

THE FREE WILL BAPTIST ORGAN OF THE Free Will Baptist Church, NORTH AND SOUTH Published Weekly FREE WILL BAPTIST PUB. CO.

THE FREE WILL BAPTIST.

"LET BROTHERLY LOVE CONTINUE"

Vol. 24.

Ayden, N. C., Wednesday, July 16, 1906.

No. 48.

SUBSCRIPTION One Year in Advance, \$1.00, Six Months, 50c. CIRCULATION, 2,500. All Kinds of Job Work Neatly Executed at This Office. WORK DONE ON SHORT NOTICE.

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Town Directory.

CHURCHES. Free Will Baptist, services every 4th Sunday at 11 o'clock, and at night, Elders E. P. Phillips pastor. Prayer meeting every Friday night. Sunday school every Sunday morning at 9 o'clock. Prof. E. E. Patten, Supt. Amphletton Society meets every Tuesday night. Missionary Baptist Church, services every 2nd Sunday at 11 o'clock, a. m. and at night. Rev. J. H. King, pastor. Sunday school 3:30 p. m. W. C. Jackson, Supt. M. E. Church, South, services every 3rd Sunday at 11 o'clock, a. m. and at night. Rev. Standfield pastor. Sunday school at 8 o'clock. P. M., W. M. Edwards, Supt. Christian Church, services every 1st and 3rd Sundays at 11 o'clock, a. m. and at night. Rev. H. Jones, pastor. Sunday school at 10 o'clock. A. M., B. L. Brown, Supt. Ladies' Auxiliary meets every 2nd Sunday evening at 8 o'clock. Re. James' Episcopal church, services every 4th Sunday, except on Thursdays containing five Sundays, then on 10th Sunday. Rev. W. B. Cox, Greenville, N. C., pastor. Sunday school every Sunday afternoon at 3:30 o'clock. G. G. Cox, Supt. LODGES. A. P. A. M., meets every first and third Thursdays, R. W. Smith, W. M. I. O. O. F., meets every Monday night at 8 o'clock. Dora Lodge of Hebekah meets every Friday night at 8 o'clock. Town Commissioners meet second Friday night in every month. E. B. Cox, Mayor, R. W. Smith, Clerk. Ayden Land Company offers desirable business and dwelling lots at reasonable prices and easy terms. J. H. Sasser & Bro. Postoffice Addresses. Eld. E. T. Phillips, Treas. Home and Foreign Mission Societies, Ayden, N. C., to whom all money for Missions should be sent. Eld. Thos. E. Peden, Treas. General Conference and Education Society, N. C., to whom all money for General Conference and Education should be sent. Eld. Silas Moore, Treasurer Ohio State Convention, Zaleski, Ohio, to whom all money for the work of the Convention should be sent. Eld. E. L. St. Claire, National Evangelist, Edison, Ga. Eld. W. H. Goff, National Evangelist, Clinton, N. C. Eld. S. H. Norman, 321 Pavette St., Charleston, W. Va. Eld. H. F. Egan, National Evangelist, Bismarck, N. D. Eld. Dell Upton, National Evangelist, Waterloo, W. Va. E. B. Dall, Treas. Free Will Baptist Theological Seminary, Winterville, N. C.

REMEMBRANCE.

BY SOLOM L. GOODIE. While deep within the shadow land The soft winds sadly sigh; The darkening sky is bending low The day begins to die; The silent year is melting on In its remorseless flight; My weary head in sorrow bowed, And tears have dimmed my sight; O, time, give back in tenderness Those wasted years again, That I in deepest penitence May bless my fellow men. I seek those opportunities Once bright with golden gleams, Which, thoughtlessly, I flung away Like idle summer dreams; I might have lifted burdens then, In those neglected years; O, I might have held some sufferer And dried some mortal's tears. I might have spoken lovingly Some words of hope and cheer, And crowned with peace and helpfulness Some wasted, lonely year. For thee, my soul is thirsting now, Eternal fount of youth; My bloodless lips would quaff again Of innocence and truth. Those buried hopes of youthful days So fraught with joy and love, I long to resurrect once more As blessings from above. O, years of Time, roll back to me In thy relentless flight, And thus dispel the thickening gloom Of my eternal night. O, sainted mother, let me feel Thy touch upon my brow; Come, tell me, O departed one, What more thou knowest now. Then when, knelt at the dear feet And hushed a name on high, Art thou still pleading for thy child From yonder weeping sky? O, ask that time shall cease its years, Till I shall learn to be A worthy and a helpful man To all humanity.

ANSWER TO BRO. J. R. HANSON'S LETTER.

DEAR EDITOR:—We read in the Bible where the angel came down and troubled the water. If you will allow me space, I will trouble the many readers again. I have just returned from Colquit, Ga., where I attended the state convention, and am glad to know that the Free Will Baptist are making such progress in that county. I want to extend my hearty thanks to the good people of that community for the hospitality shown me, while in their midst. I have thought so many times of the good brethren, that I meet from other places. Well, I hope we will all meet again some sweet day, if not on earth, in the final judgment. Brethren, we ought to take more interest in these conventions, they are a good thing to get us together, and exchange ideas. How is the best way to carry out the plan of salvation, for the good of the F. W. B. cause? I noticed a letter in the BAPTIST from Bro. J. R. Hanson of Macon, Ga., concerning paying preachers. I think the good brother has made a mistake. He seemed to take the stand that it was not right to pay preachers, and the Bible says those that are not for me are against me; so you see he makes it a sin. We think it is wrong to write or publish such letters as this, though we all make mistakes some times. My dear brother, it seems from your writing that you think that God will hand down from heaven such things as man needs for the maintenance of the body. While I am opposed to paying preachers such a salary that it would cause him to live above his people, though my dear brother, you must remember, that if he goes off and preaches, that it takes time, also money to pay railroad fare, and board bills on his trip. Remember, it takes six days for you to make a living, and it takes the same for the preacher to live, and besides, when you go to hear

a man preach, you want him to know something, and it takes some time to study the word of God so as to deliver it intelligently, so that it may have the proper effect. Remember brother, God pays in mysterious ways. He puts it in the hearts of those to give to the ministry, and they are fully repaid by so doing. So you see that it is God that does the paying. Some people live stingy, and never give anything to a good cause, and are continually having bad luck. We see another brother with adjoining farm, who always gives to every good cause, who has just as much, gets along just as well, and enjoys this life much better, because it gives a sweet happiness that the stingy man does not get. Paul says in Timothy, that they that preach the gospel, shall live of the gospel, so you see how these things come about. I will state, that the writer has spent good many more dollars to go and preach than he has ever received, of the people. Let us not write or publish such, as it is not good for the cause. Let us be of one mind, and press forward and upward for the cause.

Your Bro. for the F. W. B. W. C. POWDY. Florence, Ala. CHILDRENS DAY. DEAR EDITOR:—Please allow me space to announce the happy childrens' day, at Little Creek Church, the first Sunday. I think the school is greatly benefited. The more we do for the Master, the better we feel, and if so, we ought to let every day of our lives be spent in the Master's cause. He hasn't given us a hard work to do, and he says, "came unto me all ye that labor and are heavy laden, and I will give you rest." "Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls, for my yoke is easy, and my burden is light." He says, he has not laid on us a heavy burden and when we look about us, and see the many blessings, that are daily bestowed upon us. Let us do the things that would be pleasing in his sight. What is that? It is to take his written, and read it, and to love him with all our hearts, with all our souls, and with all our minds, and love one another. In Sunday School is the place to learn of him, if we take the proper interest. Opening song, Lord have we heard the calling. Prayer by Prof. Geo. W. Prescott; Responsive reading; Song, "Like a shepherd lead us," by school; Recitation, Greeting, by Holton Edwards; Recitation, Roses, by Maggie Smith, Ray Smith, and Annie Lee Edwards; Song, No. 40 in hymn book; Recitation, by Margaret Forest, Temperance; Recitation, 23 Psalm, by Lottie Barber; Song, 84 in hymn book; Recitation, by May Stocks; Recitation, by

Bennett Phillips, Temperance; Recitation, by class, The Bible; Recitation, by Mary Holton; Recitation, by Alonzo McLaughon; Recitation, "Jesus," by the class; "The Harvest Time," by the class; Recitation, by Sam Worthington, "Samuel," Recitation, by Jim Worthington, "Timothy," Song, "Bring them in," by class; Recitation, "The risen Lord," by Martha McLaughon; Recitation, by Lena Stocks. After service, Eld. R. I. Corbett preached the dedicatory sermon, which was very interesting. Let us all work faithfully for the Master. By the Superintendent, W. H. SMITH.

