

THE FREE WILL BAPTIST.

"LET BROTHERLY LOVE CONTINUE"

Ayden, N. C., Wednesday, August 17, 1910.

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Town Directory.

Free Will Baptist Church, services every 4th Sunday at 11 o'clock a. m. and every 2nd Friday night, Rev. J. B. Bridges, pastor. Sunday School every Sunday morning at 9 o'clock a. m. M. M. Sauls, Supt. Amphictyon 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. T. H. King, pastor. Sunday School 3:30 p. m. M. M. Sauls, Supt. Prayer meeting every Wednesday night.

M. E. Church South, services every 3rd Sunday at 11 o'clock a. m. and every 2nd Sunday night, Rev. J. B. Bridges, pastor. Sunday School at 10 o'clock a. m. H. C. Ormond, Supt. Prayer meeting every Tuesday night.

Christiana Church, services every first and third Sundays at 11 o'clock a. m. and at night, Rev. C. M. Morton pastor. Sunday School at 10 o'clock a. m. B. L. Brown, Supt. Prayer meeting every Thursday night.

St. James' Episcopal Church, services every 4th Sunday except months containing five Sundays, then on 5th Sunday, Rev. Mr. Husketh, Winterville, N. C., pastor. Sunday School every Sunday afternoon at 3:30 o'clock, H. G. Barton, Supt.

LODGERS.

A. F. A. M. meets every first and third Thursdays, T. P. Johnson, W. M. I. O. O. F. meets every Monday night at 8 o'clock, H. G. Barton, N. G.

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THE MINISTER-EVIDENCES THAT HE IS CALLED OF GOD.

SELECTED BY C. J. HARRIS.

The minister's need of conviction that he is called of God is the greatest, and most real, need of his life. It's at the foundation. All depends upon it. What he does, or aims to do, rests upon this conviction. Still back of it, it is this conviction that moves him toward aim and effort.

A man, really convinced at heart that God called him, will appreciate the meaning of the ministry. He feels its weight as no other man can. When he believes as firmly that his ministry is of God as he believes that his being is of God, and that there is the same wisdom in the one as in the other, he goes forward; he is moved by an irresistible power; he gets down to business. He knows that something must be done, for God hath spoken. He allows nothing to hinder. It is settled that he is a chosen and called servant of the King; and "the King's business requireth haste." If there are hardships he meets them; if there are sacrifices to be made, he makes them; if suffering is in the way, he endures it; if it costs life, he gives it. He counts up the debt when the interests of the kingdom of God are at stake. But he must feel in his inmost heart of hearts that God has called him. This is the only sufficient prop in the ministerial emergency. And, certainly, no man having this conviction thoroughly settled can do less.

Paul, the typical minister, said, "Necessity is laid upon me; if I preach not the gospel," still farther, "If I do not this thing willingly, I have a reward; but if against my will, a dispensation of the gospel is committed unto me." With him the question was settled, for these are the words of settled conviction. He must preach, therefore, at whatever cost. Nero's sentence and the executioner's block stood not in the way. And not only so, but his ministry must be the first thing,—the chief thing,—the supreme thing of his life. What's the matter, then, with the ministry of today? The indifference, the inactivity and the supreme interest in other things, how is it to be understood? Is it for the want of more conviction on the point that God has called?

1. There is the action of the church. Seeing the need of workers, seeing, also, the way workers were chosen in the primitive age, that the office sought the worker, not the worker the office, the church, assembled in council, and in prayer for the light and guidance of the Holy Spirit, holds a choice for a minister, and you are chosen. In other words, God has called you through the church, just like he called the seven in Acts 6. And shall it be said, like Matthias? Acts 1:26.

Is the action of the church no evidence? Was it no evidence to the seven? Did they raise any question on this point? Don't you my brother, have the same evidence in this respect that the seven had? Or is it that God no longer calls men through the church? Who would be bold enough to affirm the position?

