



# THE FREE WILL BAPTIST,

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

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AYDEN, N. C., WEDNESDAY, Mar. 28 1906.

## EDUCATIONAL NOTES.

The advanced Latin class is reading Virgil.

For the first time we have a class in American Literature.

We are glad to see in the papers that Lady Somerset disapproves reading fairy tales and kindred literature in school. She is the Farnes Willard of England.

The Summer term has commenced with fairly bright prospects. A goodly number are in attendance, others who expect any benefit from it, should come at once.

Eld. Marcellus A. Woodard went to Pactus and Eld. Robert F. Pittman to Kingston to preach Saturday and Sunday. Our Theological students have a mind to work.

Our Secession friends have been snubbed again. The organ of the Baptist Church in Boston plainly informs them that they can not receive them unless they practice Close Communion. We volunteer this advice to them, acknowledge your wrongs, repent of your sins come back home and be true and loyal Free Will Baptist without any more anarchy and confusion.

The Missionary Society is an important link in our Denominational organization and the principal means of extending our borders. Our doctrines are biblical and so generally accepted that in a few years, with earnest zeal and energy, we will be much the largest church in our country. Our Treas. is so well and favorably known that there can be no hesitancy in sending him the freewill offerings of the people.

Public Rhetoricals, the night of the 22nd inst. was an occasion of much more than ordinary interest. The intelligence of Ayden and vicinity was well represented in the audience. The selections were of a high literary order and were, with the exception of two partial failures, well rendered. Miss Annie Joyner, the Music Teacher of the Seminary, selected the music and gave the necessary drill to those who participated. Miss Lillian M. Munn prepared the Primaries of her Department and their fine appearance and clear recitations prove that it was well done. Learning of the Lilies was sung. Prayer was offered by Eld. E. T. Phillips, Editor of THE FREE WILL BAPTIST, followed by singing. "Fresh flowers bring." Recs. Larry W. Smith, How should I be; Cora Byrum, Twenty times a day; Bettie Vann, The first snow fall; Bennet Phillips, The School boy's troubles; Rella Corbitt, Grand Ma's Angel; Piano, Roberta Ross, Little Hostess; Recs. Nora Lee Baker, To the Daffodils; Moses Phillips, The Burial of Moses; Sadie Byrum, Maggie and the baby, Zade Johnson, What is an anthem; Vivian Case, His

## THE UNPARDONABLE SIN.

DEAR EDITOR:—If you will allow me space I would like to say a few words on the unpardonable sin. Matt. 31:32. "Wherefore I say unto you all manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men, and whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost it shall not be forgiven him, neither in this world, neither in the world to come." The sin that hath no forgiveness, consists in wilfully rejecting and believing what the blasphemer knows to be the testimony of the Holy Spirit and God's truth and grace. The impossibility of pardon turns on the impossibility of repentance so that none need fear that he has committed this sin. He who grieves for his sins seeks pardon, and longs after truth and righteousness. But you say, here is one who thinks he has been guilty of this sin. Well, you believe yourself to be guilty of the unpardonable sin. I am sure of it. Well, in what did the sin consist? I opposed the work of God. So did Saul. Well, I denied Jesus Christ after strong evidence. So did Thomas. I have hated God. My dear sinner friend, thus far your case is lamentable, indeed, but not hopeless. Our hearts are naturally at enmity against God. We should always enquire whether there is a desire for pardon of sins or not; and do you regret the conduct of which you accuse your self, and do you sincerely desire repentance? You say you do, then it is not possible that you have been guilty of an unpardonable sin. We would have you observe most carefully, that it cannot be the greatness of the sin, which strikes out from pardon, if you would not limit or deny the virtues of Christ's Sacrifice you must hold that the sin cannot be committed, which in itself is too great to be pardoned. Find me an offense too great to be pardoned, and you find me an argument with which to undermine the whole christian system; and yet it is certain that the scriptures speak of an unpardonable sin, so that some kind of offense excludes from forgiveness. Let us see how these statements may be reconciled. Christ Jesus, by his death made all sin capable of forgiveness, provided the sinner puts faith in his sacrifice, hence there is no sin for which the gospel does not offer pardon, if he who commits it, repents and believes in Christ. The man who believes he has committed the unpardonable sin, may yet be pardoned. There is no impossibility against his pardon, for while he lives we have no right to pronounce it impossible, that he should repent and acknowledge Christ, and if he does, the whole Bible is our warrant that he will be forgiven, and saved. No man can turn to Christ, except through the influence of the Spirit of God. And then if a man hath so withstood this divine agent as to provoke the being left to himself; if he has blasphemed the Spirit so as to have quenched it, we may declare of this man that he has committed the unpardonable sin, and yet not because his sin is too great, for the provided expiation, but only because

