

THE FREE WILL BAPTIST, ORGAN OF THE Free Will Baptist Church, PUBLISHED WEEKLY BY THE FREE WILL BAPTIST PUB. CO.

THE FREE WILL BAPTIST.

"LET BROTHERLY LOVE CONTINUE"

SUBSCRIPTION: One year in advance, \$1.00 Six months, 50 CIRCULATION 3,000 Job work neatly executed at this office.

Vol. 30.

Ayden, N. C., Wednesday, February 5, 1913.

No. 47.

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Town Directory.

Free Will Baptist services every 4th Sunday at 11 o'clock, and at night, Eld. R. F. Pittman, pastor. Prayer meeting every Friday night. Sunday School every Sunday morning at 9:30 o'clock. Prof. J. H. Sawyer, Supt. Amphitryon Society meets every Tuesday night during school months. Missionary Baptist Church, services every 2nd Sunday at 11 o'clock a. m. and at night, Rev. M. A. Adams, pastor. Sunday School 8:30 p. m., M. M. Sault, Supt. Prayer meeting every Wednesday night. Christian Church, services every Sunday at 11 o'clock a. m. and at 7:30 p. m. Rev. John H. LeGrand, pastor. Sunday School at 9:45 a. m. Sarah H. Hodges, Supt. Prayer meeting every Thursday night. M. E. Church South, services every 3rd Sunday at 11 o'clock a. m. and every 2nd Sunday night. Rev. A. Burgess, pastor. Sunday School at 10 o'clock a. m., Leslie Tarnage, Supt. Prayer meeting every Tuesday night. St. James' Episcopal church, services every 1st and 3rd Sundays, morning and night, without rector at present. Sunday School every Sunday afternoon at 3:30 o'clock, H. G. Burton, Supt. LODGERS. A. E. A. M. meets every first and third Thursdays, J. H. Cheek, W. M. I. O. O. F. meets every Monday night at 8 o'clock, G. F. Cooper, N. G. M. W. of A. meets every third Thursday night. K. of P. meets every Wednesday night. J. B. Coward, Chancellor. Commander. I. O. O. R. M. meets every Tuesday night.

JAMES M. PAROTT, M. D. KINSTON, N. C. Diseases Bye, Ear, Nose, Throat. General Surgery.

DR. C. R. RIDDICK, DENTIST AYDEN, N. C.

THEY DIDN'T THINK

Once a trap was baited With a piece of cheese; It tickled so a little mouse It almost made him sneeze. An old rat said: "There's danger. Be careful where you go!" "Nonsense," said the other, "I don't think you know!" So he walked in boldly— Nobody in sight; First he took a nibble, Then he took a bite; Close the trap together, Went as quick as wink, Catching mouse fast there, 'Cause he did not think. Once there was a robin Lived outside the door, Who wanted to go inside And hop upon the floor. "No, no," said its mother, "You must stay with me; Little birds are safest Sitting in a tree." "I don't care," said robin, And gave his tail a fling; "I don't think the old folks know quite everything. Down he flew and pretty caught him Before he'd time to blink; 'Oh,' he cried "I'm sorry, but I did not think."

—Anonyms.

A REAL LIVE CHURCH.

BY J. F. JACOBS

The writer knows of two churches in a nearby city which, for many years languished, showing but little growth or progress in any direction. Their pastors concluded that the lethargy of their people was due to the fact that they were not fully informed about church work, and did not keep up with the progress of the denomination; that they had too little religious literature.

These pastors determined that every family in their congregations should receive their church paper.

A plan was laid before the governing body of each of these churches—first, to canvass the congregations and find out what families were subscribers to church papers and what families were not—second, to extend that canvass so as to induce all of the families which were not subscribing for their church paper to subscribe at once and become regular readers of the church paper; and third, after this canvass was completed a fund was raised with which to send the church paper free of charge to these families which were not able to subscribe for it at their own cost. This work required no great amount of effort. The pastors explained the importance of having every family thoroughly acquainted with all the details of the church work, with all the interests of the denominations. They explained that even such worldly organizations as fraternal orders, labor unions, social organizations, and even unorganized trades have their representative organs with large distribution among the people interested, and that as a result great progress was made. They explained that the church could not reach its largest development until every member is put in closest touch with all of the various causes of the church and with the development of the church in all of its departments by being induced to read the church paper closely each week.

The members of these congregations saw the importance of this step. A large number of them subscribed. The old subscribers renewed their subscriptions. A fund was quickly raised among the more substantial members to send the church paper to all the less prosperous families, and the publishers of the church papers were advised that this policy would maintain year after year.

