

THE FREE WILL BAPTIST,

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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. S. 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 goodness of heart makes 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 "divining" 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.