SOME THOUGHTS.

"The latest testimony to the fact that riches do not bring happiness comes from the lips of a member of perhaps the richest family on earth. Baron Alphonse De Rothschild when recently asked for his views on happiness—whether he thought that riches led to happiness, replied: 'Ah, no!' answered the millionaire, sadly and slowly, 'that would be too glorious! Happiness is something totally different. I suppose,' he added, reflectively, 'some advantages do attach to money, or people would not give themselves so much trouble to gain it; but, believe me, the truest source of happiness is—work.'" "One day Carlyle suddenly stopped at a street crossing and, stooping, picked up something out of the mud, even at the risk of being knocked down and run over by passing vehicles. With his bare hands he gently rubbed the mud from it. He then took it to the pavement and laid it down on a clean spot on the curbstone. "That," said the old man in a tone of tenderness he rarely used, "is only a crust of bread. Yet I was taught by my mother never to waste anything, above all, bread, more precious than gold. I am sure that the little sparrows or a hungry dog will get nourishment from this bit of bread."

When Longfellow was well along in years, his head as white as snow, an ardent admirer asked him one day how it was that he was able to keep so vigorous and write so beautifully. Pointing to a blossoming apple tree near by, the poet replied: "That apple tree is very old, but I never saw prettier blossoms upon it than those which it now bears. The tree grows a little new wood every year, and I suppose it is out of that new wood that those blossoms come. Like the apple tree, I try to grow a little new wood each year." And what Longfellow did we all ought to do. We cannot stop the flight of time; we cannot head off the one event that happeneth to all; but we can keep on "growing new wood," and in that way keep on blossoming until the end.—Selected. The joy that comes from a true communion of heart with

another is perhaps one of the purest and greatest in the world, but its function is not exhausted by merely giving pleasure. Though we may not be conscious of it, there is a deeper purpose in it, an education in the highest arts of living. We may be enticed by the pleasure it affords, but its greatest good is got by the way. Even intellectually it means the opening of a door into the mystery of life. Only love understands after all. It gives insight. We cannot truly know anything without sympathy, without getting out of self and entering into others. A man cannot be a true naturalist, and observe the ways of birds and insects accurately, unless he can watch long and lovingly. We can never know children, unless we love them. Many of the chambers of the house of life are forever locked to us, until love gives us the key.—Hugh Black, in "Friendship."

CHURCH ORGANIZED.

DEAR EDITOR:—If you will allow me space in your paper I would like to say a few words to the readers of your paper. I enjoy reading the many letters from all. On July 1st I organized a Free Will Baptist church in the north west corner of Jefferson county. This church is in almost a settlement of Ga. people. Elds. Alex Sanders from Lynn City, Ala., and Buck Hammon, from Doria, Ala., preached good sermons. Next, Exodus 2:9, "Take this child and nurse it for me." The congregation was large, and the Holy Spirit was in the midst. The name of the church is Christian Hill, and the writer was called for pastor the ensuing year. Brethren and sisters, pray for us. This is a good location, and there is room for many F. W. B. here. If any one desires to come, write me for further information. I want to ask a question for information. We notice in Habakkuk, 3: 3 that God came from "Teman," and where is Teman today, and where was Teman? This scripture has bothered me more than any I ever studied. May God bless the Editor and readers. Yours in Christ, F. R. SKELTON. Littleton, Ala. FAMILY WORSHIP. Perhaps there is nothing more neglected in the home than family worship. How many homes there are in the Brotherhood in which both husband and wife are members of the church, rearing up a family, and yet their children know nothing about family worship. My dear fellow-workers, is this training the child in the way he should go? There is nothing of more importance than the training of our children for the service of Christ. Is it your home, my brother, my sister, in which this altar of worship has not yet been erected? If it is, do not put it off any longer, but begin now, and your home will ever be blessed.

When the labors of the day are done, and father, mother and children gather around the fireside, there is nothing more sacred and helpful than to read a chapter from the blessed Bible, each member of the family sharing in this feast and sweet communion with Jesus Christ. Every Christian parent should teach the children to know Christ and that he has promised the Holy Spirit to lead those who will be led; to thank him for past blessings, and to pray for his guardian angels to keep us from harm and danger during the silent hours of the night. Some people say they cannot pray as they would like to; but how ready we are to excuse ourselves, even before we try to do anything. Paul says, "Present your bodies a living sacrifice" (Rom. 12: 1); also, "Pray without ceasing," and yet many of our children have never heard their parents offer one prayer to God. Fathers, mothers, who is to blame?—By W. J. Payne, in Gospel Messenger.

GEORGIA UNION.

The Georgia Union Association of the United Free Will Baptist, met with Midway church Friday night before the 3rd Sunday in June. Saturday at eleven o'clock the introductory was preached by Eld. E. W. Wright, and closed by W. H. Holmes—Text: Matt. 16: 16. After preaching, an intermission of two hour was given for refreshments. The body reassembled, the former moderator was in the chair. The clerk being absent, Bro. W. H. Holmes was appointed clerk pro tem. Call for the corresponding letters from the churches that compose the union meeting. Received letters from five churches, and two which failed to write a letter, were received and delegates seated. Love Chapel—Bro. J. R. Yarn and L. Bridgers; Double Branch—C. A. Dunaway and G. Bran; Bay Springs—W. T. Johnson; Free Will Union—G. T. Boankley, E. W. Barker and H. V. J. Ethridge; Pleasant Hill—C. H. Hobbs, L. McGlamery and R. M. McGlamery. Ministers Present—S. J. Nobles, E. W. Wright, W. H. Holmes, W. T. Johnson, G. W. Copper, H. V. J. Ethridge, W. C. Jones and D. Arnette. The body was organized by electing W. H. Holmes moderator, and E. W. Wright, assistant; C. A. Dunaway, clerk. On motion, the moderator appoint all committees. On Devon—J. R. Martin, T. F. Lemonds and E. W. Barber. On Resolutions—W. C. Jones, S. J. Nobles, H. V. J. Ethridge and W. W. Pottle. On motion, call for the report of committees. On preaching: We your committee beg leave to submit the following report: Tonight, W. C. Jones preach and H. V. J. Ethridge close. Tomorrow at 11 o'clock, W. H. Holmes preach and E. W. Wright close. By the Committee.

On Resolutions—We, your committee on resolutions beg leave to submit the following report: We recommend that this body or meeting appoint its own time and place of holding its meetings. We recommend that the time be set for the month of July, commencing Friday at 11 o'clock. We recommend that the association give us space to record our time and place in the minutes of the association. We recommend that the clerk send the proceedings of this union meeting to the BAPTIST for publication. Respectfully, your Committee. The stand was filed Friday by W. C. Jones—Text: Isaiah 10: 1. Sunday at 11 o'clock, W. H. Holmes preached and E. W. Wright closed. Text: Psalms 34: 1.

On motion, we meet with Bellview church, Friday before the third Sunday in July, 1907. On motion, Eld. B. F. Holmes preach the introductory sermon. On motion, we extend our thanks to this community for their hospitality shown us. On motion we close to meet with Bellview church, commencing before the third Sunday in July, 1907. Hymn, "Praise God from whom all blessings flow." W. H. HOLMES, Mod; C. A. DUNAWAY, Clerk. COME TO THE RESCUE. DEAR BROTHERN:—In reply to your many letters of inquiry and sympathy, I take this means of answering you. Mrs. St. Claire, on the whole is no better, she lingers, she eats nothing, we are trying to keep her up on predigested liquid food. Her mind is almost gone. She seldom knows any of us, and she has ceased to call for her children. The doctors now think that if I could place her in a hospital, she would get well in mind and body; but alas, I have not the means, and cannot get the money to take her. There are some free hospitals in Ga. but all have refused to take her on account of her mind being affected. I have a day nurse hired, but I sit up night after night, and watch over her, crying unto the Father and the Lord Jesus for aid. I am so grateful to those who have come to my assistance. What has been sent has been paid on our expenses for June. I am to day out of debt. I have received so far, \$33 00. God will bless the givers, I have paid it all out. Brethren, pray for us. She cannot endure much longer. My little Ruth is sick too at another house. Surely the hand of the Lord is heavy upon me, but "though he slay me, yet will I trust him." He will not desert me! Excuse me dearly beloved, for not answering your letters. I am worn out. God bless you all. Pray for your unworthy servant. STCLAIRE. P. S.—The doctors say I must take her to the hospital soon, or it will be too late, but alas, this adds to my sorrow, for I cannot do it without means.

