and liver medicine. Gentle, reliable, sure.

SENTENCED TO HANG.

In the case of State vs. Willis Lee, tried in the Criminal court at Tarboro last week, Judge Meares presiding, the jury rendered a verdict of guilty of murder in the first degree, and Lee was sentenced to hang on March 23, 1896. An appeal to the Supreme court was taken. That was the case in which Henry Stephens, living at Knight's Station, in Edgecombe county, was hanged in

his store, and going to the door some one shot him in the side, mortally wounding him. Stephens gave testimony against the son of a man named Willis Lee. After Stephens was shot he said that he saw his assailant and recognized him as Willis Lee. —King's Weekly.

MAJOR DOWD ON THE LIFE OF VANCE.

The public will be gratified to learn that Maj. C. Dowd now has his work on the life of Senator Vance almost completed and ready for the press. He has yet two links to join together and the book will be given to the printer. The people of the State, knowing that the book has been compiled and edited by Maj. Dowd, expect nothing else than a work of historic and literary merit, and from its subject necessarily a work of deep interest. They will not be disappointed in this, and from what The Observer knows of the work they will find it a little bit superior in all points, to their anticipations. It is in truth a history of Vance, full of interesting reminiscences, as well as of historic facts; it tells of struggles and trials, and difficulties overcome; while the sunny side of Vance's nature illuminates its pages. Maj. Dowd has spent many months in the preparation of this book. He made a long patient, careful and successful search for biographical data, and has expended much patience in connecting the whole into a readable history of his illustrious subject. Maj. Dowd's accomplishments as a scholar well fitted him for the task, while his long association and intimacy with Vance qualified him for the work better than any other man.

The book will contain over 500 pages and will be well illustrated. It will be issued shortly from The Observer press. —Charlotte Observer.

HOW TO ADVERTISE.

Everybody must see a large advertisement, and everybody may see a small one. Liberality in advertising, as well as in every other part of the business, reduces the chances of failure. The doing of a thing as it should be done may not result in profit, but it is the right way of doing it. The wrong way of doing it cannot pay, and if the poorer way pays something, the better way must be better. Economize if you must, but remember that you had better economize on your advertising last, for the people may not know you are economizing when you cut here and there inside of your business, but the world knows you are not doing well when you cut in the size of your advertising space. —Ex.

FOR SALE.

I have for sale 300 bushels assorted Jersey Yellow, Red, and Nottor Yam sweet potatoes or slips. I will deliver in New Berne at \$1.80 per barrel, either kind.

W. R. SAWYER.
FLORENCE, N. C.

Those in need of slips would do well to forward their orders at once. All three kinds mentioned are excellent potatoes. Bro. Sawyer is reliable and whatever he promises, that you may expect. —Ed.

Sales Talk

With Hood's Sarsaparilla, "Sales Talk," and show that this medicine has enjoyed public confidence and patronage to a greater extent than accorded any other proprietary medicine. This is simply because it possesses greater merit and produces greater cures than any other. It is not what we say, but what Hood's Sarsaparilla does, that tells the story. All advertisements of Hood's Sarsaparilla, like Hood's Sarsaparilla itself, are honest. We have never deceived the public, and this with its superlative medicinal merit, is why the people have abiding confidence in it, and buy

Hood's Sarsaparilla

Almost to the exclusion of all others. Try it. Prepared only by C. I. Hood & Co., Lowell, Mass.

Hood's Pills

FREE WILL BAPTIST PUBLICATIONS.
BY REV. T. F. HARRISON, ONE OF THE TWIN PREACHERS.
Sermons—Vol. 1. Price 25c.
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.

Fits Cured

From U.S. Journal of Medicine Prof. W. H. Peck, who makes a specialty of Epilepsy, has without doubt treated and cured more cases than any living Physician. His success is astonishing. We have heard of cases of 20 years standing cured by him. He publishes a valuable work on this disease, which he sends with a large bottle of his absolute cure, free to any sufferer who may send their P. O. and Express address. We advise any who wish to be cured to send for it. W. H. PECK, P. O. 4 Cedar St., New York

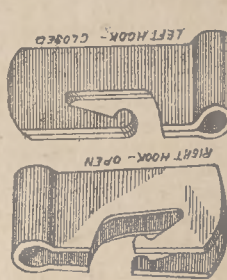
SPOONS FREE TO ALL.

