

THE FREE WILL BAPTIST  
ORMONDSVILLE, - - N. C.  
WEDNESDAY, July 12, 1893.  
A WORD TO YOUNG  
CHRISTIANS

"Good books, like good friends, are few and chosen; the more select the more enjoyable," and to these wise quotations we will add "the more profitable." Our friendships influence our character very strangely. The thought, speech and manner, especially of young people, take color from their associates. So it is a matter of serious consideration that you, my young friend, should have your friends "few and chosen." But I wish to say a word just now more particularly about your reading. A book may have even more influence over us than a living presence. Surely it cannot be necessary to speak here about impure or immoral books or papers. I cannot believe that any one who reads a Christian paper would tolerate that which would bring a blush of shame to the cheek if it were known. But let me say, if the temptation to read that which you would be ashamed to read aloud to your mother ever comes to you, be sure it is from the Evil One himself, and put it from you as you would a viper.

But there is a great deal of reading not exactly vicious which is certainly harmful. Now if you wish to be a strong, earnest, common-sense man or woman, you cannot afford to feed your brain on chaff. I knew once a little boy who had a very loving mother, but very unwise. She could not bear to deny him of anything, so he ate pie and cake and candy all day long, and lost all relish for good bread and butter and meat. The result was a scrawny boy with stunted growth and no strength to resist illness. It is just so with the brain; if we do not give it good mental food it loses strength and ability for useful work. There are many excellent stories written now; they teach good truth and are very helpful in giving one a knowledge of human nature through the well drawn characters to which they introduce us. But too much story-reading is not good. It is like eating too many sweetmeats. You, Christians as you are in these days of stirring questions need a brain with power to reason, to judge, to decide, and so you must furnish it with the facts of history and also exercise its faculties by mastering the thoughts of the great thinkers of the age. One page a day thoroughly made your own from a book requiring real thought will be of more value to you than a dozen of a lighter sort hastily gone over. And let me suggest that hurry is not a good thing in reading. "Skimming over books and papers may do for editors and reviewers, whose brains are tough and who have overmuch of reading necessarily; but your books, remember, like your friends, should be "few and select."

How many charming biographies there are nowadays! They are not like they used to be, stilted and solemn records from the "diary" or "religious correspondence" of some very good man or woman whose

true self is never seen. You cannot grow spiritually, which after all is the chief thing, without devotional reading. The Bible stands first for this. We "grow thereby" both intellectually and spiritually; but there are many deeply spiritual books that are the outcome of Bible inspiration. Let these summer hours be rich with the companionship of pure and elevating thoughts. For

"After you have quite forgot  
Or all outgrown some vanished thought,  
Back to your mind to make its home,  
A dove or raven, it will come."  
Selected.

THE CHURCH AND  
YOUNG PEOPLE.

The relation of young people to the church is a vital one. The aggressive spirit that distinguishes the church of Christ to-day is largely due to the recognition of this relation. This spirit is not restricted to the schools, to the industrial arts, to the professions, or to political life, although these are given unusual public prominence at this time. No, the church is now feeling as never before the propelling force of a new life, partly human and partly divine, that is closely connected with the youthful energy that has grown to such marvelous proportions in modern church life.

It is now the province of the church to utilize the young life that is marshaling—use it not so much with reference to its present power as with reference to its future possibilities. The church, then, is to care for its young people—train them and use them, not so much for what they are as for what they may become. Their present power is not the power of wealth, or talents, or service, but of embryo forces that have life in them and which shall grow—shall acquire definiteness of form and the strength which years and discipline alone can give.

The young people can serve and bless the church by doing their best with their present gifts. That is all that should be asked of them. Their best given now may be better than the gift of large money or influence. The church should recognize this in its dealings with the young people and in its efforts to secure their cooperation and help. The story is told that one day on the steps of one of the public buildings of Florence, Italy, an old, disabled soldier sat playing a violin. By his side stood a faithful dog. In the mouth of the dog was the old veteran's hat. Now and then a passer-by would drop in a coin. A gentleman passing stopped and looked at the picture. He stepped up, and asked for the violin. He tuned it and began to play. The sight of a well dressed man playing a violin in such a public place and with such associations attracted the passers-by, and they stopped. The music was so charming that they stood enchanted. The number of contributions largely increased. The hat became so heavy that the dog growled. It was emptied and was soon filled again. The company grew until a great congregation was gathered. The performer prayed, one of the national airs, handed the violin back to its owner, and quietly retired. One of the company present said, "That is Amard Bucher, the world-renowned violinist. He did this

for charity. Let us follow this example." He immediately passed the hat for the collection for the deserving old man. Mr. Bucher did not give a penny, but he gave something better—his ability.

