

REED W. FAPTIS

THE FREE WILL BAPTIST.

Vol. 16. Ayden, N. C., Wednesday, Dec. 22, 1897, No. 40.

ADVERTISING RATES

One insertion	5
Two	10
One month	1.50
Three months	4.00
Six	6.00
Twelve	10.00

For larger advertisements, liberal contracts will be made. Ten cents per line for insertion for advertisements not especially contracted. Death and marriage notices published free of charge.

OF THE WEEK

BY THE

E. H. CRAFT,
N. B. GASKINS,
W. R. SAWYER,
L. MC LAWHON,
G. W. DALL,
E. D. P. F. LUCAS,
E. D. J. M. BARFIELD, Treas.

ARTICLES OF FAITH.

1. We believe that there is one God, the Father of all things, the only begotten Son of God, born of the Virgin Mary, who came from heaven and in the flesh, because of the great love wherewith he loved the world, and as freely gave himself in from sin, that he might die for every man who would believe on him, and rise again the third day, and ascend into Heaven, to sit on the right hand of God, the Father, until he shall come again to judge the living and the dead. — I Tim. ii, 5, 6; John ii, 2; Rev. i, 7; Acts 24, 5.

2. We believe that there is one Holy Ghost, the precious gift of the Father through His dear Son, into the world, who quickeneth and dwelleth amongst us to the glory of God. — John xiv, 26; Acts ii, 4; Eph. ii, 1; Eph. iv, 4, 5, 6.

3. We believe that in the beginning God made man upright, but that he fell in his state of glory with the least mixture of misery, from which he voluntarily, by transgression, fell, and by that he brought on himself a miserable and mortal state, subject to death. — Gen. ii, 17, iii, 18.

4. We believe that God is not willing that any should perish, but that all should come to repentance and the knowledge of the truth, that they might be saved; for which end Christ hath come into the world, to be preached among all nations, and to every creature. — Mark xvi, 15; Luke xiv, 41; John iii, 17; I Tim. ii, 4.

5. We believe that no man shall suffer in hell for want of Christ who died for him, but as the Scripture has said, for denying the Lord that bought them, in the name of the only begotten Son of God. Unbelief, therefore, being the cause why the just and righteous God of Heaven will condemn the sinners of 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. xii, 30; Mark vi, 8; Heb. ii, 10; I John v, 10.

6. We believe the whole Scripture are infallible, true, and of divine practice. — I Tim. iii, 16, 17.

7. We believe in the doctrine of General Provision made of God for the redemption of all mankind, and that all men are saved by the blood of the Gospel. — Luke xiv, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46.

8. We believe that all children dying in infancy, having not actually transgressed against the law of God, in their parents, are only subject to the first death, which was brought on them by the fall of the first Adam, and that of any one of them dying in that state, shall be saved in the kingdom of God. — I Cor. xiii, 12; I Pet. i, 4; I John i, 12.

9. We believe that all children dying in infancy, having not actually transgressed against the law of God, in their parents, are only subject to the first death, which was brought on them by the fall of the first Adam, and that of any one of them dying in that state, shall be saved in the kingdom of God. — I Cor. xiii, 12; I Pet. i, 4; I John i, 12.



Fifty Years Ago.
Grandfather's hat! An' 'tis the same, 'twas 'nough to Asthma, Bronchitis, or Whooping Cough!
Or baby at night waked the house with a whoop.
With Ayer's Cherry Pectoral Grandfather was cured.
That no cold or cough would ever fall of a creck.
In his the styles change, but the records will show
Coughs are cured as they were 50 years ago.

Ayer's Cherry Pectoral
has no equal as a remedy for coughs, colds, and lung diseases. Where other soothing elixirs palliate, Ayer's Cherry Pectoral heals. It is not a cheap cough syrup, which soothes but does not strengthen; it is a physician's cough remedy, and it cures. It is put up in large bottles, only for household use. It was awarded the medal at the World's Fair of ninety-three. It has a record of 50 Years of Cures.

REV. THADDEUS HARRISON.

Oh let me tell you of a man
Who lived a happy life,
Who now is resting from the toil
Of all this world of strife.
A man who followed after Christ,
And in His foot-steps trod;
A man whose soul was crowned
With life,
A minister of God.
A man whose life was crowned
With joy,
God filled him with His love,
To point the sinners of the world
To your home above.