I read in the Christian Standard that Miss A. M. Fritz, Station A, St. Louis Mo., would give an elegant plated hook spoon to any one sending her ten 2-cent stamps. I sent for one and found it so useful that I showed it to my friends, and made \$13 in two hours, taking orders for the spoon. The hook spoon is a household necessity. It cannot slip into the dish or cooking vessel, being held in the place by a hook on the back. The spoon is something housekeepers have needed ever since spoons were first invented. Any one can get a sample spoon by sending ten 2-cent stamps to Miss Fritz. This is a splendid way to make money around home. Very truly, JEANNETTES.

The object of the manufacturers of Dobbin's Electric Soap has been, ever since 1869, to make it of such superior quality that it will give universal satisfaction. Have they succeeded? Millions of unsolicited letters from women all over the country, and foreign countries, giving it unqualified praise as the "very best, very purest, and most economical soap ever used" by the writers, give an affirmative answer to the above question. If you cannot accept the experience of millions who use it, after the twenty-three years it has been on the market, one trial will convince you. IMPORTANT

For washing flannels there is absolutely no other soap that compares at all with Dobbin's Electric. All other soaps shrink and turn yellow all woolen goods like flannel and blankets. If you use Dobbin's Electric Soap, and no other, and follow directions, your flannels will always remain as white and as soft as when new. DOBBINS SOAP M'F'G CO., Successors to I. L. Cragin & Co., PHILADELPHIA, PA.

POLLARD'S REPAIR HAME HOOK!



ATTENTION FARMERS!

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SINCERITY.

BY L. HANSHURGER.

The unsearchable riches of God are past finding out and one of the gems of great value, embodied in humanity, is the blessed spirit of beneficence, without hope of reward or praise. One is so prone to hope for at least a word of praise for the good one is permitted to do. Often the praise given is as sounding brass and a tinkling cymbal, and is not worthy the breath wasted in its utterance. O for more Daniels, to do and dare to stand alone! Heart service is what we want in both work and praise. No matter how little the act, how brief the service or how slight the glance, if the heart is in it, it is of more importance to God and mankind than the greatest achievement, most eloquent sermons, or studied grace imaginable.

Don't think me adverse to praise, for it is beneficial. It is what the world needs for the good it does. If we would encourage those who are struggling for the higher and better in life, much good could be accomplished. Don't be afraid to give them a friendly hand grasp and a hopeful word, but let it be sincere. All men are brothers and it is their right due.

You may never know how much good you have done, or how many faint souls you have snatched from the brink of ruin by letting them know that you have an interest in them, and appreciate their efforts to do better. Sincerity often sweetens the bitter life and makes it endurable. There is so much sham and deceit about us, that when we meet one whom we know to be sincere, in word and deed, we cannot fail to admire that person and feel, truly, "Sincerity, thou art a jewel."

It is only our manifest duty one to another to do unto others as we would have them do unto us. If we do not look for praise and then get it, so much the better, and we appreciate it the more. To the doers, if they are sincere in their labors, it matters little if praise is forthcoming or not, and they are our most faithful, cheerful laborers, too. But their performing a kindly act alone entitles them to our most sincere encouragement. If we knew the true worth and meaning of heart services, great would be the revelation and, we hope, reform straightway. This is true in all walks of life.

Bear these things in mind, and help, encourage and praise your struggling brother whenever you have an opportunity to do so. It may be your special mission in life to do this, for there is a work for every one, and some one must do this one. Why not you? Whatsoever we do, do it heartily as unto the Lord. It will help make the world better. You may think it a little thing, but life is made up of little things, and to promote goodness in the world, is worth living for. By it we gain eternity.

LIFE SKETCH OF ELDER JUDSON VERNON.

BY W. A. JONES.

Elder Vernon was born in Wayne county N. C., May 2nd 1856, near the little village of Milton, one and a quarter miles from Mount Olive. He was a son of William Vernon, a native of Brunswick county who, in his early years, studied Navigation and Surveying, was a member of the Missionary Baptist church and for many years a minister of the gospel, a man of excellent business qualifications, who chiefly engaged his time in farming teaching and surveying.

The subject of this sketch, having lost his left eye while a mere infant, was disqualified for manual labor, but being blessed with a kind mother of sterling Christian character, formed religious habits very early in life, and when mere a lad, engaged in the Sunday School work, giving lectures when a very small boy and seemed, like Samuel, to know the scriptures from a child.