# THE FREE WILL BAPTIST,

E. T. PHILLIPS, Editor,  
J. M. BARFIELD, Bus. Mgr.

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

## ANNOUNCEMENT:

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

When 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.

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AYDEN, N. C., WEDNESDAY, July 18, 1906.

## EDUCATIONAL NOTES.

The death of Eld. W. H. Frost leaves a vacancy in all our boards which will be filled at their coming meeting at Kyger, Ohio.

We are requested to preach the funeral sermon of Sister Tamar Farrar, at the Jackson (J) M. at Petren the 29th inst. She was one of the constituent members of that church and was faithful through a long and useful life.

We are receiving almost an ovation every where we go, the present year. We have attended four quarterly (union) Meetings and have one more to attend and then the State Convention and yearly meeting. We are not very demonstrative but we feel like shouting over the very great progress of the past year.

We preached at the Star, Ohio, Free Will Baptist church July 9. Brethren James and Wm Turner united with the church by letter and enrolled as Theological Students of the Seminary per correspondence. From short acquaintance, we take them to be young ministers of uncommon promise and expect them to be of great value to the Denomination.

Eld. Dell Upton will commence work as Financial Secretary of our Benevolent Societies the 15th of next month. The Home Mission Society will be given the greater prominence at first, as it is the most needy. Please give him a cordial reception wherever he goes. He is a native of West Virginia and his home is at Waterloo in that State. His appointment means a Waterloo victory.

Every true pastor will at once canvass his churches for students to attend the Seminary the coming year, commencing the 27th of next month. The addition of Prof. G. W. Prescott to the Faculty, enables us to make this excellent school still more worthy of patronage. Rally around the School, for it has no superior of its grade in the Nation. The writer favors making it a college by the close of the present year.

All places desiring to entertain the next session of General Conference should send an invitation for it to Thomas E. Peden, Ayden, N. C. It meets the first Wednesday in Oct. 1907. All Y. M. Conferences and Associations that meet later than that should appoint their delegates and make provision for their expenses, the present year let every annual body be represented. It will probably be the largest and most important session ever held, but it will of course depend upon the interest taken by the Annual Conferences.

The Sciotoville church suit is set for Sept. 9. The rulings of the Court, so far, are all favorable to the Church and the attorney, N. W. Evans,

feels sure of winning the case but "There's many a slip between the cup and the lip," especially in law suits. If won, it will establish an important principle that is of great value to all churches, if lost, it affects no church but the Sciotoville, as no other is in the same condition. The brethren are too slow coming to their assistance. They are fifty dollars short of having money enough to pay the estimated cost of the suit. All who sympathize with them, should send the value of it, in the form of a money order to Eld. Dell Upton, Sciotoville, Ohio, by next mail. If the unexpected should happen and more be sent than needed the surplus will be promptly turned over to the mission Board.

## THE OLD FARMER'S VIEW OF IT.

A few days ago we came across a story in an English paper which left its impression upon us. An old farmer came in from the country to make a short visit to his son, a recently graduated physician. The father had held the boy through college and medical school at considerable sacrifice, and was naturally interested in knowing how he was succeeding.

"Well, how are you getting along, my boy," he asked.

"Sorry to say, I'm not getting along at all," was the boy's disconsolate answer. "Business doesn't seem to be coming my way very fast, and it's hard work keeping up."

The old man's face fell, and it was evident that he was grievously disappointed. But that afternoon he went to the free dispensary and clinic where the young man had an appointment. For several hours an intensely interested spectator, the father watched the son as he prescribed for and operated upon a long line of waiting patients. When it was all over, he turned to his boy and remarked:

"I thought you said that you didn't have anything to do?"

"O, well this, of course; but it doesn't bring me in anything—there's no money in it."

"Well," said the old man, with enthusiasm glowing in all his features, "if I could do as much good in a month as you have been enabled to do here this afternoon in a few hours, I should count myself supremely happy. Never mind the money. You just keep right on doing as you are. I'll go back to the farm and make enough money for both of us."

We rather liked the old farmer's view of the thing, and his program might be taken up by many more who, lacking great opportunities of being philanthropic themselves, might help somebody else who is in a position to do it to "keep right on" without worrying.—Selected.

## THE PRIVATE LIFE OF THE MINISTER.

The private life of the minister should be guarded because, sooner or later, the inner life becomes the outer life. It is morally certain that Dr. Jekyll will eventually become Mr. Hyde. Thoughts cherished in secret will after a while speak in public. Wrong feelings, falsity, duplicity, hypocrisy, must tell on themselves in time. While a sin is no worse for its being discovered and looked upon by the eye of another, it is yet true that sins which are suppressed mortified and then eliminated, do not so much make themselves felt and destroy influence. The fountain cannot long contain bitter water without imparting bitterness to the whole life. How many sermons have been spoiled because the heart was first spoiled of its sweetness. How many ministers have fallen disgraced and dethroned from their sacred calling because the thoughts were tainted and on the walls of the imagination hung the pictures that afterward were wrought out in real life. Though the world does not now peer into the sacred realm of the soul, it may by and by bring a crowd to look in through the windows of unsaintliness which that soul itself has throne open. It is a law of our being that what is in the life will, if development continue, come to the outside of that life. It is a bad today, it is a full blown wild flower tomorrow. That is the reason why some outwardly clean men of yesterday are bloated and rakes and ostracized today. It is the general principle that is here insisted on, without any reflections on an honorable body of ministers. Out of my observations have come these assertions, for it is certain that the secret of formality, coldness, inflexibility, absence of self-control, selfishness and the like, is found in the far and hidden country of man's soul. Genuine sincerity in action. Cunning in the secret thoughts makes duplicity in the dealing with men. Strict honesty, honesty in the study before God and the bar of one's own conscience, makes for integrity out of the study and before the people. To keep the private life pure and wholesome is to assure one of strength the growth of influence, the accumulation of power, the creation of character, the admiration of people.—By John V. Whiting in Standard.

## ORIENTAL, S. S.

DEAR EDITOR:—Please allow me space in your paper to let its many readers hear from us at Oriental. I am assistant superintendent and well pleased with our S. S. as to the representative, while we have been short a few times, but we hold to the rack. If any of the young girls read this letter, (of Oriental) I want them to accept my gratitude for their noble assistance even in attending. It was predicted that the S. S. would not be a success in the A. M. but I am glad to say that with the above stated help and the help of the remainder of the officers and teachers we have been carrying it on for a little over a year.

One word in regards to the literature: Will say that if the Senior Quarterlies are as nice

for the work as the Juniors are that I, for one, am willing to pay the price until the Co. get enough work so they can publish it cheaper. I hope that the brethren will take hold and help them and us. May the churches that have no Sunday School organize one at once, it is the noblest work in the cause of Christ, except a minister of the Gospel, is to be a Supt. of a S. S. I will close for fear this letter may find the destination of the last one.

Your Bro. for the work,  
WILL SWINDELL.

## THE SIMPLE LIFE SUBLIME.

The simple life is coming to be recognized as sublime. Complexity and overwhelming luxury, in spite of themselves, men are recognizing as vulgar. The simple life is the Christ ideal. He was a homeless man, the man of one robe, the man lived through the years of public ministry on the sweet charity of wealthy women, perfectly simple, no dilettante child of luxury, pampered and fretful, but a sublimely simple soul, able to lay his head at night upon the side of the lone mountain and sleep, able to put his head upon a pillow in the hinder part of a ship, a fisherman's common smack, and sleep rocked by the rolling waves. Yet he was a soul so sublime that he turned a mountain into a sanctuary until his communion made it flame with the glory of transfiguration. So sweetly simple was Christ as to utter words which children for nineteen centuries have learned and loved, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." And yet so sublime in his thinking as to preface the simple love call by a claim and a challenge which still astonish thinking men, "No one knoweth the Son save the Father; neither doth any one know the Father save the Son, and he to whomsoever the Son willeth to reveal him." This ideal the world is coming to accept as beautiful, even though is not yet ready to obey. We no longer think of a man as necessarily great because wrapped about in mystery, and unapproachable by ordinary mortals.