it consists in wearing out and alienating from the love of God, that celestial being who alone can enable us to appropriate the expiation. We do not pronounce it impossible that this man should be forgiven, not at least in one sense, if it be in another. He is still a living being, a being with a heart, and with a conscience. The sun yet rises upon him, the earth yet yields to him her fruit, the ministrations of the gospel are yet going forward around him, and there fore we do not pronounce his pardon impossible. We know that a man's sentence is never indelibly written before his death. I must know that the sun has risen for the last time upon him, and the pulse has beaten for the last time, then I can feel in regard to this man that he has hopelessly departed, and that there is no possibility of bringing him within the line of mercy. In point of fact, any thing that is supposed to constitute blasphemy against the Holy Ghost has apparently been committed by men, it is said that it is speaking against the operations of God's spirit, but thousands of men have spoken against them. There are thousands that revile the most noble fruits of a revival, and are wicked, who yet by and by are broken down, and become subjects of saving grace. Was there ever a worse case than Paul's? A case in which there was more bitterness, more hatred toward the fruits of the Spirit, and was there ever a case in which a man was more gloriously transformed than in his? It is remarkable that the apostles did not after the time of Christ seize it both for warning and for awful condemnation. How would it have fallen upon the heads of doomed men, but except one passage in the first of John and 5 chapter there is almost no recognition of sins that are not to be pardoned. There is all the way through the New Testament the recognition of states that do not encourage much hope. Can the Ethiopian change his skin or the leopard his spots? Then may ye also do good, that are accustomed to do evil, this the Old Testament said centuries ago, and it has been sounding in human experiences every since. There is a state in which a man's conscience becomes so torpid, so dead, that there is no resurrection from it, in this life, and that is what I understand to be substantially meant by the unpardonable sin. It is the sin of condemnation, of the whole moral condition, and not the sin of a specific act. In this case there was a specific act, but it brought the Savior's condemnation upon it, because it was symptomatic of a hopelessly sinful condition.

J. A. RINGOLD.  
Tuscarora, N. C.

## PRAYER.

BY ELD. W. M. BAGLEY.

Prayer serves to cultivate and educate our spiritual nature. It enables us to form a habit of close and intimate union, communion and fellowship with God. It serves to preserve us from many evils. It secures for us much good by fulfilling a condition on which God has promised that He will bestow His blessings. It is a powerful and divinely appointed means of conviction converting, sanctifying and saving others. This is es-

pecially true of the family. The relation of a parent to a child is one of the nearest, dearest, and most interesting on earth, and hence it involves an influence which is peculiar to itself. The example of the parent is to the child, during the most tender and impressive period of its existence, the standard of all that is right and noble. Its greatest concern therefore is to imitate him, what he says and does, it attempts to say and do also. If he prays, it prays, but if he neglects the throne of grace, it neglects the throne of the universe, and Him who rules it. For the proper influence over the child the parent is of course responsible. Wherever much will also be required. This is a law of the universe, from which none are exempt. What an awful account then will some parents have to render with respect to this part of stewardship, when every man shall appear before the great white throne, to be judged according to the deeds done in his body, whether they be good or whether they be evil. To be able on that day to stand at the right hand of the great judge and say, "Behold here am I Lord, and here also are the children which thou gavest me," would be joy enough to fill the heart of every ransomed man. But who could bear to stand on the left hand of the judge, and there hear the accusation of his own offspring? To hear for instance a doomed son or daughter say, "Father, you have brought me to this end, you never taught me to read or study that book by which I am to be judged, you never directed me to take the Lamb of God, who died to take away the sins of the world. You never taught me to pray to Him who once said, "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened to you. You never led me to the sanctuary to the house of praise, you taught me to sneer, to profane the name of God, to seek pleasure at the theater, the ball-room and the card table. You never taught me by precept or example, to seek for happiness at the fountain of life. You never taught me to seek forgiveness at the throne of grace. And now the harvest is passed, the summer is ended; and we are lost! lost! lost!!!"

## HEADS TO THE NORTH.

For a long time it has been declared that those whose heads pointed toward the north while they slept enjoyed better rest than those whose feet were pointed in that direction. Now a savant gravely declares that the position of one's desk largely influences his capability and that to do one's best work the seat must face the west. It is asserted in all gravity that those who face the south lose at least one-third of their capability and a seat facing the east is only less hurtful than the one which faces the north. The originator of the theory declares that he stumbled on the solution by finding himself unable to work in a new library until the position of his desk had been changed, and that he has verified the correctness of his claim by experiment with a score of his friends. In the course of time the compass will become as essential to the landsman as to the mariner.—Selected.

