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THE FREE WILL BAPTIST. THE FREE WILL BAPIIST. The Free Will Baptist Church, FREE WILL BAPTIST PUB. CO. , 1909 Vol. 27. THE NEW BIRTH OFFICERS. f a spring time m isses the bosone estless the heart LUCAS, OUR AGENTS.

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PAUL'S APPEAL TO CAESAR.

When two full years had passed over Paul's head in light and privileged confine-ment, Felix was recelled to Rome. The Jews' complaints againsts bis greed and injus-tice had brought about this result. Festus, his successor artived in Caesareia during the summer of A D. 59. Then again there was enacted a scene similar to the trial be fore Felix two years previous fore Peix two years pictudes ly, the Jews accusing Paul, and bringing many charges against him, without any witnesses to prove their case Paul denied the charges, and when Festus asked him if ne were willing to go to Jeru-salem and take trial there, he appealed to Caesar; in other words, he claimed to be tried before the supreme tribunal of the Empire, over which the Emperor, or the Judge acting for the Emperor, would pre-side. Festus, after conferring with his legal advisers, grant at this appeal, and remitted the case to the highest court of the Roman State. Here again we have clear proof that Paul was considered by the Roman cflicials in Caesa is to he appears of stand. eia to be a person of stand-ing. and, therefore, of some wealth. The Roman Governwealth. or would not send up for trial before the Imperial tribunal

worthy of a rich man's accept ance, and regarded by Festus as one whose appeal to Cae sar must be forewith accept ed? Surely we must under stand that formerly be had voluntarily chosen to teach and exemplify the dignity of labor, that he had deliberately elected to be a missionary in the sense that Jesus had or dered, taking no putse with him as he traveled and preach-ed, and rarely even accepting food unless it was earned by bis own labor: Philippi, with its generous hospitality and its twice repeated gifts of money when he was in Thes salonica, being the solitary exception which he allowed, and that only mhen he was exception which he allowed, and that only when he was constrained by pressing kind-ness. Now had come the time for a different policy. He had gone to Jerusalew; he had laced death there; and he had received the Divineinstruction that he must bear witness to the Faith in Rome. Toward Rome his face was set. His trial must be decided there, and not in Jerusalem. He must appeal to Caesar, and in the metropolis of the world before the supreme tribunal he must plead the cause of God and of the church, hoping o gain a charter of freedom or the free preaching of the gospel in every city of the whole empire. To gain this charter his rights as a Kowar

cuarter nis rights as a Kömär citizen, and as a member of the governing aristocracy of the Roman world, formed the apparent means. Only as a Roman could he be sent up to the Imperial tribunal. Accord-ingle, he adonted at this ordingly, he adopted at this cris is a different line of conduct from that which he had pur sued on his missionary jour aeys; and in all parts of his life alike he acted with the

ame noble spirit. Before the Roman journey. Paul had still to undergo on more examination, and to speak before kings and gov ernors Agrippa II, with his sister Bernice, came to pay a visit of state to the new gov ernor; and Festus took the opportunity of examining Paul with the assistance of Paul with the assistance of Agrippa's intimate knowledge of Hebrew law and religion He had to send up a report to the Emperor in the case of this prisoner, and he was puz zled to specify correctly the exact nature of the charges which only a Jew by religion could properly understand. The prisoner, with an ora tor's gesture, fettered as he was, addressed the king with was, addressed the king with the dignity and selfpossession that was his birthright, with out servility, and yet with courtly deference. Beginning

or would not send upfor trial before the Imperial tribunal by paying a compliment to by paying a compliment to by paying a compliment to the king's familiarity with "the customs and questions indge first of all whether the which are among the Jews," and the person was of sufficient importance to be but he said only what was true, but he said it with polished and graceful courtey. Plant inself full authority to judge ind to coodemn or acquir in such cases as this How wonderful!" exclaim-d the nervous lady. "You would laugh, perhaps, of I would tell yet of the little things about w (ch I pray, but which are so accessary to any happiness, o " the happi case of others, p rhaps Jesus comes very near to meat such the fact that this hope can be attained only through the anads, appeared now a Ro-man of rank, believed by Felix

to be able to offer a bribe rough Roman officer, that Festus rudely interrupted the speaker by loudly calling out, "Paul you may be a great philosopher, but you have no common sense." Festus had no prejudice agairst Paul;but regarded him with good-humregarded him with good-stan ored contempt as an unprace tical enthusiast. From the Roman governor Paul turned with a courteous negative to the, king, w part judges and where him pend there and wheth, pened there and boldly put the question to him whetherk, who claim-ed to be a Jew, believed the prophets. Agrippa did not like the question. He kept his Judaism for the jews, but was not willing to display it in a Gentile court. He would not answer the question directly for if he replied in the affirma tive he would incur the rldi-cule of the Romans, and if he answered in the negative, he would sacrifice his reputation with the Jews He therefore turned the question by a balf jesting, half ironical remark "You expect to make a Chris