The great man today is he to whom the lowliest and simplest approach with perfect freedom, who yet is able to speak, and so act as to mold the destinies of nations, and lead the honest intelligence of one time bows its head in the presence of the Christian ideal and acknowledges its beauty. Whatever may be uncertain about Christ, it must at least be conceded that he has revealed to men the highest ideal of human life which the world has ever seen.—G. Campbell Morgan, in North Carolina Baptist.

## TO THE BAPTIST READERS.

When I wrote my last report I was then in Fla. I remained there until I preached to seven churches. Come through Ala. and secured two students for the Seminary; from there to Ga., and preached to three churches, got three students, and from Ga. to S. C. have preached to four churches here and now in the midst of a revival.

Yours in hope of heaven,  
J. E. RICHMOND,  
Assistant National Evangelist.

## KIPPLING BECOMES A PROHIBITIONIST.

Mr. Rudyard Kipling is one of the great novelists of the present era. He was in a certain city one time when his attention was attracted by two young men in company with two girls. He saw these young men escort them into a saloon restaurant. Drinks were ordered and consumed until the girls were in such an intoxicated condition that when they went out on the street they were staggering drunk. Though not a total abstainer himself nor up to this time an advocate of temperance yet after reflecting upon this scene he changed his views. The account we give in his own words: "Then recanting previous opinions I became a prohibitionist. Better it is that a man should go without his beer in public places and content himself with swearing at the narrow-mindedness of the majority; better it is to poison the inside with very vile temperance drinks and to buy larger furtively at back doors, than to bring temptation to the lips of young fools such as the four I had seen. I understand now why preachers rage against drink. I have said, 'there is no harm in it taken moderately,' and yet my own demand for beer helped directly to send those two girls reeling down a back street to—God alone knows what end. If liquor is worth drinking, it is worth a little trouble to come at—such troubles as a man will undergo to compass his own desires. It is not that we should let it be before the eyes of children, and I have been a fool in writing to the contrary."

## ON READING.

A father was talking to his son in words that the little fellow could not understand. "Papa," he claimed, "don't talk words to me!"

There are many people who read just words—and get no ideas whatever. Now a writer cannot help that. It is a writer's business to write—and to write simply; it is the reader's business to think. Reading is the greatest accomplishment—not reading aloud, but just reading. For reading implies thinking and thinking is the distinctive mark of man. It is nothing, however, to read words. It is all to read ideas—to have that divine process that we call "diving" going on in one's mind.

We think that many are content just to read words. Indeed we know people who never try to think; who, unless the thinking happens to go on, will do nothing to direct their thoughts. They are only half-developed. There are others who find thinking so uncomfortable that they prefer the paper and the preacher and teacher and the wife that will not require them to think. They are lazy in their minds—either lazy or stupid.

Cultivate thinking as you read. Stop upon any sentence and think it out. Be sure you understand. Be sure you get ideas or to see a vision. It is simple enough to acquire a fact. Jones has killed Smith, requires no more thought than is required of a dog when you call him. But to get an idea or a vision as one reads, is an accomplishment that will add cubits to your intellectual and spiritual stature, and years to your joy.—Ex.

## THINGS TO REMEMBER.

Grain and weeds cannot both thrive in the same ground; neither can the love of God and of the world simultaneously flourish in the same heart. One will surely kill the other.

Consecration involves keeping out of the puddles, and shunning the vices and allurements that tempt us on every side. A man cannot tiddle a little, gamble a little, dance and kill time in frivolity, and still be consecrated.

Acknowledge God in all your ways, by word and act, and every blessing will be enjoyed with a double zest.

To do daily some good work, however small; speak some kind word; bring a sparkle of joy into some heart less happy than your own.

Ask the Heavenly Father, in Jesus' name, to supply all your needs as they arise; but remember that some of the things which the world values may be worthless in His eyes. Do not ask for such things.

Idleness means danger and temptation; therefore have for each day its appointed task. Be an example of industry, appreciating the value of hours and minutes.

Give freely to all good causes that appeal to your heart as worthy. Such giving never impoverishes. It will all come back again in multiplied measure and blessing. Remember the old epitaph:

What we gave, we have;  
What we kept, we lost—  
an admonition to us to do all the good we can while we have the opportunity.

Fight a bad habit or an evil indulgence by prayer and constant self-restraint. If the body is ever to be a fit temple for the Holy Spirit, it must be clean and pure.

Attend the ordinances of religion and avail yourself of your full Gospel privileges. Thus you will learn what the Psalmist meant when he said, "A day in thy courts is better than a thousand."—Christian Herald.

## SELF-RELIANCE.

Nothing better could happen to the young man, who has the right kind of spirit, than to be thrown upon the world and his own resources. Dr. Samuel Smiles has written. A well-to-do judge once gave his son \$1,000 and told him to go to College and graduate. The son returned at the end of the first year, his money all gone, and with several extravagant habits. At the close of the vacation the judge said to his son:

"Well, William, are you going to college this year?"

"I have no money, father."

"But I gave you \$1,000 to graduate on."

"It is all gone, father."

"Very well, my son, it is all I could give you; you can't stay here; you must now pay your own way in the world."

A new light broke in upon the vision of the young man. He accommodated himself to the situation; again left home, made his way through college, graduated at the head of his class, studied law, became governor of the state of New York, entered the Cabinet of the President of the United States, and had made a record that will not soon die, for he was none other than William H. Seward.—North Carolina.

More homelike seems the vast unknown since he has entered there.—Chadwick.

## A GREAT MAN.

Many of our great millionaires deserve the great fortunes they have made for these fortunes were won by great service to the world. One of the greatest of these men is George Westinghouse, who is one of the electric manufacturing and inventors.

But Mr. Westinghouse will be remembered for his invention of the air brake, which is now used on all railroad trains.

This invention has done more than any one thing to the railroads of our country. It is valuable.

Yet when this invention was perfected Mr. Westinghouse was only twenty-three years old. Nor was it an accident. Before this he had invented a machine to help put cars back on the track, and had begun to study about railroad wrecks. So he became interested in brakes, and kept working until he got what he wanted.

That kind of young man is worth something to the world and no one will begrudge him his fortune.

Open your eyes and see what you can do?—Baptist Boys and Girls.—North Carolina Baptist.

According to press reports at the time, just after the bomb was thrown at Spain's young King and bride, they went straightway and spent several hours in prayer. Only a day or so later they were interested spectators at that brutal inhuman, national spot, the bullfight. We allow that they were unconscionable of any incongruity between the two pieces of conduct. But folks can be found this side of Spain who go to church Sunday morning and to the parks of the ball game in the afternoon. Folks can be found—plenty of them, and church members at that—who go to church Sunday night and to the theater Monday night. Others go to church one Sunday and on an excursion the next Sunday. Is such religion only a pretense? Is a religion without moral convictions, without conscientious scruples, without the power to regulate conduct—such a religion of any worth?—Word and Way.

The Gospel of John is the most matured expression of the teachings of Jesus given by one who was personally associated with him. Of the other known writers of the New Testament only Peter, James and Matthew were of the twelve and shared the intimates companionship and careful instruction which they enjoyed, and John was the one who wrote the latest sketch of the earthly life of Jesus. It is believed that he wrote his gospel when at a very great age, after the other gospels and many of the epistles included in the New Testament had been long in circulation among the churches, and after, by years of meditation and Christian activity, the truths of the gospel had become assimilated to his own nature. It appears therefore, that John supplies the ripest exhibition of the personal teaching of Jesus upon personal character and his gospel should be valued accordingly. In view of this fact it is significant that one-half of the gospel is devoted to the last week, the crucifixion, the resurrection and ascension.—Morning Star.

# THE FREE WILL BAPTIST.

AYDEN, N. C.  
WEDNESDAY, July 18, 1906.