2. There is the testimony of the Holy Spirit. His office is to bear witness to the Truth. When a man is born again, and born of God, he at once bears witness to the great change. He says to the spirit of the individual. You are born again, you are now a child of God, and now strive. When the individual yields to the call of truth to be a child of God, he immediately gives his testimony. Just so when an individual is called to a special work in the interest of the truth, he at once bears witness.

See how Paul had the witness of the Holy Spirit that he was chosen and called of God to the ministry of the Word. He, again and again, calls himself, "A servant of Jesus Christ, called to be an apostle." Go back to his conversion, Acts 9, and see how the Holy Spirit bore witness to his call, and read his addresses, Acts 22:23. See also how the other apostles, and early workers had the testimony of the Holy Spirit.

Every minister should expect the Holy Spirit to witness to his call to the ministry of the Word. But when he gives his testimony, urging that God has called and that, therefore, the called should go forward in faithfulness, that should be the end of doubt and controversy; for this is the most transverberate testimony that a minister can have. This inward, spiritual urging is a confirmation of the action of the church in the call; and remorse, when the called is unfaithful, is an acknowledgement that God has called.

3. There is the blessing of God upon you and your work. As the Lord blessed his workers in the primitive age, so he blesses still. On the day of Pentecost he gave the apostles three thousand souls. And so it continued. Souls were added to the church daily, and churches were established. Could these men doubt that God had called them? No, these things were God's open acknowledgment of them as his workers. Do they not count the same to day?

And the early workers had opposition and persecution also. It was not all smooth sailing,—more obstacles than now, probably. And this was as much an evidence that they were God's servants as the much prosperity. The prison walls, the pitiless lash, the execution of the death sentence, these were mighty witnesses. And so now. The very thing that has made doubters of so many ministers is the thing that should give the deepest conviction.

Now look back over your ministry and see how God has blessed the work in your hands, how he has made you the subject of persecution, without which no man can become strong, and be not faithless. Believe with all your heart that you are God's chosen servant.

4. There is the communication of the message. The Lord has given you something for the people, or, in other words, he has blessed your study, the Holy Spirit has graciously led you into the Truth and imparted wisdom, and in this way the Lord has given you your message for the people. When the Lord thus gives, is it not a confirmation of the call?

5. There is your talent. God gave it to you, and the kind it is. Yours is of that class fitted to the ministry. Are our talents to be used for God's glory? Or are they given as an ornament to men? See the parables of the talents and the pounds. Now, since God gave us talent fitted to the ministry, is it not an evidence that he would have all such to be ministers?

6. There is the ministerial instinct. From your earliest recollections you felt that you would like to be a minister, and you began preaching at once, using almost everything in the house, and about it, for your pulpit, the other children your hearers sometimes the cattle, hogs, and chickens, etc., etc. What does this mean? It means that when the Lord laid the foundation of your life, he planned it that you should be a minister, and so he gave you an inward prompting from the very start.

I do not take it that all ministers had this instinct in the same measure; or that all have had it at all. When it exists, it must be regarded as a strong intimation as to what the the life should be; while, on the other hand, its absence must not be construed to forbid a later and more definite call. To my knowledge men without this instinct have been called to the ministry and the fruit of their work was an unmistakable evidence as to the divinity of their call. But its existence is always an advantage, and it must be counted among the evidences of one's call.

FROM CORRESPONDENT.

Please allow me to say there was a mistake in the report of the revival. It was Eld. Garner that returned home Monday, not Eld. Butler. Our pastor Eld. D. B. Garner assisted in the meetings from Friday until Sunday. We, the Sabbath School at Corepoint Chapel, wish to thank the people of Small for the excellent music furnished us by their band at our picnic, August, 5th.

Your Sister,
FLORENCE TRIPP.

The man who is too good to clean earth's alleys is a long way from being fit for the golden streets.

THE BIG MAN AND THE LITTLE CHURCH.

We sometimes wonder if our "big preachers" realize the opportunities for doing good their is in the world—if they realize the small congregations that need their assistance.

