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LET BROTHERLY LOVE CONTINUE

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WALTER BARFIELD, E. H. CRAFT, N. B. GASKINS, W. R. SAWYER, L. McLAUGHON, G. W. DALL, ELD. P. T. LUCAS, ELD. J. M. BARFIELD, Treas.



Fifty Years Ago. President Polk in the White House chair. While in Lowell was Doctor Ayer; Both were busy for human weal. One to govern and one to heal. And, as a president's power of will sometimes depends on a liver pill, Mr. Polk took Ayer's Pills to throw For his liver, 50 years ago.

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50 Years of Cures.

CHRISTIAN EVOLUTION.

BY REV. J. W. BRIER, SR.

The present conception of the Kingdom of God, or true Christianity in its vast comprehensiveness of application to the wants of the soul and of human society, is an evolution from the simple teachings of Jesus. These teachings the men of his day did not and could not understand, not because they were not equally endowed with the men of this age, but on account of their environment, hereditary tendencies, and the murky condition of the intellectual and moral atmosphere that enshrouded them. Paul was a great and an inspired man, greater than any of his co-workers, greater than John the Baptist, and greater than any of the old prophets; yet in all his writings we find nothing beyond a clear and satisfactory discussion of a few of the fundamental doctrines of redemption. Weh've often heard that he had gone further, but perhaps the times demanded nothing more, or it may be that nothing more was possible just then. One thing is quite certain, and that is, that he was vastly more advanced in the knowledge of the Kingdom of God than any of his brethren. It seems clear that the knowledge of inspired men was limited as to its extent. Neither Paul nor any other man of his day had a full and clear conception of all the possibilities of the Kingdom of God on earth. There were many possible things that lay along the line of future evolution that even the great Apostle to the Gentiles did not anticipate. Still further, there is much that is hidden from our vision, and we still see through a glass darkly. Progress in knowledge does not imply the creation of any new elements or laws of the natural world, only their discovery. They were all there before ever man opened his eyes to behold the wonders of this world. The patient Creator waited long for tardy and stupid minds to come up to an adequate conception of the glory of

his works. So the full discovery of Christ's Kingdom and their proper application has been quite as slow, if not slower; and yet the long-suffering Christ has waited, and watched our slow and timid steps, and will continue to watch and wait, until the truth shall shine forth as a lamp that burneth. We do not call in question the divine authority of Paul's mission when we assume that there were to be, in the great future, unfoldments and applications of Christ's teachings that he did not anticipate. This view is not derogatory to the high claims and authority of the Gospel. The same is true in the realm of science. With devious and trembling steps men in all ages have felt their way upward from the tangled labyrinths of ignorance and misconception to a better and wider knowledge of the facts and laws of the material universe. The astounding facts of science now being brought to light do not destroy our confidence in the truth and utility of what was discovered in the past. Science is not the less true and reliable because all its principles and laws were not grasped in a day. Here we discover a wonderful analogy between the evolution of man's knowledge of science and his knowledge of evolution. Neither Paul or any other man of his day fully comprehended all that pertained to the Kingdom of God in its future unfoldings and applications. Newton was not less an apostle of science because others, since his day, taking advantage of his discoveries, have gone farther on, nor are the truths he brought to light less reliable because he did not grasp the entire philosophy of the natural world. Christ clearly enunciated the principles of his Kingdom, but he left their comprehension and application to be slowly and gradually evolved in the ages to come. Paul was not the least great Apostle to the Gentiles because there was a limit to his vision. Under the light and guidance of the Holy Ghost, he fully met all the wants of his time. It is not going too far to say that the Holy Spirit could and did raise up and inspire other men, all along the line of religious progress, who wrote and taught up to the full measure of the wants of the day in which they lived. And this work still goes on. It is the mustard-seed growth of the Kingdom of God on earth. Every seed has a germ of life within it which is susceptible of vast development under the quickening power of the laws of growth. A student of nature, born and reared in one of the coal districts of England, where men often live and die without ever seeing the sun, has for observation, we will suppose, all sorts of seeds, and with the use of the microscope he carefully examines into all the possibilities of their development. But how, under such conditions, is it possible for him to form any just conception of a towering oak or blooming bush or rustling corn? If we could convince all men that science had reached its ultimate, then we would subject the whole race to the tyranny of present assumptions. Our discourse against unproved hy-

potheses is the possibility of greater revelations of light and a deeper insight into the mysteries of nature. Again, when we deny the fact that the Holy Ghost raises up and inspires men all along the line of religious evolution, whose intellectual culture and greater opportunities have the better fitted them to receive the media through which to reveal the greater apprehension and application of the principles of Christ's Kingdom, then we subject all believers to the bondage of the ideas and institutions of the past. Paul had his successors, not in office, but in work. These men preached and wrote, but the writings of most of them are puerile and tame, even superstitious. Augustine was chief among them, and yet his ideas were a mixture of heathen superstition, Aristotelian metaphysics, and Pauline theology. There was a backward movement for centuries. The waters of the river of life became more and more discolored by the muddy heathen channels they coursed their way to future ages. When the Holy Spirit raised up Luther, the light had well nigh gone out forever; but the Word of God remained, though chained to an altar. Luther and his fellow workers were great men and, in a sense, inspired men, yet none of them ever recovered entirely what was lost by the Apostasy. We of the present day have but little use for their writings. But the tendency of the age to free thought is rapidly emancipating the souls of ingenious thinking men who are looking for greater light and power in fields beyond the lines of ecclesiastical restraint. Will real Christianity suffer loss from this absolute tendency? Some may go too fast and too far, and make shipwreck of faith, but the great mass of reliable men will come back to the rational demands of truth and a profounder experience in the things of God. There is more involved in the redemptive plan than the Christian world has ever dreamed of or experienced,—more of light, more of power, more of righteousness, more of progress, and less of human greed. Utmost interest centers about the vast possibilities of the future. These are all hid away in the teachings and promises of Jesus, and will only be preciev-ly when the scales of selfishness have fallen from the eyes of the professed apostles of reform. We hope in vain that these rich treasures that are in store for the Church will ever be discovered and brought forth by unscientific intellect or learning. God will select and raise up his own instruments,—unselfish, consecrated men, who have laid all their pride of learning and self-sufficiency on the divine altar, and are willing to lie passive in the hands of the Holy Ghost to be used and led as he wills. Are we startled with the thought that the knowledge of the principles of the Kingdom of God and their proper