## SHORT NEWS ITEMS.

### In Town and Through the Surrounding Country:

—Miss Lizzie Raspberry of Snow Hill was in town Sunday.  
—Curing tobacco is now the order of the day with our farmers.  
—See the new ad of J. R. Smith & Bro. in another column of this issue.  
—Miss Clyde Dawson of Baltimore spent a few days in town last week.  
—Rev. R. H. Jones left Monday morning for a few days outing on the road.  
—Miss Blanche Cannon went to Kinston Tuesday to visit Miss Alice Hodges.  
—Rev. R. I. Corbett and family of Ormondville spent one day in town last week.  
—Mr. Elmer Gardner has returned home from a Baltimore business college.  
—Misses Esther and Bessie Jones are visiting friends in Greene county this week.  
—Messrs. Hassie Corbett and C. A. Tyndall attended church at Bethany on last Sunday.  
—We are glad to state that work is progressing finely on the new church at the Seminary.  
—Mrs. Sallie Whitfield and little son Allen, of near Goldsboro, are the guests of Mrs. Guilford Cox.  
—Mr. R. A. Fleming of Grimesland spent last Sunday night and Monday in town visiting friends.  
—Mr. J. P. Barwick has moved into his handsome and commodious new residence on Third Street.  
—Mrs. Lillian Nunn, of Belfield, Va., is spending some time with her parents, Mr. and Mrs. C. C. Bland.  
—Misses Maggie and Nannie Barwick of Kinston, are in town visiting their brother, Mr. J. F. Barwick.  
—Misses Ida Edwards and Bessie Harris left Saturday evening to spend some time with relatives in Kinston.  
—Mrs. C. F. Burroughs and son Danford, of Scotland Neck, are visiting her parents, Mr. and Mrs. D. G. Berry.  
—Mrs. C. M. Holton and children spent several days in Greene county last week visiting friends and relatives.  
—Mr. Walter Barfield, of Pine Beach, Va., was in Ayden Sunday night and Monday. He returned home Tuesday.  
—Messrs. Lill Cannon and J. R. Turnage spent Sunday night in Kinston and returned home Monday morning.  
—Dr. J. J. Harper, President of Atlantic Christian College at Wilson, was in town a day or two last week in the interest of the college.  
—Mrs. Neta M. Brooks and sister, Mrs. C. R. Price of Baltimore, are visiting their mother, Mrs. M. E. Cason for some time.  
—Mr. and Mrs. A. T. Reddick of Kinston spent a few days last week with Mrs. Reddick's parents, Mr. and Mrs. C. A. Bland, near Ayden.  
—Mrs. T. B. Carney, and little son have returned home from Kinston, where they have been spending some time visiting relatives and friends.  
—Elder J. R. McCaskey of Creswell, N. C., was in Ayden Monday night and Tuesday. We think Bro. McCaskey has an idea of casting his lot with us.

—The negro named Baily, who murdered Mr. Lancaster, a prominent citizen of Vanceboro about three weeks ago, will pay the penalty on the gallows on August 31st.  
—Mrs. Marion Crawford of Winterville, came Saturday and went over in Greene county to visit her father, who is quite ill. She returned home Monday morning.

—We expect the best enrollment of students at the Seminary this year in the history of the school. Many have already secured boarding places and yet there is plenty of room. Let all who wish to do a session's thorough work be in school August 28th.

—We are informed that work has begun at Washington and New Bern on the Raleigh and Pamlico Railroad, and it is expected that the work will be pushed forward as rapidly as possible. When this road is completed it will open up one of the best sections of country in eastern North Carolina.

—Mr. G. W. Prescott and family returned home Monday night from near Aurora, Beaufort Co., where they have been visiting relatives and friends for the past few days. Mr. Prescott reports the corn and cotton crop in that section almost a complete failure.

—Mrs. Mary E. Trotman, who has been spending some time here with her daughter, Mrs. D. G. Berry, left Tuesday for Wilson, to visit another daughter, Mrs. D. B. Gaskins. She was accompanied by two of her grand-daughters, Misses Essie Ferche and Hel in Gray, who will also visit Mrs. Gaskins.

## EXPOSITION BOULEVARD.

Magnificent Driveway to be Constructed from Norfolk to Jamestown Exposition grounds.

Norfolk Va.—One of the objects of international expositions abroad has been to leave a permanent memorial of the celebration. This is especially true of the French World's Fair, The Trocadero Palace, the Hall of Industry and the Alexander Bridge will stand for centuries as memorials of the several expositions which created them.  
A far less spectacular, and yet perhaps more valuable, reminder will be left after the Jamestown Exposition has passed into history. The South has not been noted for good roadways; on the contrary, it has gained unenviable fame by its maintenance of bad roads. In connection with the Ter-Centennial the city and county of Norfolk will combine forces and will construct a model boulevard linking Norfolk with the Exposition grounds in the city.  
To the limits of the city the avenue will be asphalted. The six mile stretch from the city limits to the Exposition grounds will be an example of the most approved methods of macadam road building.  
The boulevard will be one hundred and twenty-five feet wide. There will be room for a double track electric car line in the center and broad spaces on either side. It will traverse a very picturesque route, alongside and over streams and through numberless groves. The rights of way have been secured for the entire stretch, and the route selected is the one preferred by the Engineer of the Good Roads Bureau of the Department of Agriculture, at Washington.  
Automobiles may travel from Norfolk to the Exposition grounds in twenty minutes with ease, and observe the restrictions regarding speed. The electric cars will take no longer, and on such a perfect roadway vehicles drawn by horses will make excellent time.  
One of the reasons for the Government's interest in this matter relates to the transportation of troops. Such bodies of soldiers as will land at Norfolk will have either to march or ride to the Exposition encampment. A road of such character as the Exposition Boulevard will enable them to march easily, and thus a picturesque feature will be added to the celebration, for troops will come at frequent intervals during the entire Exposition period. The President of the United States was authorized by act of Congress to invite every state to send a militia to the Exposition. He has already issued a proclamation to this effect, and it is reasonably certain that most of the states will accept. These regiments of citizen soldiery will not come all at one time but so arrange that one or more states will always be represented in the United States encampment.

## Music Charms the Savage Beast.

Chicago, July 12.—A dispatch to the Record-Herald from Omaha, Neb., says: "Mrs. John Underwood, of New York, who has been camping with her husband in the Black Hills, owes her life to songs, which saved her from a mountain lion which attacked her Tuesday night. The animal leaped on the woman, knocked her down, and stood with its forepaw on her breast. Mrs. Underwood screamed, but suddenly remembered that terocious beasts sometimes are tamed by music and began to sing. As long as she sang the animal stood harmless, but whenever she ceased it growled and appeared as if about to kill her. All night long she kept her singing up, and yesterday morning when she was all overcome by exhaustion she was found by her husband with the lion standing over her. Mr. Underwood shot the animal.—Kinston Free Press.

## Public Roads.

It is a substantiated fact that no State in the Union is so attractive to every class seeking new homes and new investments as North Carolina. Most of these will select their locations on good roads. Some will be attracted from investing on account of poor roads in the sections that they had expected to settle. Many do not want to settle in our cities, towns or even villages, but want to be out on farms five or ten miles from the city or town, and want to be connected with the city by good roads. If good roads are so important to those

coming into North Carolina whether they be capitalists, health pleasure or home seekers, or in horse, how much more important should good roads be to those already settled in North Carolina!

## Receipts.

By D. E. Hester,	\$ .25
Albert Hester,	1.00
By L. C. Garner,	1.00
Leroy Dixon,	1.00
Elder L. C. Garner,	1.00
By Elder G. C. Vause,	1.00
R. F. Casey,	1.00
J. R. McCotter,	1.00
J. B. Daw,	1.00
Z. V. Rawls,	1.00
C. A. Cherry,	1.00
A. H. Willis,	1.25
R. P. Johnson,	1.00
By Elder J. T. Butler,	1.00
C. W. Cook,	.50
By Eld. F. McLawhon,	1.00
Miss Lucy Stancil,	1.00
Mrs. Lucy Randolph,	.50
By N. M. Davis,	1.00
J. W. Nash,	1.00
By Elder J. E. Riechburg,	.50
Eliza Johnson,	.50
R. K. Wiggins,	.50
By W. R. Sawyer,	1.00
Mrs. Treneda Calhoun,	1.00
By W. A. Winstead,	.25
R. Williard,	1.00
W. A. Winstead,	.25
By Elder P. F. Lucas,	1.00
W. H. Cook,	1.00
W. E. Moye,	1.00
B. L. Gay,	1.00
Eli Owens,	1.00
Mrs. W. G. Webb,	1.00
J. G. Elliot,	2.00
J. T. Adams,	1.00
Jennie Davis,	1.00
By R. A. Johnson,	1.00
F. M. Nichols,	.50

WANTED.—District Manager to post signs, advertise and distribute samples. Salary \$18.00 weekly, \$3.00 per day for expenses. State age and present employment. IDEAL SHEAR CO., 39 Randolph St., Chicago.