So the ability of the young of to-day is not to be prized so much for what it is in itself, but for what it may become. Let the church, then, prize and direct the power, present and potential, that is hidden in its growing numbers of young people.—Religious Telescope.

THE LORD'S WORK  
FIRST.

This is a gospel principle. It is God's requirement. It is a most reasonable thing. Too often we act as though work for ourselves should have first consideration, and then if we have any spare time we will attend to the Lord's work. Yet this is rank selfishness, and selfishness never really pays. From every point of view it is much more profitable to make the Lord's work our first thought and effort. Some years ago there was a young man, doing a large, thriving and exacting business in a city of the south-west; and yet he found time to be the Secretary of the State Sunday-school Association, the Secretary of this District Sunday-school Association, the Secretary also of the Young Men's Christian Association of his city, the superintendent of an afternoon mission Sunday-school, the teacher of a Bible class in his church school, and the conductor of a twilight prayer-meeting on Sunday for boys.

When asked now he could do so much without neglecting his business, he replied: "When I go to my office in the morning, I do the Lord's work first, and He always gives me time and strength to do my own work afterward." He did not say in what the Lord's work precisely consisted, as related to himself, but we may suppose that for one thing, it was earnest, soulful prayer, that he might have sufficient wisdom to help him rightly discharge all of his duties, that he might so conduct himself as to most favorably impress all with whom he had any dealings, and that he might have power to accomplish great things for God. He undoubtedly sought, first of all, to please God, which means to do his will in everything, so far as lies in one's power. In this case we see how it is quite possible for one to do the Lord's work first, and yet have plenty of time to perform secular business on a large scale. We may be sure that if we give prime attention to the Lord's work, He will singularly bless us in our daily labors. We may not all get rich in temporal goods, but we will be rich in character, in conscience, in spiritual power, in personal influence, if we make the Lord's work our first concern and chiefest pleasure.

C. H. WETTERBERG  
HOW TO READ WITH  
PROFIT.

BY G. FREDERICK, D. D.

Reading is companionship, education, culture. It upbuilds and furnishes and beautifies the soul. It develops confidence enriches conversation and cul-

mates grace. The knowledge of good books "is the food of youth, the delight of age, the ornament of prosperity, the comfort of adversity;" it is an open door to the best society, a crown of honor that outshines the sun. These things being true, it is one of life's necessities that the young should read good books and not weary therein. The following suggestions will help to profit in reading:

1. Plan your reading. Select the books to be read far in advance. Prefer books that are old enough to be classical, attractive if possible, pure always. Hooks with beards are better than beardless hooks.
2. Vary your reading. Follow romance with history, history with biography, travel, art, science, philosophy, religion. Variety gives breadth and keeps up interest.
3. Limit your reading. Know a few books well rather than many books indifferently. Intensive is better than extensive reading. Big fish swim in deep water.
4. Fix your reading. To this end read carefully, weigh thoughts, talk them over to yourself and with others, try to remember them. "Thinking makes that we read ours."
5. Time your reading. Have a book hour each day, if possible. Especially however utilize fragments of time for a few pages of reading. Little and often master the largest volumes.
6. Enrich your reading. This do looking up all allusion to history, poetry art, mythology, persons, places, etc.
7. Preserve your reading. Own if possible every book you read; mark choice passages in them; make comparisons of them; often commune with them.

These seven things remember, namely Plan, vary, limit fix, time, enrich and preserve your reading, and thus reading will be one of the most profitable exercises of your life.

GOLDEN GLEANINGS.

Things that are changed or gone will come back as they used to be, thank God in sleep.—Charles Dickens.

Thanksgiving is a good thing; thanksgiving is better. The one may die in words; the other live in acts.—Spurgeon.

The thoroughly great men are those who have done everything thoroughly, and who have never despised anything, however small, of God's making.—Ruskin.

Remember that we have no more faith at any time than we have in the hour of trial. All that will not bear to be tested is mere carnal confidence. Fair weather is no faith.—Spurgeon.

Remember that if you are a Christian you are a giver, not of money, not of culture only, not of teaching only, but of the dearest things man may hold—hope, energy, faith, love and a consecrated selfhood.—Rainsford.

God hides some ideal in every human soul. At some time in our life we feel a trembling, fearful longing to do some good thing. Life finds its noblest spring of excellence

in this hidden impulse to do our best.—Robert Collyer.

No man is rich enough to keep him out of the kingdom of God if he is also a humble servant of the Lord Jesus Christ. And no man is poor enough to gain admission as a charity. At the gate of entrance here and in heaven the "rich and poor meet together," and the gracious Christ is the Saviour of them all on the same terms.—Christian Inquirer.

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