He lived an humble holy life,
A lamp in a darkened place.
The burning love of Jesus Christ
Shone brightly through his face.
Once he sought the hand of a lovely maid,
A girl so fair and young;
Whose fondness never could be told
By any poet's tongue.
And soon the ties of perfect love,
Bound hand and heart together;
And none but He who rules above,
Whose loving hearts could sever.
And when his faithful Christian work,
Had ripened in the harvest sun,
Then in a sweet and lonely voice,
The Master said "well done."
And so one holy Sabbath eve,
Near the closing of the day,
Fair angels came from paradise;
And bore his soul away.
Oh darling Love, weep no more;
For the he'll watch and wait,
With loved ones on the othershore,
Beside the pearly gate.

The above pretty little poem was composed by Della Hicks Newson, a dear christian girl only 15 years of age and a member of the M. E. church, on hearing of the death of our dear loved Bro. Harrison. She gave the writer permission to have it published.
Emma Lee

STATUS OF FEMALE SUFFRAGE.

Susan B. Anthony, the founder and for fifty years the inspiration of the woman suffrage movement, spoke in the most hopeful way in an interview with the Chicago Journal, of the future of the woman suffragists cause. "I cannot tell," she said, "when the women in America

shall have the right of suffrage. It will come suddenly when it comes. There is enough latent sentiment in this country now to give woman the ballot. But it is bound up in other organizations and party interest prevent its expression. In a popular form of government it is a difficult thing to get a hearing. It is not backed by the votes. As long as women cannot put men in office the men who are in office will not obey women. That is perfectly philosophical, perfectly scientific, and I have no quarrel with the politicians on that account. Twenty years ago in this city 25,000 women presented a petition to Carter Harrison, who was then mayor, in favor of a certain measure. But the measure was lost. Those 25,000 women have no votes, and the crowd, the hoodlums did. I do not blame Carter Harrison.

"A great many people think the woman's suffrage movement is bound up in some way with the temperance agitation. It is not so. We want the votes of the saloon keepers just as much as we do the votes of the temperance people. We do not belong to any third party. Our experience in Kansas and elsewhere has convinced us that our only hope is in securing the influence of one of the two great parties. I myself am for no party. I am for woman's suffrage. I cannot tell when woman's suffrage will arrive. I believe it will come suddenly, but I could predict the appearance of a cyclone."

Speaking of her own connection with the woman suffrage cause and the progress it has made in her lifetime, she said: "You know I have lived in Rochester, N. Y., fifty two years, and during all that time I have been in this movement. Nobody used to pay any attention to me in the early days. No one marked my comings or my goings. No reporter ever called upon me. But now I do not go out of town and return but the reporters come to my house to call upon me and print what I have to say in the newspapers. When Miss Hetsell was appointed assistant corporation counsel in your city the papers in Rochester called upon me to hear what I should say about it."

"The convention which take place in Washington the third week in February is the fiftieth anniversary of the beginning of the woman's suffrage movement, and we wish to make it a round-up of the sentiment and a summing up of the work of half a century. But what we want particularly is to raise money for the campaign in Washington and South Dakota, where amendments are to be submitted next fall. Then, too, we have just held conventions in ninety-nine counties in Iowa. We are going to ask the Legislature this fall to submit an amendment to the people. If we are successful

with this Legislature, the resolution will be re-submitted at the following Legislature, and then finally submitted in 1901 to the people. That will give us abundant time to educate the people.

Parents who have large estates to leave to their children should think of the money left to children has proved a curse rather than a blessing. It is reported that not long since a few sons of rich parents, met in a hotel in one of our large cities, and gambled with dice, over one thousand dollars being staked on each throw. It is stated that, during the evening, one of the young men lost thirty thousand dollars. Among the sons of rich men the waste of money, in this manner, is a common occurrence, and, in many instances, much money, by inheritance, has led to ruin. Geo. Pullman, who was worth several million dollars when he died, set an example that it might be well for men of great wealth to follow. He had two sons without any special ability or ambition to do anything more than to just live and have a good time of it. They are not particularly bad, but they have failed to develop any ability for making a wise use of money. Mr. Pullman, recognizing this fact, left, to each of the young men, three thousand dollars a year, and then put the rest of his means where he thought it would accomplish the most good. He endowed a training school with one million dollars, and this may be the means of helping a number of boys and young men. In the Brotherhood we have parents leaving to their children more money than they know how to make a wise use of, and it may yet prove the ruination of their offspring. It would be far better to leave to their children a fair amount, and then give them the remainder to some charitable work connected with the church. A few are doing this, but more of them ought to do it. Such a course would be a great deal better for their children, in the long run, and would also prove a blessing to humanity.—Gospel Messenger.

Leaving the reader to learn the setting of these words in their connection, I simply state that in them we may hear a divine call, as young people. Our vacation season is over, our summer conventions have been held, now for the consecration of our renewed physical and mental strength, and the practical application of what we have learned in conference. If any of us have become in any way backslidden in heart, if we have been walking in the low lands of Christian experience and service, where our feet have begun to slip and sink in mud and mire, and the frogs of distrust and discouragement have gathered about

FRIEND, GO UP HIGHER.