He began touching school when eighteen years of age, to which he devoted a great deal of his time and attended the remainder of his life, holding a first grade certificate from the educational board of several counties.

His indomitable energy and burning thirst for knowledge, enabled him to speak several languages, and though not a college graduate, stood among the first of the country in educational lines. He joined the Missionary Baptist church and was baptized by Rev. A. C. Dixon at Robert Williams' mill Oct. 15th 1876 and soon applied for license to preach, but as the church required him to go to Wake Forest college and spend several years and not being willing to waste time that seemed to him so precious, as he viewed the fields before him "Already white unto harvest", refused to go and soon connected himself with the Free Will Baptist church, received license to preach May 25th 1878 and was ordained Dec. 9th 1879, in which he labored zealously and faithfully, proving himself worthy of the special trust and honor, and the implicit confidence so worthily conferred upon him.

He was married to Miss Cordelia Jernigan Dec. 28th 1886, who died July 20th 1892 and on Nov. 17th of the same year, was married to Miss Lucetta Herring, who, with one child, are still living on the old homestead.

For several years Elder Vernon spent his time in teaching and preaching, but having no other income, his labor not proving sufficiently lucrative, desiring to devote his entire time to the Ministry the field before him not presenting sufficient inducements and thinking he could make himself more useful in a different field of his Master's vineyard, joined the M. E. church South, was admitted on trial Dec. 10th, as traveling minister, examined for same Dec. 19th of same year. After having spent about two years with the Methodist brethren and not being satisfied with this doctrine, again returned to the Free Will Baptist church, where he remained until his death Oct. 22nd 1896, being aged forty years, four months and nineteen days.

Whatever might have been the faults of Elder Vernon, he was an undoubted life of

piety, strictly devoted to the Christian religion, having an ardent zeal for, and laboring incessantly for the promotion of same, never failing to give a warning proclamation when he saw danger, in whatever form or grab.

He frequently wrote able communications for the Baptist both in prose and verse and at the time of his death had written a book of seventy one poems, besides a large number it does not contain, the last of which, by the request of his aged mother, appears below.

WHERE ARE MY FRIENDS?

Where are my friends I used to see?
I am so sad and lone,
The summer comes with flowers and bee,
Where are my friends, all gone?
The birds are singing in the light
Cross the sunbeam's track;
The loved are gone from out my sight
I cannot bring them back.
The flowers grow wild, the winds do blow
Around our yard and tree;
But O, 'tis sad for me to know
They'll never come back to me.
Like a rose's life of joy
Sublimed to them was given;
They're fled from earth, but gone on home
So safe with God in Heaven!
Yes, they have left the birds and flowers
And all the world that's vain;
And through the long, long summer hours
They'll never be here again.
I well remember where we played
In childhood's sunny hours;
But O, their bodies, cold are laid
By death's resistless powers.
I well remember what they said,
Their death has given me pain;
'Tis sweet to think, though they are dead,
We shall meet again.
We'll meet where all our sorrows are o'er,
For dying is but gain;
Eternal union on that shore
Without a single pain.

—JUDSON VERNON.

IN CHRIST.

Let us now turn the light of death upon our own life, for death is the great enlightener, in whose presence we see things as they really are, all delusions being withdrawn, all dreams having vanished, and an overpowering flood of light being thrown back upon the vanities through which we have been treading. Let us flee to Christ, and by his grace, live the life of the righteous, and so our last end shall be like his! Of true peace in death there is no possibility but by being in Christ; but even the peace of a true Christian may be greatly obscured and troubled if he has been willing to live at a distance from his Saviour. But where the soul is in Christ, relying on his precious blood and righteousness, and the affections are habitually fixed upon the things which are above, where Christ sitteth on the right hand of God, then indeed dying is but going home; and such blessedness is worth all the daily watchfulness in life that can possibly be given for it. Such blessedness makes the soul live on the borders of heaven, in the land Babel; for to be in the land Babel is to be spiritually minded, and that is the secret of all the blessed visions to be seen in that land. To spiritually minded is life and peace; and they who are eminently so are eminently happy. Nor is any labor to be accounted painful in comparison to the sweetness of so resting upon God. The way to such blessedness may be trying, the steps to be taken may cost much self denial, but the results are unspeakably glorious and delightful. Nor is there any happiness to be compared with that which is enjoyed by a growing Christian, saint, whose life is truly hid with Christ in God. The happiness of walking with God

daily is very great. It is blessed to breathe after God, to hunger and thirst after righteousness, and to long for the communion of his spirit. It is blessed to feel with the psalmist that the soul thirsteth for God, thrice blessed to cry out, "As the hart panteth after the water brooks, so panteth my soul after thee, O God!"—Rev. Geo. B. Cheever.