"LET BROTHERLY LOVE CONTINUE"

Ayden, N. C., Wednesday, October 27, 1909.

tian of me in a very quick Agrippa declared that Pau might have been set at liberty and the case not passed be yond their jurisdiction through his appeal to Caesar The emphatic declaration o his innocence with which th ong proceedings in Palestin ended is noteworthy.-Si. William M. R. a. in Sua day School Times.-Biblica

SURE CURE FOR WORRY.

Two women were convers ng on the front porch. "I am so nervous" said one

and I have so many little bings to worry about. These ittle worries scens to me to be important, too; and olter cause me great uneasiness "Too bad," murmured th

econd woman "You never worry, do you? Perhaps you have nothing to worry about, I don't see how you can keep so calm at all times. What do you do with

our perplexitie."" The other woman hesitated The other woman hesitated before replying, and then said: "i'll tell you just what I do. Whenever anything bothers me, I go straight to my bed-room, enter in and shut the door; then I knee' down be-fore my bed, again the God. I tell Him of a sate it. On, what a comfort it is I tell I tell flim also at it. On, shat a comfort it is! I tell flim what bothers me, and low anxious I am; and I ask flim if it is His will, to deliver me, to comfort me, either by answering my prayer in a wonderfal way, or by lifting on burden?" my burden.'' ''How wonder!ul!'' exclaim

IN. BUT NOT OF We cannot help being in the world but we can help being of the world. We are in the world that we may help bring the world to God. He who consents to become of the world must fail in winning men to Christ. To win to Christ we must stand by His Const we must stand by his side, an attitude utterly im-possible to all who allow themselves to stand with the spirit of this world. It weak-ens and it must weaken our spiritual forces whenever we allow ourselves to be of the world.

We must carnestly and prayerfully withstand the floods of influence emanating from the god of this world as well as from the hundred and

one subtle and often seeming. ly innocent influence which he originates and keeps in inces sant activity that he may 'gain men." The existence of this flood we are powerless to prevent, but we can help being drawn aside by these iaduences. God has made this possible to each one of us and this, God has the right to expect from each one of us. By natural birth we are in the world, fortified against the world, able to receive spiritu-al nourishment and to ever be spiritually loyal to Iesus Christ who is not yet Univer-

should not use it in describing an attractive, polite and agreeable woman. A charmig writer has given the definition of lady as wom-We can, it we will, hold our-selves separated from all the world's allurements so far as their hold upon us is concern-ed. Heart, mind and will, must be liberated and kept an in a bigh state of civiliza ree from their bondage. In the world we are, in the world we must be until our work is done, but of the world we have not the slightest need to barbarians. When a girl says. "Gee whiz," "It was something fierce," or You're up against it," you need nothing more to convince you that she is be, no, not for one single mo-ment, not for any purpose

It will be well for each of us to face and to honestly an swer these questions:—are the ir fluences of this age helpful or are they harmful to our spiritual upbuilding? Should they be resisted or can we not, at least to some slight degree, make just a measure of com-promise with them? Must . the Christian who determine to be unswervingly loyal to Jesus Christ wholly put the things of the world aside or, may he not have a little par may he not have a little part in them? Do not the changed conditions, the more libera thought of our day, the de mands of modern society, etc make it harmless for us to nend from Puritanic strict It is by no means difficult to

It is by no means difficult to decide as to what is the con-stant influence of the world spirit upon followers of Jesus Christ. Unfortunately, we have abundant proof and evi dence on every side. Scarcely one church, of any considera ele size, is without examples of those who were once devo ed, earnest, prayerful, ready with beart testimoly, but who have gradually become, ing vocabulary; that is, part. through becoming of the world, less and less prayerful, and partly by listening to world, less and less prayerfol, faithful, devoted, spiritual. The "god of this world" user and partly by listening to has helped, never will help, any one nearer the Crcss.