As a result these two churches have grown wonderfully in membership. Their people have been kept informed about church progress in all of its details. They now take a live interest in all church affairs. Two important institutions of the church have been developed by these church or-

ganizations and have grown to large importance in the city in which these two churches are located. The work of the pastors is wonderfully enlarged, and at the same time made pleasant, because it is more interesting.

These two churches would not be without their church paper going into the home of every member of the congregation if the cost of the church paper were several times as great as it is. If you would like your church to be a real live church adopt this plan. You will double the efficiency of your pastor and of your church officers, and of your membership. And if you have financial problems this policy will solve them, for the congregation when kept informed of the various interests of the church, at once wonderfully increases liberality, and the difficulty of raising money absolutely disappears.

It is unfair to the pastor not to circulate the church paper in every home. UNION MEETING HOLLY SPRINGS. Owing to the weather, the union did not meet on Friday but met Saturday before 5th Sunday in December, 1912. We organized by electing Eld. L. T. Phillips moderator who called to his assistance W. M. Howitt. The following com. were appointed: Devotional: W. G. Pittman, Willie Holland, and M. H. Johnson. Mission: J. I. Blanchard, E. G. Holland, and Howard Watson. Finance: J. C. Bunn, and T. A. Morris. Temperance: J. I. Blackman, J. H. Whitley, and Hardy Borkin. Union, being duly organized praise and prayer was offered by moderator.

On motion, we receive the resolutions passed at last union in regard to a committee calling the churches aside from the regular union meeting work for the representation of churches and taking the contribution. On motion, the matter of Stancill's Chapel, be left with the Evangelist, and he report at next union.

WONDER, LOVE AND PRAISE.

Love divine, all love excelling, Joy of heav'n, to earth come down! Fix in us Thy humble dwelling, All Thy faithful mercies crown; Jesus, Thou art all compassion, Pure, unbounded love Thou art; Visit us with Thy salvation, Enter ev'ry trembling heart. Finish then Thy new creation, Pure and spotless may we be; Let us see our whole salvation Perfectly secured by Thee; Changed from glory into glory, Till in heav'n we take our place; Till we cast our crowns before Thee, Lost in wonder, love and praise.

LARGEST ENROLLMENT IN HISTORY.

Blon College, N. C., Jan. 23

The editors of the Phippsville, the College Annual, are hard at work and expect to make it a complete mirror of the Collelife and activities.

The Executive Board of Trustees of the College held a business session last evening in the President's Office with a full attendance. It was decided to equip the East End of the first floor of the new Gymnasium and Dormitory as a Chemical and Physical Laboratory and to fit it up with every modern appliance. The scientific department has outgrown its present quarters in the Administration Building and the new arrangement was necessary.

The rooms previously used as a Chemical Laboratory will henceforth be used as a Physical Laboratory.

A movement is on foot in the town to have the local graded school turned into a practice school under the Department of Education of the College. Advocates of the movement think it holds a mutual advantage for both the College and the community and believing that a longer school term will be the ultimate result.

Dr. T. C. Amick's class in public speaking now has more than sixty members and is one of the most popular of recent enrichments of the curriculum. The class meets in the afternoon and is very enthusiastic.

The enrollment for the year has reached a total of 352 to date, distributed as follows: Graduate Department, 33; Normal Department, 17; Collegiate Department, 302.

W. A. MARTIN, President and Correspondent.

It is the expression of man's joy in his work.—E. P. Cabbard.

A BLESSING IN DISGUISE.

We once heard an old man say that he never knew but two men who really loved to work. His idea was that people in general work merely for the sake of the result. If they could have the rewards of labor without the labor they would not work. If the miner could get the gold without digging for it he would not dig; if the farmer could have a harvest without ploughing and sowing and hoeing, he would neither plough, nor sow, nor hoe. Certainly the condition under which we live are not in harmony with the wishes of the majority. The ideal life is the optimum digulate, a life of leisure with dignity, a life free from the demands of business with high social position. Those who are telling in hope are looking forward to this consummation. The lot of those who can hope for no such goal is to be pitied. The general idea is that work should be done by and obviate the necessity for work; that the appropriate compensation for tolls is the attainment of a condition when toll should no longer be compulsory.