## Notice.

An all-day meeting will be held in the grove near Prattville, Vinton county Ohio, Aug 25th, 1906, for the benefit of the Prattville, Free Will Baptist church. Several good speakers are expected to be present. Everybody is invited to come and help in the good work. E. L. HERSHORN, Clerk of Committee.

## Notice!

I hereby forbid any person or persons from feeding, harboring or taking care of my daughter Emma Braxton under the penalty of the law. As she left my home without my consent. She is about 15 years old, dark color.

PATSY BRAXTON.  
Ayden, N. C.  
R. F. D. 1.

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Per Acre  
Fertilizers  
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If you want to see a dollar grow, feed your fields with Virginia-Carolina Fertilizers. They will "increase your yield per acre" and show you how to get the best out of your soil. We have thousands of strong testimonials from farmers who have tried other makes of fertilizers and accept that.

Virginia-Carolina Fertilizers are for the best. They will give you crops that will make more money for you. Buy no other, even if some other advertiser tells you to buy some "cheap" brand just because it may make a little more profit on that, of course, that would be to his interest and not to yours.

VIRGINIA-CAROLINA CHEMICAL CO.,  
Richmond, Va., Norfolk, Va., Durham, N. C.,  
Harrisburg, Pa., Baltimore, Md., Atlanta, Ga.,  
Savannah, Ga., Montgomery, Ala., Memphis, Tenn.,  
Chattanooga, Va.

## For Sale!

I have for sale at the fair ground near Norfolk, Va., one large 14 room building, well arranged for hotel or boarding house. Terms, \$4,500, one third cash and balance on all time wanted. I also have two more houses and lots at \$2,500 each. There are 8 rooms to each house. These lots are exceedingly valuable. Write to WALTER BARFIELD, Pine Beach, Va.

## Foot Washing

Is it an Ordinance?  
Different views by different writers. Some claim it an ordinance. Others say it is not. Strong argument on both sides. A 44-page pamphlet, sent for 10 cents in silver or stamps. Address: GENERAL BAPTIST PUB. HOUSE, Owensville, Indiana.

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A Positive Cure for Cancers, Tumors, Ulcers, Wens and Sores of All Kinds.  
NO KNIFE USED, NO BLOOD DRAWN.  
Not a Positive, Permanent Cure.  
Hundreds of cases which have been pronounced incurable by the leading hospitals and physicians, have been permanently cured by this wonderful preparation. This remedy is harmless, allowing treatment in the month without danger. Reference gladly furnished upon application. Address: J. R. McCASKEY, CRESWELL, N. C.

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A housecleaning time try Liquid Veneer. It makes everything look new. There will be no old, dull looking furniture or dingy woodwork in homes where this wonder-worker is used. No refinishing or revarnishing necessary. Liquid Veneer is not a varnish, but a surface food and cleaner that builds up the original finish and makes it brighter than ever.  
It instantly restores the brilliant newness and finish of Pianos, Furniture, Picture Frames, Interior Woodwork, Hardwood Floors and all polished, varnished or enameled surfaces. Removes scratches, stains, dirt and dullness.  
A child can apply it. Nothing but a piece of cheese cloth is needed and there is no drying to wait for.

Regular size . . . . . 50 cts.  
Trial bottle . . . . . 10 cts.

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A small tract of land adjoining the town of Ayden for sale. Nice location. Call on J. A. Harrington, Ayden, N. C., phone No. 8.

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We Mean Business when we say

Every day is cleaning day, as we are offering to the trade a line of Bargains that will please the most fastidious. We are going to move to our new quarters across the rail road about Aug. 15 and we have made prices so as to move the stuff before we move. Call and see our remnant pieces Goods, Calicoes, Flannels, Curtains, Linen, Paint Goods, Shoes, Slippers, Trunks, Grips, Go-away-Bags, Steads, Crisis, Mattresses, Umbrellas, Cutlery and many other things too numerous to mention. THIS STOCK MUST GO AT SOME PRICE BEFORE WE MOVE. J. R. SMITH & BRO.

## A. C. L.

Daily Arrival and Departure of Mail and Passenger Trains.

SOUTH BOUND.  
Train No. 56 leaves Tarboro 9:50 a. m., leaves E. C. Junction 9:53, leave Mildred 10:01, leave Concord 10:08, leave Reidsville 10:19, leave Pamlico 10:45, leave Grand-Island 10:53, leave Home 11:10, leave Greenville 11:18, leave Winterville 11:30, leave Ayden 11:38, leave Gatton 11:55, leave G. augers 12:05 p.m. arrives at Kinston 12:21. Daily except Sunday.

NORTH BOUND.  
Train No. 57 leaves Kinston 3:25, leave Greensboro 3:28, leave Cliff on 3:50, leave Ayden 4:05, leave Winterville 4:15, leave Greenville 4:27, leave Home 4:35, leave Grand-Island 4:53, leave Pamlico 5:20, leave Reidsville 5:28, leave Concord 5:41, leave Mildred 5:48, leave E. C. Junction 5:57, arrives at Tarboro 6:00. Daily except Sunday.

NORTH BOUND.  
Train No. 58 leaves Kinston at 7:30 a. m., leaves Ayden 8:08, leaves Greenville 8:28, leaves Pamlico 9:10, leaves Holliston 9:25, leaves Grand-Island Neck, 10:10, arrives at Reidsville 10:50.

SOUTH BOUND.  
Train No. 59 leaves Reidsville 3:35 p. m., leaves Scotland Neck 4:15, leaves Holliston 4:30, leaves Pamlico 5:20, leaves Greenville 5:49, leaves Ayden 6:08, arrives at Kinston 6:45.

W. J. CRAIG, General Pass. Agent, Wilmington, N. C.

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THE FREE WILL BAPTIST.

AYDEN, N. C.

WEDNESDAY, July 18, 1906.

HOLINESS TO THE LORD.

DEAR EDITOR:—Many have written me in regard to the subject of holiness, and I take this method of answering them all. Sermon on Holiness, delivered at Gilmore church, in Behols C6, Ga., on 2nd Lord's day in June, 1906. Text, "Follow peace with all men and holiness, without which, no man shall see the Lord." Brethren and sisters, in this day of religious upheaval and retrogrades, we should be sure to watch, and not be led by any thing except it is in strict accord with Bible doctrine. To do the will of God is holiness, for except we do the things the Lord commands, we do not do his will, for this is more than all whole burnt offerings and sacrifices. By turning to Heb. 12:14, you find my text, and it gives us to understand that we must be peaceable first, and then holiness will follow. As a result we find in Matt. 5:8, 9 a very striking point on this line, for we are blessed if we do these things. Notice Psalm 15: there we get a sweet lesson on the subject, for this teaches us how to live a holy life. Some one has asked me, how are you on holiness? My answer to this is, that we must live it, or we cannot see God in peace. It is holy walking in the light of God, that makes men holy, here and in eternity. Some ask about the second blessing, or second definite work of grace. This is very strange to me, for the reason that God's grace or favor, is with me and all other people at all times. The apostle says, that the grace or favor which bringeth salvation, hath appeared unto all men, teaching them to live righteously and soberly, in this present world denying themselves of all ungodliness, and worldly lust. Again, it is no second renewal of mind, but is the establishing of the mind, that proves the permanent principal of holiness, or sanctification. To prove this point, we only have to refer to Heb. 13:8, Jesus Christ, the same yesterday, to day, and forever. Then, dearly beloved, why can we not see, that we have a holy God, a holy Saviour, a holy Ghost, and a holy Bible, to teach us that God's grace or favor is sufficient, for us all in time of need? We need nothing more till we apostatize and have to be renewed in the spirit of our mind. To prove this we turn to Phil. 2:5. Let this mind be in you, which was also in Christ Jesus." Read on some new verses that this form, that we his people should have and hold at all times, for when we were created in our first parents, the image of God in all its purity was present, but sin, the transgression of the law, then just given, came in by disobedience, and the form of holiness, or likeness of God was lost. Christ Jesus came to restore that Godly likeness. Now, I will ask, "Does it take Christ twice to complete the work of grace?" If so, he will have to be crucified again, because he did not make a perfect atonement for sin, and the beloved apostle John made a sad mistake when he said in 1st John 1:7 "If ye confess your

sins, he is faithful and just to forgive our sins, and to cleanse us from all unrighteousness." I am given over to the doctrine of sanctification, but not after the fanatical way it is taught. Yes, I am in that condition, sanctified to do the will of my glorious Master. I write unto you that you sin not, if any man sin we have an advocate with the Father, Jesus Christ the righteous." That is, if others sin, we, the children of God, have a saviour that is able to save us from our sins, not in them, of course, but is able to keep in his likeness, if we will obey him in all things. One said to me, "Brother, I am saved, sanctified and holy." I said to him, "Brother, have you been baptized?" He said, "no." I said to him, "have you washed the saints feet?" He said, "no." So I told him that he had not kept God's commands. I remarked to him, "that he that keepeth the whole law, yet lacketh in one point, is guilty of all." I also gave him Paul's quotation, where he said, "The law must be fulfilled in us."