Conformity to the world never has helped, is never likely to help, anyone into closer fellowship with Jesus closer fellowship with Jesus Christ, Being of the world ever antagonizes the power of the Holy Spirit. We can take our choice as to which shall control, "the world splrit" or "the Spirit of God," but the shoire one and and out the choice once made and kept to, inevitably determine whether we shall imitate ou Lord or the king of this work in the present age. He who chooses to live for the world, of the world, also chooses not to grow in grace, not to increase his knowledge of Jesus Christ.-Morning Star.

PURITY OF SPRECH.

can shut your eyes and tel

whether the woman next to

you is a lady (or, should) say, a gentleman?) by lis-tening to her conversation. There has been in recent year-

a reaction against the wor

"lady," because it has often been misapplied. There is really no reason why we

should not use it in describing

I am sure you prefer to be

The lat

No. 42

No matter how busy one is, she should try to keep one good book on hand and read it through page by page, al-though to do so may occupy several weeks. More than most people think they enrich their vocabulary by regularly attending church services. The habit of listening to ser-mons does more for you than its first object which is to lift ne mind into an atmosphere f devotion. It adds little by little to

your treasury of beautiful and wellchosen words.—N. Y. Evning Telegram

FROM WATERY BRANCH.

DEAR BAPTIST :-- I will try to write a short letter to let the many readers hear from Parity of speech means something more than the omission of vulgar phrases that ought not to be used by

us at Watery Branch. Our protracted meeting be-gan 1st Sunday night in Sept., conducted by our pastor, Eld. J. R. McCaskey. Eld. R. F. any self respecting person. A young girl should carefully avoid falling into slangy or careless modes of speech. You I. R. McCaskey. Eld. Pittman came Monday Pittman came Monday night and was with us until Thurs-day night, and did some very good preaching. Sister Min-nie McCaskey was also with us and did much earnest work. On Friday morning Bro. and sister McCakey were called home on account of sickness in his family, but Eld. Geo Davis came to our res-Geo. Davis came to our res-cue and held the meeting until Saturday night, then Bro. E Poston, from Ayden, came. They all did some good preaching and we had a very good meeting. Closed Sun-day night with four-teen ac-cessions to the church. As Bro. McCaskey's family is not yet so he can leave home, he sent Prof. Peden to us last considered highly civilized to being thought savage and Saturday to hold our Yearly Meeting for us. He also baptized the four-teen candidates

Sunday afternoon, We were pleased to have old father Peden with us and want him to come again. Our sympathy goes out to Bro. McCaskey and family and we pray God's richest blessings upon them. Asking the prayers of all, for me and for our church at Watery Branch.

ur churc. will close. Yours in hope, I. J. ⁷ONF J. J. JONES, FROM GARLAND.

DEAR EDITOR:-Please give DEAR EDITOR:--Please give me space in your beloved paper to let you hear from us at Garland. We bad a glorious meeting at our church. Con-ducted by Elds. F. H. Arm-strong and F. P. Carter, last week. Our pastor, Uncle Lun-da Lee was absent on account of sickness in his home. The meeting was enjoyed by all of sickness in his home. The meeting was enjoyed by all who attended. Bro. Arm-strong and Caster did some good preaching. We were very sorry that our pastor, Uncle Lunda Lee could not be with us at the last of the meeting. Bros. Merritt and Blam came over and specific Blam came over and spent two or three days with us and did some good singing, which was enjoyed. We still have a good Sunday School and and prayer meeting every Sunday' at our church. Pray for our church, that it may be a bright and shinning light to che world.

Your sister in Chrlst, Rep Carts

not altogether a lady. She may be a good-hearted, well meaning girl, but, friends she proclaims to the universe that she is common and or dinary, is to indicate a fatal Purity of speech requires the omission of slang and silly superflous phrases. ter while perhaps not profan-are often not refined, and show that one's association has been with illbred persons. To think before you speak

is an excellent rule. You should make up your mind once for all to use only grammatical words and brases to represent the thing rammatical you mean to say. Never say, "hadn't ought," or "ain't," or use, a singular verb with a

lural noun.

Most girls who have gone

through the grammar school if not further, and they have been taught what is right and what is wrong in framing sentences in English.

Vocabulary is another mat

We acquire a good stock of