application is evolutionary? If this is not true, what hope have we that the promises of Jesus will ever be fulfilled in this world? I have accustomed myself to think that God is still inspiring men to think and preach and write. Paul and Peter did their work well, but their work was not the end, only the beginning of the unfoldment and application of Christ's teaching. Whatever progress has been made in the past in the better understanding of Christ's teachings, it is certain that vast resources of light and power are still in reserve to be sought out and brought into use before the Gospel can triumph in the accomplishment of its great mission. The men to lead in this must be divinely selected and inspired for this special work. Shallow and selfish men, in all the past, have done little else than sow the seed of fanaticism. When the Holy Ghost, dwelling in a man and dominating all his intellectual and spiritual powers suggests some new and striking thought that lies along the line of all former revelations, and so impresses it on the man's spiritual consciousness as to make it a part of his very being, that is inspiration. And when the inspired man imparts that thought to others with due effect of a revelation from God, for it is a revelation from God. Christ came on the day of Pentecost in his divine personality, and he is coming more and more to restore his ideal visible Kingdom on earth. It was, in the beginning, in its visible incipency, it will be, in its broader and more luminous glory, and that right soon. The morning dawn is rising, God is everywhere inspiring men to be the heralds of his speedy approach. When he comes there will be but one fold, and one Shepherd.

THE DIVINE OCTAVE.

BY L. D. ROSENBERGER

A German baron who lived in a grand old castle, stretched wires from tower to tower, to form an Aeolian harp. In a gentle breeze the harp sang soft and low; but by and by the wind blew, a storm came, and amid the crash of the elements the wires gave forth music so grand and majestic, that it was heard near and far. Christ's sermon on the Mount is like that harp,—it rings soft, heavenly echoes into any life; but, amid the heaviest storms of this world's temptation that ever assail a man, it gives forth a strain so pure, heavenly and sweet, that men will pause in surprise to listen, and the prelude of this music is an octave of 'Blesseds.' Imagine the surprise with which they must have listened to the beginning, 'Blessed are the poor, in spirit; for theirs is the kingdom of heaven.' The fisherman of Galilee, and the publican from his

booth, each made his own special application of the Savior's words. The grassy slope was covered with people, not only from the region of Galilee, Judaea, and Jerusalem, but even from the distant coasts of Tyre and Sidon. Many years before, the law was given, and there were thunders and lightnings, and the people, with awakened consciences, saw that desolate storm-rent mountain quaking, and the smoke thereof ascended, as the smoke of a furnace, and the voice of the trumpet sounded long, and waxed louder. Then the people moved afar off, afraid of the invisible presence, whose power they witnessed. Moses alone drew near unto the thick darkness and talked with God. There is a strong contrast between the two, but Jesus came to fulfill the law of Sinai which was founded upon the eternal principles of right. He brought the new law of love and mercy, and compared it with the old code of 'Thou shalt not.' He showed to them that wherever the old demanded outward obedience, the new was to renew and control the heart. 'In the law we see the trunk of a tree, but in the Gospel the Tree of Life, from its base upwards, is unfolded. The Sermon on the Mount dugged up its very roots and expose the hidden life to view.' 'An eye for an eye and a tooth for a tooth,' said the Old Law. That is simple justice, but instead we have, 'Whosoever shall smite thee on thy right cheek turn to him the other also.' 'Love your neighbor,' said the law, 'Love your enemy,' said Jesus. If a man whose reputation has been tainted and his business injured by an enemy, instead of taking the customary means of redress, will bear all indignities manfully, nobly and do good unto his enemy at the first opportunity, with love sanctifying every effort, God will bless the result. If, instead of Shylock clamoring for his pound of flesh, love and mercy were to rule, God's coming kingdom would be hastened. Truly, blessed are the meek, for they dwell in an impregnable castle; they have a hold on God that the world, the flesh and the devil cannot break. They can rest where others are heavy laden and weary; they can be content where other hearts are being consumed with unsatisfied longings. 'Blessed are the pure in heart, for they shall see God.' A man who is avaricious, jealous, or hating, cannot see through the clouds that rise into the heaven above him, and before he can behold the heavenly vision, these clouds must vanish. All this was new and strange to the people seated on the hillside, but they went away treasuring it in their hearts, as something precious. They said one to another, 'He taught as one having authority and not as the scribes.' They were familiar with the teaching of the scribes. That was narrow and cold,—concerned

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