A truer conception of work is that it is not merely a disagreeable means to an desirable end, but that it is an end in itself. Apart from its rewards it serves a beneficent purpose. Better is it that we should work for what we get than that we should get it without work, if this were possible. "I have great faith in hard work," said Dr. William Ellery Channing. "The material world does much for the mind by its beauty and order; but it does more for our minds by its obstinate resistance which nothing but patient toil can overcome by its vast forces which nothing but unremitting skill and effort can turn to our use, by its perils which demand continual vigilance, and by its tendency to decay. I believe that difficulties are more important to the human mind

than what we call assistance. Work we all must, if we mean to bring out and perfect our natures."

We are more important than our achievements; more worth consideration than the fruits of our toil. "The life is more than meat, and the body than raiment." God has fixed our condition, and made work a necessity. He had in view what work can do for us rather than what we can secure by means of work. The difficult processes by which we are putting bread in our mouths and clothes on our backs are the beneficent processes by which our gifts and graces, our powers and potentialities are being developed. Owing to our vis inertia, which is a polite name for laziness, we need a compulsory system of education. This is provided for us in the mandate which say, "In the sweat of thy face shalt thou eat bread."

There is yet another beneficent aspect of labor. It keeps us out of mischief. "The Devil still finds work for idle hands to do." This adage means that when we are not working for ourselves we are very likely to take service under his Satanic majesty. Wise old Dr. Samuel Johnson said, "The most innocent way for men to spend their time is in making money." It is true that in making money an inordinate greed may develop to harden the heart and dwarf the nature. We are so perverse that nothing can hedge us completely from going the wrong way.

But the best that can be done for us under the circumstances is to force us to employ our strength of mind and muscle in useful occupation. This is the way we treat criminals, doom them to hard labor. God is not quite so hard on us. He allows the opportunity of some success from toll; but He is not overgenerous in this direction. "If any one will not work neither shall he eat." God prescribes starvation for the idler. He puts no prize in the reach of the loafer; He bars the road to success against him who will not strive. Obviously our heavenly Father means to keep us busy. He knows that if He should arrange for us to have a long holiday we should get badly demoralized. He knows that the adversary of souls is baiting his traps for those who have nothing to do but to kill time.

Spiritual blessings, like material gifts, come as the result of effort. The progress of the kingdom, in our hearts and in the world, is dependent on constant striving. We need not get impatient at the incessant appeals made for money and prayers and service. We should accept labor as our God appointed lot. It is, however, the appointment of His wisdom and love. It is an essential part of His redeeming love. By this means He is redeeming those who labor and give and pray at the same time that He is using their efforts to redeem those for whom they labor and give and pray.

Moral: "Let us not be weary in well doing, for in due season we shall reap, if we faint not."—Peter and Paul Standard.

SILENT MESSENGERS.

BY MOLLIE S. RUNCORN.

Each morning as the rough, uncooth tollers entered the dingy mine their glances instinctively sought a certain space in the dark, dust-covered wall, where, in its spotless loveliness, grew an exquisite, snowy flower. Its silent message touched a finer chord, and awakened a nobler instinct in each heart. And some way because of the lingering memory of this tiny blossom the monotonous routine of the day seemed a little less irksome and the hours just a little shorter. And then when the day's work was done the beautiful flower still breathed its fragrant message to each weary heart.

No one could see its source, for it was closely surrounded by the rocky walls, but continually it renewed its waxen flower. Had it bloomed in the midst of a Christ's garden or among the flowers of the field it would have lost none of its purity and sweetness but would have been passed by more or less unnoticed. The very darkness of its surroundings made it noticeable, and accentuated its radiant whiteness.

How like that lovely flower is the life of the young Christian, with its invisible, yet limitless and everlasting source! The very sweetness of youthful, Christlike purity in the midst of sin-darkened surroundings is a constant, silent, convicting force, and an inspiration, and an incentive, awakening latent higher and finer instincts.

The one who lives such a life is irreproachable and sets such a beautiful example may never realize the extent of good which his influence has done. In fact, he may feel incapable of accomplishing good, or being a means in affecting any soul's regeneration; but no life that is consecrated to God and controlled by his infinite wisdom is incapable of inspiring others to a higher life. The little flower did not know of its kindly mission, nor of the sunshine and brightness that it radiated, but the fact remained unchanged.

No one is capable of exerting a greater influence for good, than the young. For youth with its attendant buoyancy, vitality, and love of pleasure, and amusement is expected to be found following after these elusive, effervescent qualities, and to find it concentrating this same youthful enthusiasm to the upbuilding of God's kingdom, and to Christian principles never fails to awaken more serious thought in the minds of both young and old. The absence of slang phrases and idle words from his conversation, of frivolity from his conduct, and the very kindness and unselfishness that pervades his personality leave a lasting impression.

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