COMPENSATION.

No law of God is more sure in its operation than His law of compensation. It is illustrated in the natural world on every hand; in the realm of human experience it is sometimes obscure, to be sure, but it works no less surely. It must be so since "God is love." Any heart that loves needs no argument to prove this; for love's intention is that good gifts must be impartial. So, when we are puzzled by the fact that some of God's own children, ready to serve Him and fitted to do so in broad lines of usefulness, are yet shut in by painful limitations—circumstances that to human sight seem all away—we may be sure that somehow, in His good time, God will gloriously make up for the seeming loss. We were once inclined to feel sorry for the boys who are obliged to make their own way in the world, through difficulties that seem sufficient to crush the spirit out of them. But longer observation has shown us that the law of compensation makes them rather to be congratulated than pitied. If true to principle, they develop mental and moral fiber through their very difficulties, which their apparently more forward comrades fail to gain. The selfish member of the household, who is always setting aside her own convenience for everybody else, is not, after all, condescended to. If she makes her position one of choice and not of necessity, she will grow rich in treasures of character which the self-indulgent people around her will never gather for themselves.

So here is a crumb of comfort, rather a generous slice, for God's people who seem hindered, hampered, distressed on every side. "For I know the thoughts that I think toward you saith the Lord, thoughts of good and not of evil, to give you an expected end." Not a hap hazard, disappointing outcome of this seeming tangle of life, but a planned result of all "working together for good" For "God is love," and love "thinketh no evil" of His own.—Christian Life.

BROTHER MARRIED TO SISTER.

The village of Mulvane, a few miles south of here, is stirred up over disclosures brought to light on the occasion of the thirty-ninth wedding anniversary of Peter Wilson and wife a few days ago. Their nine children and several grandchildren were present, with many neighbors.

In the company was Isaac Ashton, foster father of Mrs. Wilson who was an route to Oklahoma, and Robert Wilson, foster father of Peter Wilson, who lived in a neighboring county. The men were neighbors 40 years ago, but had not seen each other since.

Their reminiscent talk brought out the fact that in 1858 Alexander Taylor, his wife and two children located in

Richmond, Ind., having moved there from Noble county, Ohio Taylor went as a volunteer to the Florida Indian war, and died while on the expedition. Mrs. Taylor died soon afterward leaving her children, Peter and Rachel, six and two years old respectively, to the care of strangers.

Isaac Ashton and Robert Wilson had been friends of the Taylors. Ashton adopted Rachel and Wilson adopted Peter Taylor. Ashton moved to Iowa soon afterward and Wilson went to northern Missouri. They never spoke to the children of their antecedents, and they grew up to consider they were the children of their respective foster parents.

When Peter Wilson was 17 years old he went to Sioux City, Ia., to learn the carpenter's trade, and at a temperance meeting he met Rachel Ashton, who was visiting her foster aunt. They became sweethearts and three years later were married.

They settled in Sumner county, Kan, where they have always been highly respected. They have nine children. Three of the children are deaf mutes and two others are deformed. All are married except one of the deaf mutes, and two of the younger children.

Peter Wilson swooned when he heard the old neighbors' talk, and for a time he was thought to be dead, but he was revived. He and his wife are almost crazed with grief.—Wichita, Kan., Dispatch.

COLUMBIA, N. C.

DEAR EDITOR:

Not seeing in your much esteemed paper anything from our church, I wish to let its many readers hear from Malachias Chapel. We have a good Sunday school and prayer-meeting every Sunday night, and the members all seem to be in love with one another. We have not had much preaching for the last five months but we take the Bible for our guide. Evangelist W. H. Frost came down in December with Eld. Gurkin and preached us a noble sermon which greatly revived us, and Eld. Halstead came down in January and preached three noble sermons. We felt pleased to have such a noble and good man of God among us. May God bless him and give him a long life that he may do much good in building up His kingdom here below.

Eld. Butler was with us at our regular meeting and we called him as pastor. He preached some very good sermons and we begin to love him, and I think he will do much good among us.

May God bless him and keep him from all harm. Dear brethren and sisters pray for us Your sister in Christ.

M. A. FENEL.

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