We should remember, brethren, that the requirements of God's law, is resting on us to do it, for Jesus said, "he that is guilty in little, is guilty in much." Some will say then, "when do we become sanctified?" When we give our own will and work up, and do the will of God, and do the work that he gives us to do, then, we receive the Holy Ghost, because we accept Christ as our sacrifice, and his blood cleanses us from all sin. If we do the things he commands, we receive the power of the Holy Ghost, we become sanctified by its taking its abode, hence Paul said, continue in the love of God. Why? Because we should remember the great love, where with God loved us, called us, cleansed us from all sin, and purified our minds, soul and body, and made it a fit place to dwell in us that we might have his Spirit with us all the time. May the Lord bless, is my prayer. L. M. SKELTON. Wilmarth, Fla.

SABBATH SCHOOL ORGANIZED.

We, the members of St.'s. Delight and the people of the vicinity, met at the church the 1st, Sunday in July, and organized a Sabbath School. After a song and prayer, the writer read Matt. 18: 1 to 14, then we went on with the work, and the following is a program of the minutes as they stand. On motion, Eld. W. H. Collins was elected as Chairman. On motion, we have the school to open at 9 o'clock. On motion Bro. John W. Wood was elected Supt. and Bro. Jack Tolly, assistant. On motion, Bro. S. K. Gilham was elected to act as secretary, and Bro. Wood to fill his place when he was not there. On motion, Bro. James Murray act as treasurer. After which we took a collection of 76 cts. On motion, we have Bro. John W. Wood to send and get the literature. On motion, we use the F. W. B. literature published by the F. W. B. Pub. Co., at Ayden, N. C. We had a song by the choir, "Turned away from the beautiful gates." We were dismissed by Eld. W. H. Collins. We hope every one

who reads this will please pray for us, that we may have a good and glorious school. Yours in Christ Jesus, J. W. Wood, Supt.

SPECIAL NOTICES.

The Gallia Q. M. will be held with the Ewington Church, Sat. June 24, at 2 P. M. The Shiloh Q. M. will be held with Second Huntington Church, Sat. June 30th, at 2 P. M. The Portsmouth Q. M. will be held in Portsmouth Sat. July 7 at 7:30, P. M. W. Va. Q. M. at Laurel Run, Sat. July 14, at 2 P. M. Jackson Q. M. at Petrea, Sat. July 28, at 9 A. M. Ohio Free Will Baptist State Convention First Kyger, Aug. 8, at 7:30 P. M. The Mission Board will meet at the most convenient time, at the Huntington Camp Meeting. The trustees of the Ohio River Yearly Meeting, Ohio Free Will Baptist State Convention and Free Will Baptist General Conference will have a legal meeting at first Kyger, at the most convenient time while the Y. M. is in session, at that place ministers and laymen from all parts of the denomination are cordially invited to attend any and all of these meetings, and help make them interesting and profitable. The Lord is blessing the denomination in a wonderful manner and it is necessary for every one to come up to the help of the Lord against the mighty. All necessary preparations should be cheerfully made. Announce the appointments in local papers.

TIMELY SUGGESTIONS.

Typhoid fever is "caught" nine times in ten either from flies or drinking water. And the drinking water catches it not from the lower regions but from filthy premises—the germs of the disease being swept in by rains. The fly, likewise, fetches the disease from not distant filth. Now this is not theory. It is fact. It is not to be questioned. Being so, one can prevent fever. If you keep your premises clean and wholesome—using lime freely—the flies and the floods will have no germs to carry. Moreover, a decent man will not put a well where filth will wash into it—or filth where it can be carried to his well. And if your neighbor should report him to the authorities in the name of decency and the Lord. For a man has no more right to kill people by cultivating typhoid fever than one has to fill his garden with rattlesnakes. Malarial fever is put into the human system by mosquitoes—almost every cause starts with a mosquito. This is fact, too—not a theory which you may accept or doubt, as you choose. And being true you have only to avoid the mosquito. You can, in many places, kill him before he leaves the water. A little common kerosene oil will do it. You can see to it that there are no unnecessary stagnant pools within 500 yards of your house. You can also get a mosquito net—to sleep under. If one can prevent disease and refuses to do so, he is responsible for the sickness and death that may result.—Ex-

UTLEY, ARKANSAS, NEWS.

DEAR BRO. PHILLIPS:—It is with pleasure this evening that I write you a few lines from Western Ark. I wish to say that I am glad to know of the work that the brethren are doing for the blessed Master in different parts of the world. I am taking your paper and it is an ever welcome visitor to my home. I never stop when it comes until I read it through, and today I gave it to one of the brethren to read, and he says for you to send it to him for six months. I will close for this time. Yours in Christ, R. A. JOHNSON.

YOUNG JUDSON VERNON.

DEAR EDITOR:—Please allow me space to write a few words for my first time. I am only nine years old. I love to read the FREE WILL BAPTIST paper. My father is dead, I guess good many of you readers knew him. I have a brother only eleven years old. I go to Sunday School, my teacher's name is Mrs. Fannie Sumnerlin. Yours Truly, JUDSON VERNON. Mt. Olive, N. C.

FROM OAK PARK, GA.

DEAR BRETHREN:—I again write a few lines, I cannot be lengthy as I have done so little this year. We think that the Missionary Baptist in these parts are becoming very much enthused over the question of feet washing. Old Spring Hill church, here at home, has recommended the washing the saints' feet. My work has been principally at home this year. Perhaps, that while I have not gone out on the R. R., and have said but little, that this years work will mean more good to the cause of my Master than all my career. This year has given home folks a chance to look deeply into my life, and to behold my chaste conversation coupled with fear. Paul said, "when I am weak, then am I strong." Brethren, when we want in our field more entirely consecrated, self-sacrificing men and women, who go not for price, style, or earthly fame, but for the real necessity, that the apostle referred to when he said, "For necessity is laid upon me." Ob, for messengers who count not this life. Now may God help his servants, to pray more, preach more and sound less trumpets, lest they have no reward. Let us also do more good and say less about it, "Not being desirous of vain glory."

I have planned for a meeting in August, in Macon, Ga., from thence further west, the Lord willing. Brethren, pray for me. Your Unworthy brother, J. M. EMANUEL.

Program of the Ministers' and Deacons' meeting to convene at Newhope, Wayne Co. Ga., on Thursday night before the 5th Sabbath in July 1906. Elder J. T. Knight to preach the introductory on Thursday night. Subjects for Friday's discussion. Duty of pastors to churches and of churches to the ministry. Subjects for Saturday's discussion. Has the deacons a right to baptize and administer the Lord's supper, also shall we establish a Home Mission board in the South Georgia Association or not those discussions will be open for general debate. On Sunday at 11 o'clock sister Elizabeth Edensfield's funeral will be preached by Elder J. A. Blanton.

WHO IS RIGHT?

DEAR BRETHREN:—I like to read the many good letters, I get so many good things from them. Some differ with Christ's teachings. My Bro. from Texas, of June 20th, has failed to notice that Christ said, "There was a gulf between." My brother has the wrong meaning of Job. He has misapplied somewhere, for he and Christ do not agree. He must come again, for the

OUR DEAD.

Allow me space to announce the death of my dear grand-mother, Jane Davenport, who departed this life June 8th, 1906, making her stay on earth eighty-five years. She was sick for three weeks and her sufferings were great. She leaves six children and a host of friends and relatives to mourn their loss. She was a consistent member of the Free Will Baptist at Smith's New Home in Lenoir county, N. C. Her body was laid to rest in the family burying ground. Her Grand daughter, NETTIE TYNDALL.