My Holy people have ever been misunderstood and maligned by the generation in which they have lived. How can we expect it to otherwise? Our perfect pattern was the abused of men, and the disciple cannot be above his Master. Frances E. Willard, while conversing with Thomas A. Edison, learned that he was a total abstainer. "May I inquire," she said, "whether it was home influence that made you so?" And he replied, "No, I think it was because I always felt that I had a better use for my head." Who can estimate what the world would have lost if the brains

of that inventive head had been destroyed or impaired by intoxicating liquors? During the Revolutionary War, a Dunker leader named Miller was grievously insulted by a man named Widman, who was afterward sentenced to be hanged as a British spy. Miller went to General Washington, and begged for Widman's life. The commander-in-chief replied, "I would like to release Widman because he is your friend; but I can't even for that consideration." "Friend!" cried Miller. "He is not my friend. He is only my enemy, and therefore I want to save him." The general was so touched that he pardoned the man.

WORDS OF WISDOM.
Truth is a rock large enough for all to stand upon. If some men were to lose their reputation they would be lucky. The only real happy animal is the goat. He can eat anything. Children cry for the moon and when they grow up they want the earth. Open the doors of your mind to good thoughts and the evil ones will be driven out. There are several things worse than rheumatism: in love, rheumatism is one. A person is always startled when he hears himself called for the first time. Controversy qualizes fools and wise men in the same way, and the fools know it. Little minds rejoice over the errors of men of genius as the owl rejoices at an eclipse. People get wisdom by experience. A man never wakes up his second baby to see it laugh. Neatness, when moderate, is a virtue; but when carried to an extreme it narrows the mind.—The South West.

LI HUNG CHANG AND THE BIBLE.
Dr. Colman of Peking relates the following very remarkable interview with that eminent Chinese statesman, Li Hung Chang. At a recent visit I made to His Excellency Viceroy Li Hung Chang, beyond him reading a beautiful Russian-leather bound copy of the New Testament, that had just been sent him by the Rev. George Owen of the London Mission. The type and appearance were of the same kind as that presented to the Empress Dowager on her jubilee celebration a few years ago. The old gentleman was so intent on his reading that he did not notice me for several minutes, and as I could see the title of the book, I put up a silence but earnest prayer that God might send some message in his reading that would appeal to his heart. In a little while he raised his eyes, and, looking attentively at me, said, "Dr. Colman," or, as he addresses me in Chinese, "Man Tai Fu, do

you believe this book?" "Your Excellency," I replied "if I did not believe that book I should not have the honor of being your physician. it." "Are you sure it is not all rumor and report?" he again asked. "Very sure," I replied. "How do you know?" he continued. "By a test given in the book itself. Does it not say in the book that a bad tree cannot bring forth good fruit, nor a good tree bad fruit? Your Excellency has admitted to me previously that the condition of the people in western lands far surpasses anything in the east, and I can assure you that the happiness and prosperity of the various nations you have recently visited is in direction to the nearness with which they live to the precepts taught in that book. Would that your Excellency also believed it."

"Why, I believe that you would like me no turn Christian," he said, in a half-joking half earnest tone. "Not only you," I replied. "but your young emperor and all his people." "We have Confucius," he replied, "and you have your Jesus; are they not much the same?" "By their fruit ye shall know them," I replied. "Then, before we could carry on the conversation further, important dispatches were brought in, and the viceroy had to give them his attention; but as a servant took the book from his hands to place it in his library, he said, "Don't carry it to the library; take it to my bedroom table. I wish to look at it again."—Christian Intelligencer.

PURE FOOD.
You agree that baking powder is best for raising. Then why not try our best? It is the best because we have had the experience of our daily baking. It is the best because it is the only one that does not make the stomach sick. It is the best because it is the only one that makes the food pure.

ROYAL BAKING POWDER.
ROYAL BAKING POWDER CO., NEW YORK.

ROYAL BAKING POWDER.
ROYAL BAKING POWDER CO., NEW YORK.

ROYAL BAKING POWDER.
ROYAL BAKING POWDER CO., NEW YORK.

ROYAL BAKING POWDER.
ROYAL BAKING POWDER CO., NEW YORK.

ROYAL BAKING POWDER.
ROYAL BAKING POWDER CO., NEW YORK.

ROYAL BAKING POWDER.
ROYAL BAKING POWDER CO., NEW YORK.

ROYAL BAKING POWDER.
ROYAL BAKING POWDER CO., NEW YORK.

ROYAL BAKING POWDER.
ROYAL BAKING POWDER CO., NEW YORK.