## TO THE SISTERS OF THE F. W. B.

DEAR SISTERS:—You no doubt have noticed in Elder Dell Upton's letter, that I have been appointed Financial Agent for the great camp meeting or Free Will Baptist rally, to be held at Hunnington, W. Va., next August 9 19.  
Now sisters, I want your attention, for I write this to you, I will talk to the brothers later, but this is for you. We are going to have a sale day at the camp meeting. We want for that sale; dry goods of every description. Will every sister who reads this whether you are a Free Will Baptist or not, if you belong to Christ, you are one of us, and we ask you to help us in His name. Will you make and send to my address; an apron, a bonnet, a cross, a handkerchief, a collar, or anything at all you may wish to send to help us along. Perhaps some rich sister may have a hat or a jacket she is tired of wearing, if so, sister just send them along. Anything at all that is salable we will be so glad to get, and it will either be sold and the amount put into the treasury now, or be taken to the camp meeting and put into our rummage sale. We will have a competent person at the head of this sale, who will sell the things and turn the money into the treasury. We already have a quilt and a ring, which has been given. Now sisters this is a good talk to be read and talked about and then forgotten, but please go right to work and do something for the cause. There is not a sister in the land but what can send us something if ever so little and never miss it, but on the other hand will be blessed for the donation. Cast your bread upon the waters. Each of you can help by sending something. The M. E. Aid Society, of which I was a member at Sciotoville, Ohio, made a sale of this kind last year and made over \$100.00 at the sale. Now just think for a moment, we can do so too, and the time has come that if ever the denomination is going to do anything it must do now. Our work is widening out, we are getting more and more work to do each day, and no money in the Treas. to do it with. We need good men to send out into the field to preach the Gospel, and have no means at hand to send them out with, and they, poor souls must be fed and clothed and have money to pay their railroad fare with, and O, so many little expenses to meet, and they must have money if they are put into the field. So we must wake up and get to work. Now let every one who reads this, send us something for our sale, and we will soon have a good lot of salable things in store.  
And now for fear some good brother might get offended if you have a hat, a coat, a collar, a tie, or anything that you can send, just send it along and we will be so glad, or if you happen to have some money you can spare just send it to us also, and O, we will be so thankful for it all, and will report through the paper everything we receive.  
Let every body who reads this try to send us something, and the Lord will bless you for it.  
MRS. LAURA HOBSTETTER,  
Sciotoville, Ohio.

## FROM SOUTH GEORGIA.

BRO. EDITOR:—I am home again from a trip of 115 miles South. I and my son C. C. Butler paid the good people of Suwannee county, Fla., a small visit. We began a meeting at the old Suwannee Missionary Baptist church. The church has been without a pastor for nearly two years if I was informed aright. On Friday night Eld. L. M. Skelton heard of our coming, and he met the people and preached for them. On Saturday at 11 o'clock, I filled the stand and at 7:30 my son filled the stand and for nine days and nights the blast of the Gospel trumpet was heard to sound out so loud that it moved hearts that had been given over to hardness of heart and reprobacy of mind. We organized a small church at Christian Chapel. The meeting was not as interesting as it could have been on account of sickness. I was hindered three or four nights from a severe attack of cold that gave me the fever for several days and kept me in doors so I could not attend as I would have liked to have done, but every one, Methodist, Baptist, (in fact the people all seem to get together on a common level) They sang and prayed together, and I can't but feel that there was a lot of good done in the name of Christ. The Spirit of the meeting was grand, the young and the old seemed to blend together at the foot of the cross, rejoicing in hope of the glory of God. I shall pastorate the church if I live this year, and I think I shall join the Orange Grove Association, and move down in that country some time in the near future. I feel as though I can accomplish some good for the Master in that land and among those people, if my health does not completely ail me. I have suffered all the winter with cold and am far from being well at the present.  
May the Lord bless His cause, is the prayer of your brother.  
W. T. E. BUTLER,  
Jesup, Ga.

## THREE LAWFUL QUESTIONS.

There are three lawful questions that ought to be solved by the American people, but the most lawful one to be solved is the whiskey question. We should not cooperate simply for pecuniary gain, but we should cooperate righteously, morally and consistently in the interest of the organic life of the whole people, something that will mean real life to the Nation, with progress that will glorify God our Father. I will suggest that we mobilize our forces and see if we can't get a true Christian out of each denomination to meet somewhere in conference, that a patriotic brotherhood might seem proper, and see if we can't arrive at something that will mean the true solution of the whiskey question, and I will guarantee if no outside covetous disposition don't creep in we may, I am sure, arrive at that awful problem in the interest of humanity. All Christians should be free to speak on this question for the glory of God, the Father, and all His creation.  
—T. N. Allen, in Christian Advocate.  
God loves those who love others.