Another home made sad by the death of little Hannah L. Sauls. She was born June 13th, 1905 and died June 22, 1906, making her stay on earth 12 months and 9 days, she was made almost helpless when one week old by that awful disease meningitis. During the last three weeks of her life she was a great sufferer, but had all done for her that the Dr. and her loving parents and friends could do, for her suffering seemed so severe. It was so sad to see the darling little one suffer so much. The Lord showed his love and kindness by waiving its spirit to that land of rest where no pain is felt and sickness never comes. Weep not fond parents but strive to meet your loving little babe in heaven, where you can always be together with your heavenly father. Our darling one is gone. A voice we loved is still. A place made vacant in our home, which never can be filled. Written by a friend, HANNAH STAFFORD.

Death entered the home of Mr. and Mrs. John Rows, and took their darling little babe, Little Mildred was a bright baby, but God does what is best. He suffered greatly for a few days, and all was done for him that could be done, but God took his little spirit to be with him in glory. We should not weep for him for we know our loss is his eternal gain. Weep not dear parents and friends for you will meet your darling around the throne.

Having become an agent for the Ticon Medical Co., of Chicago, I now have this famous and truly marvelous medicine for sale. The V. O. is pronounced by hundreds who have tried it a wonderful medicine indeed. The V. O. pills are charming in their effects. Any one who ever sees a pill of the ordinary make will find the V. O. pills to be a very thing they are looking for. The V. O. pills are in connection with the V. O. pills will most cases work wonders. The V. O. is a blood purifier while the pills correct the liver and other organs. The V. O. pills are in a package and to be dissolved. A package will last a long season. The pills are 25c a box. Try this medicine and be benefited. J. M. BARNFIELD, Agt. Ayden, N. C.

Death entered the home of Mr. John Willis, on May 15th and took his wife to brighter realms. She was born Feb. 1877 and died May 1906. She leaves a husband, one daughter, one sister, and one brother to mourn. We can only say, weep not husband and little daughter, you will meet her again where there will be no parting. Now since her footsteps and sweet voice are forever gone, we will strive harder for a crown of glory, and then we will all be together and sing everlasting praises to God. Sister Willis suffered much, but all was done for her that a loving husband and good doctors could do, but God knew best. She will be missed in her neighborhood, and it is so hard to part with those we love so much. Her baby asked, when was God going to send her mamma back to live with her. She was a member of the Missionary Baptist for some few years, and her seat was never vacant when she was able to attend church. She was laid to rest in the Oriental cemetery. God help her husband and little daughter to live a pure Christian life. She has slept but not forever. There will be a glorious dawn. We shall meet to part no never. On the resurrection morn. Written by her friend, HURTFORD DAV. Florence, N. C.

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voice of a stranger I cannot follow.

Yours for Christ, A. J. PHILLIPS. Hatcher, Ark.

Articles of Faith.

- 1. We believe that there is but one living true and eternal God, the Father, of whom are all things, from everlasting to everlasting, glorious and immutable in all His attributes.—I. Cor. viii. 6; Isa. xl. 2.
2. We believe that there is one Lord Jesus Christ, by whom are all things, the only begotten Son of God, born of the Virgin Mary, whom God freely sent into this world, because of the great love wherewith He loved the world; and Christ as freely gave Himself a ransom for all, tasting death for every man, who was buried and rose again the third day, and ascended into Heaven, from whence we look for Him, the second time, in the clouds of Heaven, at the last day to judge both the quick and dead.—I. Tim. ii. 5, 8; Heb. ii. 9, St. John iii. 13; Rev. i. 7; Act. xiv. 17; I. John 2.
3. We believe that there is one Holy Ghost, the precious gift of the Father, through His dear Son, unto the world, who quickeneth and draweth sinners home to God.—St. John xvi. 7, 8; Act. ii. 38; Eph. i. 13; 1. Cor. xii. 13.
4. We believe that in the beginning God made man upright, and placed him in a state of glory without the least taint of original sin, which he voluntarily, by transgression, fell, and by that means brought on himself a miserable and mortal state subject to death.—Gen. i. 26, 27; Rom. v. 12.
5. We believe that God is not willing that any should perish; but that He should rather repent and give knowledge of His will, for which end Christ hath commanded the gospel to be preached, and that all men who believe every creature.—Mark xvi. 15; Luke xlv. 47; John iii. 15-17; I. Tim. ii. 4.
6. We believe that no man shall suffer in hell for the sins of a Christian who died for him, but as the Scripture has said, for denying the Lord that bought them; because they loved not the commandment which they received of the Father, therefore, being the cause why the just and righteous God of Heaven will condemn the children of men; it follows against all contradiction that all men, at one time or other, are found in such a capacity as that through the grace of God they may be eternally saved.—I. Cor. x. 13; Mark vi. 6; Heb. ii. 10; I. John v. 10.
7. We believe the whole Scriptures are the word of God, and that they are the only rules of faith and practice.—II. Tim. iii. 16, 17.
8. We believe in the doctrine of General Provision made of God in Christ, for the benefit of all mankind, who repent and believe the Gospel.—Luke xlv. 16-20; Matt. xxviii. 19, 20; Luke xlvii. 35; John xlvii. 47; Act. iii. 21; Mark i. 9.
9. We believe that sinners are drawn to God, the Father, by the Holy Ghost, through Christ His Son, and that the Holy Ghost offers His mind, and to all the human family; so that they might be happy, would they give place to His divine teaching; whereas, such who do not receive the Divine Provisions of His Holy Spirit, shall, in a future day, own their condemnation just, and charge themselves with their own destruction against the mercy and offers of sovereign grace.—Matt. xli. 27; St. John vi. 44 and 65; Ps. l. 7; II. Tim. iii. 12; Jer. xlii. 29.
10. We believe that men, not considered simply as men, but ungodly men, were of old ordained to condemnation; considered such who turn their backs upon their baseness, denying to the only Lord God, and our Lord Jesus Christ, who bought them, and therefore shall bring upon themselves such a curse, that they may deserve that they, and such the Apostle saith because they receive not the love of the truth, that they might be saved; therefore to be eternally and wrath of God is upon every soul of man that doth evil, living and dying therein; for there is no respect of persons with God.—Rom. ix. 11, 12; I. Tim. ii. 11; Thee. ii. 11, 12; Rom. ii. 9, 11.
11. We believe that all children dying in infancy, having not actually transgressed against the law of God, in their own persons, are only subject to the final death, which was brought on them by the fall of the first Adam, and not to the second dying curse, in that state, shall suffer punishment in hell by the guilt of Adam's sin, for such is in the kingdom of God.—I. Cor. xv. 22; Matt. xviii. 2-5; Mark ix. 24, 27; Matt. xix. 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 the use of them, men's eternal life is promised to men.—Rev. xxi. 14; I. J. 1. 19, 20; Matt. vii. 8; Jas. i. 16; Luke xli. 24, 25.
13. We believe that no man has any warrant in the Holy Scriptures for justification before God through his own works, good, or ability which he has in and of himself, only as he by grace is made able to come to God, through Jesus Christ; believing the righteousness of God, that he is to be imputed to all believers for their eternal acceptance with God.—Rom. iv. 24; Act. viii. 20, 21.
14. We believe that all things are foreseen in the eye of God, so that God knoweth whatsoever can or cannot come to pass upon all supposed conditions; yet not as having decreed any particular sin, or death, or everlasting life, out of respect or mere choice, farther than He hath appointed the goodly unto life, and the ungodly, to suffer the penalty of death.—Heb. iv. 13; Prov. viii. 22, 23, 24, 25, 27, 28, 29, 30, 31; Matt. xxv. 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46.
15. We believe, as teaching Gospel ordinances, in believers' baptism, laying on of 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, prayer, giving praise to God, and the like, in testimony to the world, with every institution of the Lord we shall find in the New Testament.—Mark xvi. 16, 17; Act. xiv. 17; Act. xix. 6; Luke xlii. 19, 20; John xiii. 1-17; James v. 14.
16. We believe the Gospel word of baptism is by immersion, and that the believers are to be baptized in baptism.—Matt. iii. 16; Mark i. 9-10; I. Cor. xii. 13; Rom. vi. 4; Col. ii. 12.
17. We believe in a general resurrection of the dead, in that judgment at the last day.—John v. 28, 29; II. Cor. v. 10.
18. We believe the happiness of the righteous is eternal, and that the torments of the wicked are endless.—Matt. xxv. 46.

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