The greatest thing in the world is to aid a weak man to become a strong, useful man for Christ. The next greatest thing is aiding a weak church to become strong and active for the Master.

For a man of great ability to go into a town of five to six hundred inhabitants to become a minister, would be sinful waste of talent; but for him to go to a town of from three to ten thousand people and build up a good, strong church, where there is only a weak one, is a great work.

We have many such opportunities here in Oklahoma. Why can't some of our "big men" take them? Usually we get a \$600 or \$800 man, and he is expected to make us a \$1,500 congregation. Finally, some young man with brief experience, but plenty of ability, comes along and builds up a good church, then he is gone to look for something bigger. True, he builds up one church, but it is a long, hard struggle before the aforesaid young man appears.

We realize that it is easier to ask a person to sacrifice than to make the sacrifice ourselves, but that does not make the need of sacrificing any less. This article is not authorized or inspired by any of the State Board, but by an humble member of the church of Christ, who has been in the struggle in a small church in a large town, and who knows the great need of a "big man" there.

If we could get twenty such men to take churches of this kind in Oklahoma for two years, the good accomplished can only be realized by the Master. Hoping this will accomplish some of the good for which it is intended, we are yours for a greater work for Christianity.—Exchange.

THE SPIRIT.

God does not give the Holy Spirit at one time in such power that we can forever afterward dispense with its presence and purifying power. We must be renewed day by day in the inner man. The mission of the Spirit is that He may abide with us forever. For we need daily cleansing. In the daily cleansing of heart there must be a willingness to take life, experiences as God sends them. It is easy to be lovely when every experience is pleasing. But it is not easy to keep a sweet temper and an equable spirit when experiences are harsh and disappointing and painful. The Holy Spirit's presence is given just for such needs as this. He will help us to keep a happy heart and will cleanse away complaining and discontent.—Selected.

Piety is like beans, it seems to do best on poor soil.

LOVE.

BY C. J. HARRIS.

Love is the very essence of God. Therefore, he that dwelleth in holy love dwelleth in God, and God in him. Love is beautifully displayed in the gospel. "Herein is love."

Perfect love in us makes the whole heart and soul supremely delight in obeying God. Such love, however, meets and fulfills the demands of the whole law. May we so live as to possess that principle by which we may resemble God in holiness, and thereby, bear the express image of His person. Love was the source of the calm of Christ, and when he left his last legacy of peace he left the means of it in the New Testament: "Love one another as I have loved you."

A constant flow of Divine love pervades the path-way of every Christian. Hence he who is the richest in the love of God has the greatest advantage for loving his neighbor as himself.

Love being the geyser of the soul will grow cold if not mixed with good works. Is our love practical, or is it a merely a sentimental thing? Love is Queen of all the Christian graces. Therefore, the "fruit of the spirit" may be truthfully expressed in just one word—love. Joy is love exalted; peace is love in repose; longsuffering is love enduring; gentleness is love in action; faithful is love in service; weakness is love in school and temperance is love in training. "And now abideth faith, hope, love, these three; but the greatest of these is love."

PUTTING OFF.

"What made you stop right in the middle of your sentence, and then start talking about something entirely different?" The questioner laughed, and her friend joined in as she replied to the puzzled query.

"If I think in time, I make it a rule never to say today the mean thing that can be put off until tomorrow," she explained. "By tomorrow it is out of date, and does not get said at all."

Which goes to prove that putting off—of a certain sort—is not always the bad habit we have been used to believe it. How about the falsehood that tempts? Put off until a quiet moment, it is easily banished forever, and one can be honestly glad that he did not "do it now." What of the doubtful amusement? Put aside until one has time to investigate or think it over, it loses its lure. Whoever repented of the dishonest deed put off until later reflection or greater courage came to conquer it?

Oh, yes, putting off—of a certain sort—is a pretty good thing. Some things there are that must be settled on the spot. Others there are which can be most easily put off—and killed later on, with mustered strength and courage, which perhaps were lacking at the earlier moment.—The Comrade.